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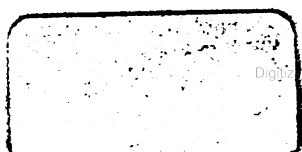
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BIBLICAL REPERTORY.

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JANUARY, 1833.

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No. I.

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ART. I.—*Survey of modern German Works on Interpretation.*

FOR reasons which have been too often stated in this miscellany to need a repetition now, we think it important that the American student should have some acquaintance with the German works which relate to the study of the Scriptures. We do not, indeed, wish to see a criticism which puts all the foundations out of course introduced into our church; we dare not rejoice in the scepticism which already creeps into some minds with regard to the canonical integrity, the authenticity, and the inspiration of the Bible. But we are persuaded, that if the church consents to close her eyes upon the increasing facilities for biblical investigation which are possessed in Germany, and to turn away from the controversies which are there waged, she will find herself in a field of battle without armour, or, if armed, with the mail and greaves and heavy weapons of a former age, wholly unsuited to the emergency, and the new modes of attack.

With these impressions, we are about to lay before our readers a succinct review of recent German publications, in the biblical department. As our object is to give information, we shall borrow from every source which is accessible to us. The works

which we mention are, in some cases, beyond our reach, and we rely upon the information of our periodical journals. Some of them have recently come to our hands. Let it be observed, that in the bibliographical notices which follow, we claim no originality. In particular, we are indebted to the copious remarks of Drs. Umbreit and Lücke.\*

The works which had appeared as late as the end of the year 1830, upon subjects connected with *Old Testament and Oriental Literature*, merit some notice. They are such as these: First, GRAMMARS. *Elementary Instruction in the Hebrew Tongue: for schools and private use*, by Moses Heinemann. Berlin. 1830.† This work does not pretend to do more than give the mechanism of the language, without entering upon the reasons of its forms and changes. Dr. Schroeder has a pamphlet upon the Noun, entitled: HEBREW NOUNS, *being a supplement to Hebrew Grammars for schools, and especially for self-instruction*, by Dr. Joh. Friedr. Schroeder. 1830. Brunswick.‡ From experience in teaching, the author had been led to see the necessity of something more clear and methodic in the arrangement and deduction of the nominal forms. He endeavours to improve upon Gesenius, and sometimes refers to Ewald, but without entering into their conflicting claims. Among the curiosities of literature, which serve to show that Hebrew roots may coexist with flaming fancies, is Dr. Moritz Drechsler's *Basis for the scientific arrangement of the entire fund of words and forms, first in the Shemitic, and then in the Indo-Germanic languages*.§ This youthful Quixote runs a tilt against the whole array of empirical grammarians, and, like Murray and Ewing, disdains to stop his research any lower down than the constituent elements of speech, the letters of the alphabet. He sees mysteries in a Mem or a Resh, which go, when explained, to unlock all the stores of philology.

In the *criticism of the Old Testament*, a place must be given to the writings of Hirzel of Zurich, already known by his trea-

\* *Theologische Studien und Kritiken*. This Journal is peculiarly interesting, as among its contributors are such men as Gesenius, A. Tholuck, Schleiermacher, Ewald, Ullmann, Nitzsch, de Wette, and Hupfeld.

† *Elementarisches Unterrichtsbuch bei Erlernung der hebräischen Sprache. Zum Schul- und Privatgebrauch*, von Moses Heinemann. Berlin. 1830. x. u. 122. S. 8.

‡ *Die hebräischen Nomina*, eine Beilage zu den hebräischen Sprachlehren für den Schulgebrauch, insbesondere aber für solche, welche sich selbst unterrichten wollen, dargestellt von Dr. Joh. Friedr. Schröder. Braunschweig. 1830. vi. u. 58 S. 8.

§ *Grundlegung zur wissenschaftlichen Construction der gesammten Wörter- und Formenschatzes, zunächst der Semitischen, versuchsweise und in Grundzügen auch der Indo-Germanischen Sprachen*. Von Dr. Moritz Drechsler, Privatdocenten auf der Un. Erlangen. 1830. xxvi. u. 308 S. 8.

*use de Pentateuchi versionis Syriacæ, quam vocant Peschito, indole* (Lips. 1825). His new work is upon the Scriptural Chaldaisms. *De Chaldaismi Biblici origine et auctoritate critica Commentatio.* Car. Rod. Hagenbachio, Theol. Lic. et in Universit. Lit. Basil. Præf. P. O. a S. Wen. Theolog. Basil. Ordine Summis in Theologia Honoribus ornato amico inter paucos colendo eorundem studiorum officiorumque vinculo juncto congratulandi causa scripsit Ludovicus Hirzelius Turicensis. Lipsiæ. 1830. 4to. The review of this work, by de Wette, is highly respectful. The Chaldaisms of the Old Testament are accounted for upon the supposition, that the Hebrews always retained among them, in every age, some traces of the Aramaean dialect which the patriarchs carried into Canaan.

The Alexandrine version of the Pentateuch has been subjected to a close and able examination, by Dr. Toepler, a Hungarian pupil of Gesenius: *De Pentateuchi interpretationis Alexandrinæ indole critica et hermeneutica.* Scripsit Theophilus Eduardus Toepler Hungarus, Philosophiæ Doctor, Seminarii Regii Theol. Halensis Sodalis. Halis. 1830. pp. viij. 68. 8vo. He finds reason to conclude, from a collation of the mistakes in this version, and from the exchange and confusion of similar letters, that the copy used by the translator must have been in the character now extant; and also that the vowel points, the division of words, and the diacritical mark of the Shin and Sin were wanting. He characterises the translator in a number of striking particulars.

Few controversies have been conducted with more rigour in Germany, than that which concerns the composition of the book of Genesis. The question whether it is a whole, and the work of a single author, or whether, agreeably to the whim of Wolfe respecting the Homeric poems, it is a patchwork of various documents, has given employment to some of the ablest critics. In 1830, Prof. Staehelin, of Basle, advanced into the field, with *Critical Investigations of Genesis*.\* He declares himself opposed to the disintegration of the book into many fragments, as attempted by Vater, and agrees, in a measure, with Ewald, who in his work on the "Composition of Genesis," maintains that there is manifest an entire unity of plan in the whole work. He dissents, however, from the learned Professor of Göttingen, in opposing the hypothesis of Astruc, Eichhorn, Ilgen, and de Wette, viz. that it is formed from two pre-existent documents, marked by the use of the two divine names. He thinks it plain, after laborious research, that there is undeniable evidence of the

\* Kritische Untersuchungen über die Genesis. Basel. 1830. iv. u. 119 & 8.

reality of such an origin. Umbreit dissents again, so far as to agree with Ewald in the individuality of the author, while he assumes anterior records, fragments of which he believes to have been incorporated. Long may we remain free from the spirit which prompts men thus wantonly to dig about, and unsettle the foundation of our hopes! The American student will need a long training in the new school of Germany, before he will feel himself competent to settle the genuineness of scriptural passages, upon merely critical grounds. The noble predictions of Isaiah, have been torn asunder and mutilated, until they seem scattered leaves of the Sibyl. An attempt has been made by the school of Hengstenberg, (whom with all the heart we bid God speed!) to place the integrity of Isaiah upon a sure basis. This has been especially essayed by Kleinert, who, in his recent work, *Upon the genuineness of the predictions contained in the book of Isaiah*,\* has had the boldness to denounce Gesenius and de Wette as the dangerous corrupters of the scriptural fountains. His own work, though liable to pretty severe criticism, in a literary view, deserves to be ranked among the most interesting signs of the times. While it falls very far below the works of Hengstenberg, in force, perspicuity, and finished execution, it appears to us to carry the warfare even farther into the enemy's country, and to expose the rottenness of rationalism with a bolder hand than Hengstenberg himself. Kleinert's work is not likely to produce as much effect, or to obtain so durable a fame, as the *Christologie*, and the defence of Daniel, especially the latter, which is a masterpiece of genuine criticism. There is something bizarre in Kleinert's style and manner, which impairs his dignity, and renders him obscure. The pervading tone of his discussions is sarcastic. This very circumstance, however, will, we hope, do good, if rationalists are susceptible of shame. He has certainly asserted the absurdity, the more than childish folly, of the reigning school of critics, more explicitly than any German writer whom we know. We are sorry to see, even in some who have approached the nearest to the truth, a sort of tacit admission, that the principles of criticism which the rationalists hold, are sound, while their deductions are *inconsequent*. All that they can do, therefore, is to meet them on their own ground, and defeat them. Kleinert, however, says and proves, that the ground itself is a ground of sheer absurdity. In other words, he takes what we would call the English ground of faith and

\* Ueber die Echtheit sämmtlicher in dem Buche Jesaia enthaltenen Weissagungen. Ein kritischer Versuch von Adolph Friedrich Kleinert, ordentl. öffentl. Prof. der alt- und neu-Testam. Exegese, wie auch der orientalischen Sprachen an der russisch-kaiserlichen Universität zu Dorpat. Berlin. P. 1. 1829.

common sense, instead of the German ground of scepticism and nonsense. This fact, we are afraid, will hinder his success, even among the quasi orthodox of Germany, who seem, unhappily, too slow to learn this lesson. No one, however, has, in our opinion, learned it more completely, than the excellent Hengstenberg, and it may be, that his caution in assailing the very axioms of neology, is only a proof of his superior judgment, and his Christian prudence.

In the same rank of pleasing harbingers stands the Dissertation of Steinwender upon the testimony of the Old Testament to the divinity of Christ: *Christus Deus in V. T. libris historicis.—Commentatio, quam judicum piorum non minus quam doctorum fidei commissam esse voluit* Georg. Lud. Steinwender, S. S. Theologiæ Licentiatus, in *Academia Albertina privatim docens. Regiomantii*, 1829. vi. & 67 pp. 8vo. This is too literal and antiquated a method of interpretation for the liberal indifferentism of Germany: and the reviewer, in a journal which leans towards orthodoxy, says: "To the author of this treatise, who means well in his little book, (although he is rather profuse with his *impie* and *imprudenter dictum* to those who differ from him,) we recommend a careful perusal of Herder on the Spirit of Hebrew Poetry,—a work by no means antiquated, even now."\*

Upon the general subject of Criticism and Interpretation, a compendious *Introduction to all the books of the Old and New Testaments*, by J. A. Mueller, appeared in 1830.† The author adheres closely to Eichhorn, with here and there an idea of his own.

In the department of Interpretation, properly so called, we name the following works: *The Lamentations of Jeremiah. A new translation, with notes*, by K. W. Wiedensfeld. *Elberfeld*. 1830.‡ The author's intention was to attract public attention to these beautiful and pathetic elegies, by a metrical and tasteful version. The notes exhibit learning and judgment. *Prophetæ minores perpetua annotatione illustrati a Dr. Petro Four. Ackermann, Canon. Reg. Lateran. Claustro-neoburg. C. R. Ling. Hebr. Archæol. Bibl. et Int. in Libr. V. T. Professore Publ. et Ordin. Viennæ*. 1830. pp. 798. 8vo. The Roman Catholic author of this commentary, collects the opinions of

\* Studien und Kritiken, Anno 1831. p. 428.

† Einleitung in die sämtlichen Bücher der heiligen Schrift Alten und Neuen Testaments. Herausgegeben von Johann Adolph Müller, Prediger zu Hohenwalde bei Frankfurt a. a. O. Zwickau. 1830. iv. u. 252 S. 8.

‡ Jeremiah's Klagelieder, u. s. w. von K. W. Wiedensfeld, Dr. der Philosophie, u. evang. Pfarrer zu Gräfrath im Bergischen. Elberfeld. 1830. 119 S. 8.



the ancient writers, always with a tender regard to that interpretation, quem tenet, et tenuit Sancta Mater ecclesia.

In *Biblical Archæology*, a new edition has been issued of de Wette's *Manual of Hebrew-Jewish Archæology, with a sketch of the corresponding History*.\* A work by Meyer has the title, *Solomon's Temple, measured and depicted: with plates*.† To which may be added, Dr. Theoph. Phil. Christiani Kaiseri, *Theol. Professoris Erlangensis etc. etc., Commentarius in prioris Geneseos Capita, quatenus universæ populorum Mythologiæ Claves exhibent. Norimbergæ. 1829. pp. 192. 8vo.*

*The Exegesis of the New Testament* continues to be pursued with uninterrupted enthusiasm and vigour. We have before us the last number of Ullmann and Umbreit's *Journal*, for 1831, which contains a comprehensive review of the *literature* of this subject, brought down as far as the beginning of that year. Two works are placed at the head of this catalogue, which are already known by reputation to our readers: 1. *Scholz's Greek Testament: Novum Testamentum Græce. Textum ad fidem testium criticorum recensuit, lectionum familias subjecit, e græcis codicibus MSS., qui in Europæ et Asiæ bibliothecis reperiuntur fere omnibus, e versionibus antiquis, conciliis, sanctis patribus et scriptoribus ecclesiasticis quibuscunque vel primo vel iterum collatis copias criticas addidit, atque conditionem horum testium criticorum historiamque textus N. T. in Prolegomenis fusius exposuit, præterea Synaxaria Codd. K. M. 262. 274. typis exscribenda curavit Dr. J. M. Scholz. Vol. I. iv. Evangelia complectens. Lips. 1830. 4.*

2. *Lachmann's Greek Testament: with the simple title, Novum Testamentum Græce ex recensione Caroli Lachmanni. Ed. stereotypa. Berol. 1831. 8.*

Concerning the former of these, it is scarcely necessary to say, that public expectation has been very great. The biblical critics of Germany are by no means agreed as to its merits. The complaint is general, however, that it is exceedingly immethodical and obscure in its literary form and disposition. Especially is this the case in the order of topics in the Prolegomena. The favourite principle of Scholz is, that the genuine Apostolical text is to be sought in the witnesses of the Constantinopolitan Family. He assumes, and the position is strenuously contested, that the text was preserved entirely incorrupt in the first two

\* *Lehrbuch der hebräisch-jüdischen Archæologie, nebst einem Grundriss der hebräisch-jüdischen Geschichte*, von W. M. L. de Wette, der Phil. u. Theol. Dr. u. s. w. zu Basel. Leipz. 1830. 300 8.

† *Der Tempel Salomo's. Gemessen und geschildert von J. F. von Meyer. Mit Zeichnungen.* Berlin. 1830. 53 8. 8.

centuries; and that admitting the injury from *vitiis librorum*, and the loss of almost all the older documents of this class, it was still maintained in its purity in the so-called Constantinopolitan family. Dr. Lücke, in remarking upon this opinion, concedes that we cannot charge the readers and copyists of the first two centuries with intentional changes, but alleges that until the time of Origen, the greatest carelessness existed with regard to the purity of the text. The 'holy bishops and presbyters,' whom Scholz so often mentions, were by no means scrupulous librarii. Most of the German critics who speak of this recension, charge Dr. S. with want of accuracy in his collations.\* The text may be said to be substantially the Constantinopolitan. Much confusion is predicted as likely to arise from a text so variant from Griesbach and Schulz. "To be plain," says Dr. Lücke, "we cannot but say, that, after what has been done in the criticism of the New Testament text, by Griesbach, Schulz, and finally Lachmann, this work appears to us a retrocession."

As it regards the second work, viz. that of Lachmann, we find it characterised as the product of an original method, founded, however, on a hint of Bentley's. Dropping the vulgar text altogether, and proceeding upon purely documentary grounds, the editor has aimed at the restoration of that text which was current in the Church at the close of the fourth century. This work is as much lauded by Dr. Lücke, as that of Scholz is disparaged. The comparison of the two editions will, we hope, soon enable our scholars to decide for themselves.

We proceed to give the title of a work, by W. F. Rinck, of Baden: *Lucubratio critica in Acta Apostolorum, Epistolas Catholicas et Paulinas, in qua de classibus librorum manuscriptorum questio instituitur, descriptio et varia lectio vij codicum Marcianorum exhibetur, atque observationes ad plurima loco cum Apostoli tum Evangeliorum dijudicanda et emendanda proponuntur. Basileæ. 1830. 8vo.* The critic to whom we owe this volume, was sometime pastor of a German church at Venice, and, while residing there, availed himself of the advantages offered by the Library of St. Mark. He accordingly collated, in a more accurate manner than had been done before, eight MSS. These were not unknown to Griesbach, (with a single exception,) but the collation of the latter was not made in person. Rinck rejects the system of recension assumed by Griesbach and Hug. He divides the whole apparatus of MSS.

\* Lücke. Studien und Krit. 1831. p. 895.—Hug. Einl. I. p. 451. sqq. Dav. Schulz zu Griesb. Proleg. p. xcix.—Recens. der curæ u. d. bibl. Krit. Reise in den wiener Jahrb. Bd. 27. p. 127.

into two classes, the western and the eastern. Each of these is divided again into families; the western class falling very naturally into the African and the Latin families. He separates mixed MSS., in which the Oriental and African text are blended. To the eastern class he assigns the greater worth.

The *Grammar and Lexicography of the New Testament*, have been prosecuted with assiduity and vigour, both in works specially devoted to these inquiries, and in commentaries. The small edition of Wahl's *Lexicon*, published last year at Leipsic, is not only cheaper, but more convenient and useful than the original: *Editio minor, Clavis N. T. philologicæ, Lips.* 1831. 4. The third edition of *Winer's Grammar*, (Leipsic, 1830. 8vo.) is an improvement upon those which have preceded. Being a book beyond competition in this field, it needs no recommendation.

In *Commentaries*, the press has not been at rest. The first three Evangelists have been treated separately, as well as upon the synoptical plan. Of the *Harmonies*, the following deserve notice. 1. An Exegetical Synopsis by Professor M. Rödiger: *Synopsis Evangeliorum Matt., Marc., et Luc., cum Joannis pericopis parallelis. Textum ex ordine Griesbachii dispertitum cum varia scriptura selecta. Hal.* 1829. 8vo. 2. A Synopsis, which includes the Gospel of John, by Dr. Clausen of Copenhagen: *Quatuor Evangeliorum Tabulæ synopticæ. Havniæ.* 1829. 8. Both these works are placed in a high rank by Dr. Lücke. The next work of importance is the Commentary on Mark, by Dr. Fritzsche of Rostock: *Evangelium Marci, recensuit et cum Commentariis perpetuis edidit Dr. C. Fr. Augustus Fritzsche, in Acad. Rostoch. Professor Theol. Ordinarius. Lips.* 1830. 8. The abilities of the author as a critic are well known, from his former labours. The reader will, of course, look for no tendency towards evangelical interpretation in this volume.

Upon Luke's Gospel, exegetical works have been produced by Stein, of Niemegk,\* and by Professor Bornemann.† The former takes the singular ground that this Gospel was written for the use of the Samaritans; that Luke, if not a Samaritan, was a particular admirer of that people; and that the most excellent Theophilus was undoubtedly one of them. The pruritus novandi makes greater and greater drafts upon the common sense of German scholars. The comments of Bornemann are

\* *Commentar zu dem Evangelio des Lucas, nebst einem Anhang über den Brief an die Laodiceer*, von K. W. Stein, Ober-pfarrer zu Niemegk, Halle. 1830. 8.

† *Scholia in Lucæ Evang. etc. scripsit Fr. Aug. Bornemann, Theol. et Phil. Doctor, Scholæ Afranæ Professor. Lips.* 1830. 8.

valuable chiefly in a lexicographical and grammatical point of view.

The Gospel of John is illustrated by the learned work of Grossmann, upon the writings of Philo: *Questiones Philonæ. Lips.* 1829. 4., and by Hossbach's *Sermons on the first four chapters of John.* (Berl. 1831. 8.) Upon the Acts we have *Stier's Comment on the Discourses of the Apostles in their order and connexion.\**

The Commentary of Professor Tholuck upon the Romans has passed through a third edition. Of this valuable work, the American public will soon be enabled to form an independent estimate, by means of a version which we are expecting from a source entitled to very high consideration. This distinguished advocate of Christian truth is still, and we suppose will scarcely cease to be, the object of abuse and bitter ridicule, with those who hate the light. The notorious Fritsche, for example, has assailed him, in a special publication upon *Dr. Tholuck's merits as an interpreter of Scripture.* Its coarseness and malignity must neutralize its influence, even among rationalists. Not a little of this malice may be traced to Tholuck's zeal, in promoting the republication and extensive circulation of Calvin's Commentaries. A Roman Catholic Commentary, upon the same epistle, by Professor Klee of Bonn, has also appeared. It is in the highest degree illustrative of the method pursued by the Papists, in wresting the words of Scripture to a conformity with the prodigious doctrines of their church. A third work, upon the same epistle, and one which has attracted some attention, is that of a layman, William Benecke of Heidelberg.† It is characterised by original thought, boldness of conjecture, reverence for the divine authenticity of the work, and a decided penchant towards mysticism.

The Epistles to the Thessalonians have engaged the attention of Prof. Pelt of Greifswald: *Ep. Pauli. ad Thess. illustravit etc.* Ludovicus Pelt, P. P. E. *Gryphiswaldiæ.* 1830. 8. A verbose and tedious, but learned production. These Epistles have received comparatively little attention in Germany. Their relation to the antichristian hierarchy makes them interesting in a high degree. Dr. Pelt vindicates the authenticity of the second Epistle, against Schmidt and De Wette. Dr. Lücke has prepared for the press and edited *The Life of the Apostle Paul, by*

\* Die Reden der Apostel nach Ordnung und Zusammenhang ausgelegt, 2 Theil. *Leipz.* 1830. 8.

† Der Brief Pauli an die Römer, erläutert von W. Benecke, Heidelberg. 1831. 8.

the late Dr. Hemsen, University Preacher at Göttingen.\* Schrader has a work of the same character.† A third, of similar nature, is the "*Investigation of the chronological order in which the Epistles and the Apocalypse were written*," by J. F. Köhler;‡ in which he advocates the singular hypothesis, that the Epistle to the Romans was the first in order, and that the others are to be thus arranged: 1 Tim., Titus, 1 Cor., 2 Cor., 1 Thessa., 2 Tim., Philem., Philipp., 2 Thess., Ephes., Galatians.

Here may be mentioned Commentaries upon the Catholic Epistles by Grashof,§ and on the Epistles of John by the infidel and eccentric Paulus of Heidelberg. These Epistles are literally translated, with an interpolation of paraphrase, upon his *philologico-notiological* method. Dr. Paulus is the inventor of this word, which is remarked upon even by the Germans, who can swallow almost any thing in the way of sesquipedalian terms.¶ The idle ravings of the learned man, which, in England or America, would at once be rejected as too wanton or too wild, even to demand investigation, have attracted much notice among his countrymen. Dr. Paulus is known as a wonderful innovator in terminology, as well as divinity. We indulge the hope, that his phrases will not be admitted into the Anglo-American language, which some of our translators from the German are engaged in constructing. The critic holds, that the first Epistle is directed to the Parthians, and sees an allusion to Gnosticism in every verse.

Among the works which we have mentioned, and in the various periodical publications which have come to our hands, within a few months past, we find abundant reason to believe that, even in Germany, there is a recession from the quagmires of neology and atheism, to the sure ground of inspiration. Amidst all their dreadful wanderings and hallucinations, it is a token for good, that the Bible still exists among them, and is studied; that they have not shut it up, nor cast it from them in disdain. That

\* Der Apostel Paulus. Sein Leben, Wirken, und seine Schriften. Von Dr. J. T. Hemsen. Göttingen. 1830. 8.

† Der Apostel Paulus, erster Theil, oder chronologische Bemerkungen über das Leben des Apostels Paulus. Leipz. 1830. 8.

‡ Versuch über die Abfassungszeit der epistolischen Schriften im N. T. und der Apocalypse, vom Pfarrer J. Fr. Köhler. Leipz. 1830. 8.

§ Die Briefe der heiligen Ap. J. P. J. und J. von Julius Werner Grashof, evang. Divisionsprediger zu Frier. Essen. 1830. 8.

¶ Die drei Lehrbriefe von Johannes. Wortgetreu mit erläuternden Zwischensätzen übersetzt und nach philologisch-notiologischer Methode erklärt, von Dr. H. E. G. Paulus. Mit exegetisch-kirchenhistorischen Nachweisungen über eine Sittverderbliche, magisch parthische Gnosis, gegen welche die Briefe warnen. Heidelberg. 1829. 8.

holy document still remains to prove, at some future period, as we hope and pray, a lamp to their feet. With an orthodox creed, orthodox prayers, and orthodox hymns, we cannot but believe that multitudes believe and are saved, in spite of the God-denying apostacy of teachers and preachers.

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ART. II.—*The Religious Condition of Holland.*

THERE are few Presbyterians who have not frequently made anxious inquiry respecting the present condition of the Reformed Churches in Holland. Indebted, as we are, to this country for some of our most valuable theological works, and remembering, as we cannot but do, the noble stand which was there made against the encroachments of Arminianism, we are scarcely able to repress the solicitude of friendship, or the earnest question, whether sound theology and evangelical religion have survived the shock of war, or the more dangerous assaults of continental rationalism. Holland has been too much overlooked by American travellers. The more attractive churches of Germany and France have been amply described to us, while we have remained in total ignorance touching those of a country, which could once boast of a ministry inferior to none on earth in learning and piety. It is with more than ordinary satisfaction, therefore, that we proceed to furnish some details upon this interesting topic. We make a general acknowledgment of our obligation to Professor Hengstenberg's Journal, and proceed to cull such statements of the religious and ecclesiastical condition of Holland, as promise to be useful. We have also met with some highly interesting notices, of a more recent date, in the *Edinburgh Presbyterian Review*, a work lately established, which is worthy of the reputation of the church and city from which it issues. From this we have selected a number of striking parts.

In the years 1823 and 1824, the Rev. Theodore Fliedner, Evangelical Pastor in Kaiserwerth near Düsseldorf, made a tour through Holland, in which country he spent more than eight months. During this period, he made it his business to become accurately acquainted with the whole church-system of the Reformed Churches, and in order to bring down his statistics and narratives to the latest date, renewed his visit in the year 1829, previously to the publication of his Journal.\*

\* Travels for charitable collection in Holland and England, with a full description of the condition of schools, churches, prisons and pauperism in both countries:

The first volume contains an account of the author's travels from Nymwegen, by way of Arnheim, to Amsterdam and Rotterdam. The second is occupied with the information derived at the Hague, Leyden, Haarlem, Dort, Utrecht, Schiedam and Delft. Instead of classifying the results of his investigation under various heads, he connects them with different stages of his tour; thus, during his residence at Amsterdam, he takes occasion to speak of the worship and polity of the Reformed and Lutheran churches, and the condition of the Baptists; at Rotterdam, of the Remonstrants, Sunday-schools, and religious societies; at Utrecht, of the doctrines delivered from the pulpit, and the progress of infidelity in the Church; at Leyden, of theological study, and the universities.

The account of the Sabbath at Amsterdam is the more pleasing, as we are acquainted with the remarkable laxity of opinion and practice in relation to this ordinance, in the French and German churches. "The hum of the working-day, and the confused noise of business, which all the week prevail in every street, canal, market and dwelling of this commercial city, are now hushed. Solemn stillness every where reigns, and the Christian prepares himself for the Sabbath festival. From seven o'clock in the morning, at which hour the early service begins, until seven in the evening, when the latter service ends, the streets are filled with church-goers. There is preaching five times in the day; at seven, ten, twelve, two, and five o'clock, by more than fifty ministers; in ten churches by twenty-eight Dutch Reformed, in two by five French Reformed, in three by nine Lutheran, in one by three Remonstrant, in one by five Mennonists, and in two by five English preachers." The author, in connexion with these statements, is naturally induced to long for the time when the sound of labour and of merriment shall not profane the Lord's day in Germany.

The public preaching of the Dutch ministry would seem to resemble what is common in America, rather than the rhapsody and declamation of the German pulpit. Mr. Fliedner complains that the sermons are too doctrinal, too dull, and too long. An attempt to enliven their discourses begins to be made, by a number of preachers, in imitation of their great pulpit orator, Van der Palm. The Christian knowledge of the congregations is much promoted by the regular afternoon sermon, upon the Heidelberg Catechism, which, as among our brethren of the Re-

brought into comparison with Germany, and especially Prussia, by Theodore Fliedner, Evangelical Pastor at Kaiserwerth near Düsseldorf. Essen, 1831. Vol. I. pp. 392. Vol. II. pp. 594., with plates and maps, and an account of the most important publications in Theology of the nineteenth century.

formed Dutch Church in the United States, is gone through once a year. This formulary is very properly bound up with the psalms and liturgy. Mr. F. laments, in common with the more serious of the Dutch people, that this good custom of a purer age is beginning to give place, in many churches, to sermons upon miscellaneous subjects. The ingress of German Socinianism is bringing their Confession of Faith into disrepute. "The Heidelberg Catechism," says the Scottish writer, "was drawn up as a form of instruction for the Palatinate, about the year 1563, by order of Frederick III., Elector Palatine, who had removed from their offices the Lutheran clergy, and filled their places with Calvinistic teachers. Twenty years afterwards, when the church of the Palatinate came to be looked upon as the second among the Reformed Churches, its catechism was almost universally adopted by the Calvinists." The evening sermons, at five o'clock, which, in winter, are delivered by candle-light, are well attended. "They deserve," says the traveller, "to be imitated in Germany, as well because the stillness and solemnity of the night, and the cheerfulness of the lights in the short days of the year, produce a manifest effect upon the minds of preacher and people, as because the time is far more convenient for the great majority of the people, than the ordinary hour of afternoon-service." Sermons during the week are common; in Amsterdam almost every day, sometimes in several churches at once. There are, also, in a number of the cities, *Poor-sermons*, intended specially for the large class of poor persons, who are ashamed of their dress, and who attend upon these in their ordinary clothing. To the Reformed of Holland, what are called *Confession-sermons* are peculiar. They are delivered four times a year, on Sunday, in all the churches, partly for the confirmation of those who have made a profession of their faith, partly for the edification of the numerous youth who have not yet done so. As there is no constraint used with regard to a public profession, it is the case with many in Holland, as in America, that they pass through life without being church-members. This strikes the German traveller as something remarkable. It is true such persons can hold no ecclesiastical office, but offices of this kind are rather shunned than sought after, particularly when they concern the affairs of the poor. The author was greatly astonished to witness at the dwellings of pastors, the admission of men and women sixty and seventy years of age; and not less to observe that this admission took place in the presence of a few elders only, and without any ceremony or parade.

Psalmody and church music receive in Holland a regard which is unknown in other countries, and their collections of



spiritual songs are said to be unrivalled. The correspondent of the Presbyterian Review says: "We have seldom been more overwhelmed with the effect of sacred music in church, than in hearing the two following stanzas sung by a large congregation in St. Peter's church at Leyden:

Restorer, Friend, Sole Hope, and Bliss:	Thou didst not to be man disdain,
We offer, for 'tis all we have,	When Thee the task thy Father gave
Such praise as once a sinner gave,	His law to honour—us to save;
The sinner who thy feet did kiss,	Yea, 'mid contempt, and wo, and pain,
The sinner, Lord, thou didst restore,	Thou travail'dst, great in power and grace,
A sinner now no more;—	To save our ruin'd race;
"Accept the praise!"	We are not lost,
To thee such sinners raise,	But that thy blood has cost,
Though angels, round thee singing,	Again Thou liv'st, and living,
This prayer are ever bringing,	Us life again art giving—
"Accept our praise!"	We are not lost."

The religious instruction of youth is committed chiefly to persons called *Catechism-masters*, or, in the case of girls, *Catechism-mistresses*, and who pursue this as a regular calling. This is under the general supervision of the ministry, but it is thought by Mr. Fliedner, that the subject is much neglected; even more so than in Germany. In the larger congregations, the sick of the middle and lower classes are visited by persons appointed for that purpose, called "*Siekentroosters*," who are selected from the catechists. In the smaller congregations, and throughout the country parishes, the pastors perform this duty with fidelity. In all these respects, the usages of ancient times are regarded. The opposition of the Reformed to prelatical confirmation, led them to require a simple confession of faith, in order to admission to the Lord's table. If we may credit the accuracy of our traveller, there is not even that previous instruction or discipline which is common in Scotland. The want of religious instruction threatens the purity of the Dutch Reformed churches. In those of the Baptists of Holland, it has opened a door for deplorable error and infidelity.

Private assemblies for the cultivation of piety are still known; yet they are by no means so common as in former times, in consequence of the discouragement of the ministry, and because, since the ordonnance of 1817, a regular license is now made necessary. Such a restriction is the more remarkable, as they do not appear to have been charged with any enthusiastic or schismatical tendency. These meetings are opened and closed with prayer, yet it is customary, as the author testifies, to embellish them with the refectons of coffee and pipes.

The celebration of the Lord's Supper is conducted in a man-

ner similar to that which many American churches have derived from our Scottish ancestors. The officiating minister is seated at the middle of a long table, covered with white cloth, and around him are gathered the communicants, without distinction of rank; the king himself appearing in the midst of his subjects. At Rotterdam, where the author attended this solemnity, in the church of the Rev. Mr. Scharp, there were successively twenty-eight tables, each of which numbered not less than forty-eight persons. The service occupied five hours, and the Sacrament was at the same time administered in five other churches, and again repeated in the same, a week later. This is in pursuance of a Synodical order of 1817, which prescribes such an administration once in every three months. About the beginning of the Reformation, the communion took place only twice a year, as is now the case in Scotland. The greatest life and ardour of piety seems to be manifest in Rotterdam and Utrecht, where family-worship is still maintained, together with other domestic and social means of grace, by which the flame of zeal is kept up. Persons of both sexes, and of every rank, are represented as being vigorously engaged in efforts for the promotion of religion at home and abroad, by means of Sunday-schools, Missionary, Bible and Tract Societies, and associations for the internal melioration of prisons. The whole body of society is pervaded by a good measure of influential religion.

The Reformed Church of Holland received a severe shock from the political changes of 1795, and the following years. Its present constitution was afforded upon the restoration of the house of Orange. The *reglement* to this effect was draughted in 1815, by an ecclesiastical commission of eleven ministers, of whom one was from each of the ten provinces, and one from the French Reformed Church. The *Ecclesiastical Council* stands first in order, and consists of the pastor or pastors, and several elders: the deacons pertain to this only in a wider sense. It has charge of the public worship, Christian instruction, and the affairs of the congregation in general, and has jurisdiction "in the first instance," agreeably to the *reglement* alluded to. This council or consistory obtains even in military or garrison congregations, under the regular direction of old and experienced clergymen. The second judicature is the *Classis*, (Classicalmoderamen,) consisting of a number of delegated ministers, and one who is the elder of the *Classis*; it superintends the congregations and preachers of the *Classis*, holds visitations of churches, by means of two of its members, appointed for the purpose, has jurisdiction "in the first instance," over consistories, ministers and candidates; has the care of vacant churches, and judges of the

induction of new preachers. The Classis meets once in two months, and receives from the State, for its expenses, the annual sum of 14,000 florins. The third judicature is the *Provincial Moderamen*, (or *Synod*,) consisting of one minister from each Classis, and a single elder from all the Classes together. This body examines candidates, prosecutes the trial of consistories and clergymen to actual deposition, administers the provincial widow's fund, has jurisdiction "in the second and last instance," and convenes thrice a year in the principal city of the province. The fourth and highest judicature is the *General Synod*, consisting of one minister from each Provincial Moderamen, and a single elder from the whole; that is, (as there are eleven provincial synods,) of twelve members, annually commissioned. To these are added, a clerical secretary, residing at the Hague, nominated by the king; a treasurer, resident at Amsterdam, in like manner nominated by the king; a minister of the French Reformed churches, and a minister from the ecclesiastical commission for the Reformed churches in India. The three commissioners of the Reformed theological faculties at the Universities of Leyden, Utrecht and Groningen, being only counselling assessors without the right of voting, we may regard the General Synod as comprising not more than sixteen individuals. The president and vice-president are nominated by the king. The minister of Protestant worship, as the king's commissioner or representative, is, ex officio, empowered to sit in this body, in case he belongs to the Reformed church; without taking any part, however, in its deliberations or votes. The General Synod meets annually, at the Hague, on the first Wednesday of July.

The first General Synod, under this new constitution, met in 1816; and has since been regularly held every year. It is the connecting link between the Church and the State, and has the general supervision of all the churches, ministers and inferior judicatures, but especially the care of doctrine and worship, and frames the ecclesiastical regulations and ordonnances; which, nevertheless, require the royal sanction in order to have the force of laws. The new constitution is supposed to give far more license than the old to such persons as are disposed to theological innovation. It is, however, but the shadow of that Presbyterianism which once existed. Instead of a minister and an elder from each congregation, in the Classis, which was the ancient proportion, as it is in the Reformed Dutch church in America, it is lamentable to observe one elder from all the churches. Even the Lutheran reviewer, in the "*Kirchenzeitung*," discerns that the church is shorn of its glory, when the "General Synod has more than 1,400,000 souls represented by a single ruling elder!"

As an indication that new theology, with a corresponding tenderness towards errorists, is gaining ground in Holland, we may observe, that the formula of subscription for candidates runs thus: that the probationer "heartily believes the doctrine comprehended in the symbolical books, *agreeing* with God's holy word." This ingenious participial phrase furnishes a happy postern for the escape of such as happen to dissent from the rigour of the articles of the Belgic Confession. "If we interpret the word *agreeing* (said a distinguished member of the Synod to Mr. Fliedner) as meaning *because*, it says too much, if *so far as*, it says too little."

In the Scottish traveller's account, we find a very earnest endeavour to make it appear, that there is no radical unsoundness in the Dutch church. He states, upon the authority of Dr. Mackintosh of Amsterdam, that no minister can be ordained, who does not really hold its ancient standards, unless he be guilty of gross fraud. He then attempts, by *a priori* reasoning, to evince that there can be no considerable divergence from these standards. Such divergence, he maintains, must be ascribed either to ignorance and indifference, or to want of candour and deceit. From such premises, to argue the purity of the church, will not strike the American reader as eminently logical. Neither is it satisfactory to say, as the writer does in the second place, "that the very fact of the Dutch Reformed church having persisted in cleaving to its original standards, seems to prove, that even in the worst times, a chosen band of the faithful was still preserved there, who would not bow the knee to Baal." Yet he is constrained to add: "the fate of the Dutch, in thus departing from their ancient principles, or in compromising them, by symbolizing with men and parties from whom their fathers would have recoiled, as from persons infected with the plague, has all along been such as every one who takes his views from the Holy Scriptures must have expected. They became truly, 'as salt which had lost its savour, good for nothing but to be cast out and trodden under foot of men.'" With regard to the above mentioned declaration of Dr. Mackintosh, we have the statement of a Dutch minister, in these words: "I must reply, that this, for the greatest part, is the truth; but, nevertheless, such a subscription rather is *understood* than actually happens; the solemn declaration and subscription, which were dispensed with in the case of myself, and others, who were ordained with me, chiefly respected the so-called simony, or purchase and sale of preachers' places. This makes little difference, for, as I said, the subscription is at least understood, and thus the doctrinal principles of 1618 and 1619 are still those of the church." We are con-

strained to observe upon all the statements of this anonymous Scotch writer, that they rest upon very scanty observation, and have much less verisimilitude than those of Mr. Fliedner.

Among the authors who have most influenced the opinions of the Reformed, there are two who may be compared with the German Ernesti and Michaelis. Like these, the Hollanders, Van Voorst and Van der Palm, have opened the way, far beyond their own intention, for the flood of neology. Van Voorst was Professor of Theology at Franeker, from the year 1778, at Leyden from 1800, and in 1827 retired from public life. Van der Palm was, from 1799 to 1804, General Director of public instruction, and since the year 1805, Professor of the Oriental languages at Leyden. Van Voorst regards the grammatical interpretation of the Scriptures as all-sufficient; and in this respect may be considered as following the track of Grotius and Ernesti. Like the latter, he rejects the idea, that any experimental acquaintance with divine things is required in an interpreter. His scholars go even further than himself in these opinions, and find less and less of evangelical meaning in the Bible. Van der Palm is, like Michaelis, by no means disposed to reject openly the system of doctrine hitherto current; on the other hand, he manifests profound reverence for the word of God, and is less disposed, even than the great German, to sneer at the miracles of the Scripture. Yet he coincides too much with him in the attempt to explain away all that is supernatural. This renders his influence most deleterious. A third name is that of the late Professor Muntinghe of Gröningen. Distinguished rather in historical than exegetical science, and somewhat decided in defence of general truth, he was inclined to make concessions to the adversary. Bosveld and Van Kooten are inclined to rationalism, as is Van Hengel, a pupil of Van Voorst, whom he succeeded in the chair of theology at Leyden. In his acute and elegant interpretations, he pursues the method which has already done its work in Germany, and begins to operate in America; he fixes the attention on the mere grammatical exposition of the text, or, to use the expressive language of a German writer, "does not conduct his disciples into the holy place of the saving Word, but with learned discourse detains them in the contemplation of the outer gate and its carved-work, until the time for entrance is flown." A holier spirit breathes in the publications of Stronck, and of Heringa and Royaard, Professors at Utrecht, and still more in those of the Baron de Geer, Professor at Franeker, a learned young nobleman, to whom not only Friesland, but all Holland, is anxiously looking for a noble defence of ancient faith and piety.

In Ecclesiastical History, the three most distinguished authors

are Upey, Professor at Gröningen, Dermont, and Broes. The last of these is a clergyman of Amsterdam, principally remarkable for his learning and the soundness of his theological opinions. Upey and Dermont produced, in the years 1819—1827, a History of the Reformed Church of the Netherlands, in four volumes. According to Mr. Fliedner's account, the work is characterised by national pride and rationalism.

Systematic Theology has been cultivated by the above-named Van Voorst and Muntinghe, yet their method is biblical. To these we may add Borger and Heringa. The latter advocates the 'accommodation' principle of Semler and Teller. They prefer, in common with most of the new school of Dutch theology, the name of *Rational Supernaturalists* to that of *Rationalists*; perhaps, because the meaning of the latter has been too signally expounded in Germany. Borger has endeavoured to excite a dread of mysticism among his countrymen, and from all the notices which are before us, we are led to fear, that Holland is ere long to lose all attachment to her ancient standards, and lapse into the Arianism, Deism, or Atheism of the neighbouring countries.

In Homiletical and Catechetical Theology, the author gives the highest place to Kist, a pious and popular preacher at Dort, Van der Palm, Dermont, Borger, J. Wys, Van der Roost, Francis Van Eck, Donker Curtius, Verwey, Prios, Coquerel, and Teissedre l'Auge. The simple-hearted and faithful Egeling of Leyden, and Prios of Amsterdam, have contributed most to catechetical instruction.

"By universal consent of his countrymen," says the Edinburgh correspondent, "Van der Palm of Leyden seems to hold the first place among the preachers of the Reformed Church. He is now enjoying a vigorous old age as an *emeritus* professor, yet preaches occasionally, and we had the pleasure of hearing him twice. As an 'eloquent orator,' in our hearing at least, he has never been surpassed. In each of several distinct features of pulpit oratory, indeed, he might have been so, but in the combination and harmony of many eminent gifts, in the great and equal power that pervaded his faculties, and in the judgment that controlled and directed them, we search in vain for his superior in all our recollections of the past. Van der Palm's appearance in the pulpit was uncommonly prepossessing; his figure and features being commanding and handsome, his expression full of mild dignity, and his eyes beaming with intelligence and goodwill. Scarcely had he commenced, when you were struck with the gracefulness of his manner, and as it gradually advanced with the interest of his subject into energetic, yet chastened action,

you might conceive it arresting and fixing the attention even of the deaf. His mastery of his mother tongue, aided by a voice manly, clear and tuneful, evidently astonished and delighted his countrymen. Its harsher gutturals seemed quite to disappear, except when they gave extraordinary force to passages of terror and sarcasm; while the softer, together with its numerous liquids and open vowels, so much reminding us of our Scottish Doric, gave a no less remarkable mellowness and fluency to those of an opposite kind." "The preacher, like a true evangelist, boldly threw himself on his subject, his own sense of its importance, and on God's gifts to him as an ambassador. You had the dignity of Scotch preaching, without its metaphysical dryness and laboured dialectics, and the sentiment of the English, without its clap-traps and bombast. But while the eye, the ear, the judgment and the memory were all addressed and consulted, it was only that the conquest of the heart and conscience might be the more certain and complete."

The principal Theological Journals are four which appear at Amsterdam. ("Vaderlandsche Letteroefeningen," "Boekzaal," "Godgeleerde Bydragen," and Nieu Christelyk Maandschrift.") It is painful to learn, that not one of them is decidedly orthodox. The *Letteroefeningen* is thoroughly rationalistic, and assails the antiquated system and its adherents with biting raillery. The other three pursue a course as regular, smooth, and undecided, as their own canals; leaving their neology to be presumed, not so much from what they advance, as from their suppression of evangelical truth. Divine truth, in its fulness of extent, has no advocate in the periodical press of Holland, and the pious author is constrained with grief to compare the present religious condition of the country with that of Germany, during the period of Semler's influence. In his opinion, the pernicious seed sown by English deism, French materialism, and German rationalism, has long been germinating under ground. This was the less difficult, as the ground had been broken up by some of their own grammatical interpreters. It now appears, that the true friends of the Dutch church were those who, since 1823, in spite of the odium with which they were overburthened by the false liberality of their ecclesiastical brethren, sounded the alarm against neology, which was then in sheep's clothing. Among these, one of the most eminent was *Da Costa*, who, in his "Complaint against the Spirit of the Age," "The Sadducees," "Spiritual Tocsin," and other writings, effected something towards the alarm of slumbering Christians. The majority of the preachers, and almost all the people, arrayed themselves on the side of truth; for here, as in Germany, and we suppose everywhere else, the laity, as a body,

remain incorrupt long after the rage of innovation has destroyed the clergy. Da Costa was quickly surrounded by a number of rallying believers, such as the French ministers Bähler and James, Capadose, a physician; the celebrated poet Bilderdyk, some of whose works have been translated into English; Baron Zuylen van Nieveld, Van der Biesen, Thelwall, and Molenaar. Nevertheless, the conjecture of Mr. Flidner is but too well founded, that there is not vitality of religion in Holland, to preserve the orthodoxy of their acknowledged formularies.

We pass now to the brief consideration of the other Protestant Churches of Holland; and first of the *Lutheran*. The very fact that the Lutherans in Holland were Dissenters, and that they were long struggling for complete toleration, may serve to account for the tendency to latitudinarianism, which is undeniable. Connecting themselves with the liberal party in politics, they caught something of the same spirit in religion. Their civil disabilities are now in great measure removed, yet the progress of false doctrine has not been arrested. In the year 1780, the church in Amsterdam, at that time the largest Lutheran church in Europe, numbered among its pastors three neologists, Muetzenbrecher, Baum and Sterk, who scrupled not to promulge their doctrines without disguise. Towards the end of the year 1786, a representation was made by one hundred and twenty-six members of the church to their ecclesiastical superiors, complaining "that the three above-mentioned preachers spoke very seldom, if ever, of the Holy Trinity, the divinity of Christ, and his meritorious sufferings, or the justification of the sinner by faith alone; that they perverted the scriptural proofs of these topics, endeavoured to disprove the existence and influence of the devil, and continually delivered moral discourses, without referring to the foundation of Christian virtues, or mentioning faith and the operation of the Holy Ghost." The three pastors were acquitted, in May, 1787. Against this decision, two thousand members of the church protested without effect. In the meantime, two of the orthodox pastors died, and their places were filled by neologists, so that a single defender of the truth was left, *Hamelau*, a pious, but aged man. Under these circumstances, some hundreds of the communicants, in 1791, united in forming a true (*Herstelden*) Evangelical Lutheran Church, and called as their pastors *Hamelau* and a minister from Rotterdam, named Scholten. Their number so greatly increased, that, in 1792, they called a third, and in 1804, a fourth pastor. The last of these, Meyer, is still operating happily upon the public mind. This church of Amsterdam, with which a number in other places are connected, under the common name of *Hersteld*



numbers nine thousand souls. The heterodox (or *Nietherstelde*) has at present twenty-two thousand, and still retains the name of the *Evangelical Lutheran Church*. They are also known by the name of new-lights. After this separation, they made very earnest endeavours to have the points of difference treated as matters of small moment, but in vain. The seven *Hersteld* churches have ten preachers, and their whole number is reckoned at between eleven and twelve thousand. On account of their adherence to pure doctrine, they are more respected by the Reformed than are the old party; yet Mr. Fliedner laments that their orthodoxy is not, in all cases, accompanied with a corresponding warmth of piety. The *Niethersteld* Lutherans have been making rapid advances in rationalism. From their numerous preachers our author heard nothing but dry ethics. The attendance upon their ministry is small and decreasing. Instead of Luther's catechism, every pastor uses that which suits his own caprice. The number of members, in the whole of their forty-six churches, is forty-seven thousand; under the care of fifty-seven pastors. In 1818, they established a theological seminary at Amsterdam, in which all candidates for the ministry are required to study, under the professors Plushke, Ebersbach, and Sartorius.

The *Remonstrants*, celebrated as they are in ecclesiastical history, cannot be regarded as forming a distinct ecclesiastical community. They affect to be called simply the *Remonstrant Church Society*. In 1809, they had forty preachers and thirty-four congregations. They have at present twenty-one preachers, twenty congregations, (to which may be added five irregularly connected,) and about five thousand members. This decrease is remarkably great. Since the year 1795, they have received support from government. The rejection of all creeds and confessions is a well-known characteristic of the body; and the articles presented by Episcopius to the Synod of Dort, were expressly stated not to be terms of communion. Neology reigns almost universally among their preachers, who are permitted, not only to believe, but to teach what they will. Conynenburg, the late president of their theological seminary, is a low rationalist. His place has, however, been supplied by Amoré van der Hoeven, of Rotterdam, a descendant of Arminius, who, though not decidedly evangelical, is inimical to rationalism, and appears to be a sincere inquirer. In 1796, the Remonstrants made a proposal to all the evangelical churches of Holland, in favour of free and open communion. A single Baptist church first united in this, and in 1817 and 1819, the Reformed and Lutheran churches agreed, that all accredited Protestants of other confessions,

whose lives were exemplary, should be admitted to join them in the communion of the Lord's Supper.

The *Mennonists*, or *Baptists*, have no distinguishing tenets, except their rejection of infant baptism, and of oaths. They have ceased to decline military service and civil affairs. They repudiate all confessions and creeds, and are rapidly sinking into Arianism. The modern catechism of Hoekstra is a sufficient proof of their theological degradation. "With regard to their boasted tolerance and liberality, (we here avail ourselves of the words of the Journalist,) they are no better than other neologists. They tolerate their own views, and impugn those who, in the exercise of this freedom, entertain doctrines more conformable to the Scriptures; as appears from their conduct with regard to their once honoured and beloved preacher, Jan Ter Borg. This man having discovered the true faith in Christ, preached it with earnestness, connecting with it the doctrine of election, which, according to the rooted opinion of two centuries, is, in Holland, inseparable from evangelical belief. The consequence was, that nearly all the members forsook the assembly; and the preacher was distinctly advised, that he might have free scope for his speculations, if he would consent to lay down his public office. To proceed more directly against him was not compatible with the tenet of freedom in doctrine. Ter Borg was not ready to take the hint." Upon the accession of a new teacher in the theological seminary, in 1827, to whom the office of preaching might be committed, Ter Borg voluntarily resigned his charge; having previously, after more mature study of the Scriptures, been relieved of all doubts as to the divine institution of infant baptism. Doyer, preacher at Zwoll, admits to the communion those who have been baptized in infancy, without anabaptism: but he is not so much one of the regular Baptist "Society," as of the remnant of ancient Flamingers, or refined Anabaptists. The sum total of all the Baptists in Holland and the Netherlands is about thirty-two thousand. In 1809, there were one hundred and thirty-three congregations, and a hundred and eighty-five preachers; in 1829, only a hundred and eleven congregations (with eight affiliated assemblies) and a hundred and nine preachers; and thirteen were vacant.

The *Collegiants*, or *Ryosburgians*, who symbolized with the Anabaptists, but acknowledged no regular ministry, have expired as a sect. A society called *Christo Sacrum* was founded in 1797, upon the principle of allowing each of its members to hold his own doctrines, and retain his previous ecclesiastical connexion. It is *in articulo mortis*, being pervaded by the disease of infidelity, and will die, says Mr. Fliedner, upon the decease of its aged founder, Van Haastert.

The *Jansenists* (or Church of Utrecht, as they call themselves) had, in 1809, thirty-three churches, still maintains the right to read the Scriptures, with other peculiar tenets, yet strangely clings to the supremacy of the Pope, and, daily dwindling, is likely to fall back into the darkness and corruption of Romanism.

Education is in Holland a state affair, and not, as in Germany, connected with the ecclesiastical polity. Upon the restoration of the House of Orange, it received new patronage and a favourable impulse. Mr. Fliedner laments, that it is too little regulated by a spirit of religion, that emulation is made the predominant motive, that schools are opened and closed without prayer, and conducted without the reading of the Bible, and that the popular school books are merely moral, and not Christian. The first classical instruction is communicated in the Latin schools, to which boys go from the elementary schools, at the age of ten years. The youth proceeds thence either to the Athenæum or the University. The Latin language is used in lectures and in the replies of the students. The university students are represented as being actuated by great literary enthusiasm. The academical course extends through the whole year, with the exception of a summer vacation of three months. Since 1820, the king of the Netherlands has made the courses at the universities free to all theological students, making up the loss of fees to the professors. He also makes a present of two hundred florins annually to every minister's son who is pursuing his education. All students, in whatever faculty it may be, bring to the officers of the university their church certificates; yet they are under no particular spiritual or pastoral care, which the author justly censures.

In addition to the religious and benevolent societies, which Holland enjoys in common with other Protestant countries, there is one which merits particular notice. It is the *Society for the Common Good*,\* which owes its origin to a simple but pious Baptist minister, named Van Nieuwenhuizen, who formed the plan in 1784. The seat of its operations has been, since 1787, in Amsterdam. It has for its objects the illumination of the lower classes, and the promotion of general morality, in correspondence with the principles of religion. In 1829, its auxiliaries were a hundred and ninety-two, and its members thirteen thousand one hundred and seventy-four. It is not without concern that Mr. Fliedner remarks the absence of genuine evangelical principle from an association which must operate so largely upon popular education.

Our readers must already have observed, that since the date of

\* Maatschapy tot Nut van't Algemeen.

the volumes upon which we have been commenting, great political changes have taken place in Holland and the Netherlands. These cannot but have communicated a shock to the ecclesiastical structure of the Reformed Church, and we await, with solicitude, some satisfactory tidings from a land endeared to us by so many recollections of noble daring in the cause of liberty, and yet nobler enthusiasm in the restitution of primitive faith and order.

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**ART. III.—*A General View of the Progress of Ethical Philosophy, chiefly during the seventeenth and eighteenth centuries.***

By the Right Honourable Sir JAMES MACKINTOSH, L. L. D., F. R. S., M. P. 8vo. pp. 304. Philadelphia: Carey and Lea, 1832.

THE first important event in human history, after the creation of man, was his revolt from God. This single act was followed by a continued series of deeds opposed to the laws given to the human race by their Creator. Depravity of conduct necessarily connected itself with obtuseness of perception in regard to moral truth, thus favouring the introduction of rules of life, not certainly ascertained to coincide with the will of God, even as far as that will might be known. Each step in the progress of depravity, accelerated by every maxim of life that did not coincide with the divine law, increased the darkness, and tended to unfit the human mind to legislate for itself and others, in relation to moral conduct. What should we anticipate in the formation of ethical systems, by such creatures, in such circumstances? That they would be well suited to the actual condition of man, and especially, that they would lead him back to the way of life which he deserted by his sin? On what theory of the human mind and heart could we anticipate any thing but the reverse of all this? Take an analogous case. Suppose the inhabitants of a distant province in Russia should revolt from the emperor, and then for a season be tacitly allowed to pursue their own course. Suppose individuals should at length purpose the establishment of laws for their internal regulation, as also with an eye to avert the anger of their lawful prince, but without any particular regard to his published codes for the whole empire. Let this attempt at legislation for themselves be made too, after all records of existing laws have been banished from their libraries, and their contents generally forgotten. There would remain some fragments of ancient institutions, and, in some instances, we may

suppose the more general laws of the empire in operation. In circumstances like these, the law-maker might conjecture, that certain usages of his own invention would serve to make a show of fealty to the emperor, that certain others would prove beneficial to the community as internal regulations. Some of his projected laws might actually be the same with those of the empire, some of them materially different. But supposing them good for the community itself, and not hostile to those of the autocrat, yet there would be serious difficulties in the way of their being observed. In the first place, no one could feel under any legal obligation to obey them, emanating, as we have supposed, from no proper source of authority. Different individuals, with mutually dissentient views, would offer their separate schemes, all alike destitute of legal claims upon any living person. Or, again, if obedience could be secured to laws thus made, and in their best form, this would not be obedience to the emperor of Russia, and could tend, in no degree, to pacify him toward an openly rebellious province. What good, except in some single cases, could be accomplished by such legislation? Could it save a province from the destruction that must, in due time, be prepared for it, unless it should return to its entire loyalty, and receive in full the published codes of its rightful sovereign?

The condition of mankind is manifestly analogous to the case just described. The analogy is indeed defective, as in all similar cases, but not the less real. We are not in the least surprised, then, if moral philosophy have almost entirely failed of benefiting mankind. More than this, we should not fear to assert that it has done much harm, particularly in those communities where the light of divine revelation has been enjoyed. The avowed object of this science is substantially the same as that of the Christian religion. To accomplish this object, it must give us laws with sufficient motives to their obedience. But is it possible, that sin-blinded man is competent to give his fellows a complete code of laws, relative to his conduct toward himself, toward his neighbour, and toward his God? Or, waving this objection, by what authority does the moral philosopher speak? In the name of reason? But other men claim the possession of reason, and may publish other laws than those first offered. In the name of Heaven? Where are his credentials? Grant, however, that these laws may be obeyed simply upon their own inherent merit, yet, if they are not individually received under the authority of God, where is the tendency in this obedience to support *His* government? Or can it be imagined, that He will leave a rebellious province entirely to itself? Will his published laws be allowed to pass into oblivion, because his subjects can

please themselves better with their own systems? How is the matter to be finally arranged in the High Court of Heaven?

Here let it be noted, every system of ethical philosophy, that is not really a system, or part of a system of Christian theology, must stand in competition with the Bible, as a claimant of human regard in the regulation of moral conduct. Now, if A. speak not with the Bible, and by divine authority, A. must be against the Bible, and against divine authority. Will it be argued: its province is different from that of Revelation, and is, therefore, not a competitor with the Christian system? But what is the aim of the Christian system? Is it more or less than to give us full instruction respecting present duty, and the way of eternal life? Or has it been found insufficient, and ought it to accept the aid of moral philosophy? Surely, we are not to be told, that many, who reject the express claims of Revelation, may be secured in the path of virtue by merely human systems of ethical truth, and hence they are necessary. This would be to allow more gods than One. If those who reject the laws of God, promulgated in his own name, are allowed to establish their own laws, what becomes of divine authority? It would be nullified, and hence, it must be distinctly understood, that no morals, save Christian morals, are of any account before God, whatever may be their estimation among men. Again: will it be urged, that ethical systems are merely a variety in the forms of presenting truth, and that too with some peculiar advantages? Have uninspired teachers, then, exhibited more wisdom in preparing the dress of truth, than did prophets and apostles, or even he who "spake as never man spake"? We do not here refer to popular illustrations of truths briefly revealed. If men claim only the office of interpreters of the divine message, they are not in the ranks of moral philosophers, but *Christian* teachers.

Perhaps we are altogether mistaking the design of ethical philosophy. Is it, then, merely a systematic arrangement of certain moral principles, designed to facilitate their remembrance, without any direct relation to practice? What are the principles to be thus arranged and remembered? If they relate to duty, whether toward our fellow creatures or toward God, we repeat it, they must be the same as those of the Christian system, and then worse than useless, being unattended by any proper authority, yet taking the place of those that come under divine sanctions: or, if they differ from Revelation, they are to be discarded as hostile to truth. That they should have *no* relation to duty is inconsistent with the title under which they appear.

Thus far we have argued *a priori* against the utility of ethical systems in the common form, *i. e.* independent of the Christian

religion. Does history support or contradict us? What would be the result of an extended historical investigation in regard to the influence of moral philosophy? Should we find evident marks of its happy effects, or be inclined to adopt the somewhat paradoxical language of Rousseau: "The ancient Greeks and Romans knew well enough how to practice virtue till their philosophers attempted to define it." Without fully adopting the spirit of this assertion, we ask of history, have the morals of any nation, or of any smaller civil community, ever been reformed by the introduction of moral philosophy? With still more confidence do we ask, has the knowledge of this science ever produced such changes in feelings and conduct, as are the natural effect of the Christian religion? And what are *those* changes? Simply such as are indispensable to the commencement of a truly virtuous life in the sight of God; only such as must take place ere any individual can be fitted for the hour of death. We speak, in relation to this matter, as Christians, aiming to be neither more nor less exclusive than the Bible. As to the historical question, however, it is unnecessary to pursue it, till some one be found, who, with the Bible as his moral chart, will affirm that moral philosophy has actually added more to the virtue of mankind by its own power, than it has subtracted by interference with the Christian system.

There is still another course for the argument in favour of the opinion which we have advanced. We may examine the principles that have been established, (if any have been established beyond frequent dispute,) and inquire if they *can* be really productive of much good. What principles have been generally admitted? That virtue does, upon the whole, promote happiness? This is as well known by the peasant as the philosopher, and is put in far more impressive forms in the Bible, than in any human system. But what is virtue? Here moralists always fail to satisfy their readers, and not unfrequently obscure the whole topic, so as utterly to destroy the force of the maxim just stated. Is it a received principle in ethics, that intellectual are to be preferred to sensual pleasures? But what are intellectual pleasures? Such as can be enjoyed without any regard to the law of God? In that case it would not be easy to show, that the intellectualist will, in the result, be more happy or more holy than the sensualist. If such intellectual pleasures are intended, as flow from the employment of intellect in the service of God, then we prefer the Bible, as our instructor, in relation to the principle in question.

Thus, in relation to every common principle of ethics, it will be found a truism known to all, or a very much disputed proposition, or, a truth that revealed religion has presented with equal

clearness, and made impressive by the full authority of God. That some who reject revelation may be induced to receive a fragment of it here and there from ethical systems, while otherwise they would adopt no rules of virtue, is a matter of no consequence in opposition to our views. Those who reject revelation will not be made any thing better than enemies of God, by the best human system of morals. Intelligent men, as these are supposed to be, are utterly inexcusable, if they do not examine the proofs for the divine origin of the Christian religion, with more care than they study moral philosophy: with such care they must learn, that it requires less credulity to become a Christian, than it does to believe the history of Alexander the Great. If they reject moral truth, as found in the Bible, nothing of consequence, absolutely nothing in the result, is gained by their receiving fragments of it from other sources.

As matter of historical fact, there is yet another difficulty with uninspired ethics. If we assign them the place that they claim, we have, as legislators in regard to our conduct before God, many authors, who are by no means scrupulous to conform their own opinions to revealed truth. Their authority, however, is the same as that enjoyed by the most evangelical men in the same department; for none are allowed to call in the authority of God, this being the peculiar immunity of religion. Hence it may happen, as it often has in part, that ethical systems, utterly subversive of the Christian religion, should stand upon the same footing, save with the true Christian, who has no need of either, with those of the most decidedly Christian stamp. An ethical treatise from a Hume is allowed the same deference as one from a Christian author. As specimens of this, take the following extracts from the work before us. The first is the concluding paragraph of the review of Hume:

"Notwithstanding these considerable defects, his proof from induction of the beneficial tendency of virtue, his conclusive arguments for human disinterestedness, and his decisive observations on the respective provinces of reason and sentiment in morals, concur in ranking the *Inquiry (concerning the principles of Morals)* with the ethical treatises of the highest merit in our language: with Shaftesbury's *Inquiry concerning Virtue*, Butler's *Sermons*, and Smith's *Theory of Moral Sentiments*."—P. 147.

- So the Christian minister and avowed infidel stand upon the same footing as moralists, though one speaks as an ambassador for God, while the other, if common fame do not belie him, retained only a single *religious prejudice*, belief in the *existence* of God. Another specimen of the same classification:

"This excellent writer, (William Paley,) who, after Clarke and Butler, ought to be ranked among the brightest ornaments of the English church in the eighteenth



century, is, in the history of philosophy, naturally placed after Tucker, to whom, with praiseworthy liberality, he owns his extensive obligations. It is a mistake to suppose that he owed his system to Hume, a thinker too refined, and a writer perhaps too elegant, to have naturally attracted him. A coincidence in the principle of utility, common to both with many other philosophers, affords no sufficient grounds for the supposition. Had he been habitually influenced by Mr. Hume, who has translated so many of the dark and crabbed passages of Butler into his own transparent as well as beautiful language, it is not possible to suppose, that such a mind as that of Paley, should have fallen into those principles of gross selfishness of which Mr. Hume is a uniform and zealous antagonist."

Here the distinction made between the avowed Christian philosopher and the sceptic is in favour of the latter. The justice of this distinction we neither affirm nor deny, but what is to be the ultimate destiny of moral truth, when the rejector of revelation is elevated above its professed disciples in point of authority, whether justly or unjustly? If justly, we are certainly to suspect the general tendency of speculations that produce error in even the Christian mind, if unjustly, then much is lost by allowing either of them to hold the place of legislators in the highest possible department of human interests. Are we to be informed, that moral philosophers are merely expounders of existing laws, not at all claiming the province of legislation? Whose laws do they expound? The laws of nature? *They* are the laws of God: and their expounders should know whether He have revealed any thing in an oral or written form, and, if He have, should constantly appeal to his authority. Doing this, their own modesty would prevent dogmatism in cases where their own opinions might clash.

That the work before us is ably written is stated when we give the author's name. Sir James Mackintosh, even if he were not beyond the reach of earthly praise, is always secure of it in his literary character. His extensive reading and discriminating views have enabled him to place before us, in the compass of a moderate octavo, not only the general results of the principal labours of ethical philosophers, but to add a considerable quantity of interesting thought, pretty nearly his own. With the plan of the work, and its execution in a literary point of view, we have only a single difficulty. The thought naturally arises, when we turn over its pages, where is the chapter that relates to the Christian system, with its influence upon moral philosophy? Has that moral system, whose author is God, never modified other moral systems? If it have, why is history silent in relation to its effects? Had Butler and Edwards no reference to revealed truth in the formation of their ethical views? If their views had been modified by those of preceding philosophers, we should have been informed of it: no reference is made to the influence of re-

vealed truths upon their minds. Is it then a historical fact, that their theories in morals were independent of the Bible? Grant that the principles of moral philosophy may be true, and yet not in the *form of revealed truth*, have they no dependence upon it, even in the most Christian mind? These questions relate to the actual discrimination and fairness of the historian. He professes, as we understand him, to give us a complete, though brief view of the progress of ethical philosophy. Has he referred *all* its modifications to their *true* causes? If so, none but uninspired writers have enacted the slightest part in the portion of human history here reviewed. In that case, we doubt the value of their achievements: on a different supposition, we deny the fairness of the historian. These remarks do not depend for their pertinency upon the assumption that the Christian system is of divine origin; we ask, if, as simple matter of fact, it have exercised no perceptible influence upon ethical philosophy?

From some of the sentiments of this volume, we, as advocates of the Christian faith, must dissent. In common with several late writers, Sir James insists upon the blamelessness of erroneous opinions: "a principle, which is the only effectual security for conscientious inquiry," in their estimation. This subject was fully discussed in our last No. but we shall briefly examine it again, with particular reference, however, to the reception or rejection of the Christian system. This sentiment assumes, that one who rejects the Bible as revelation from God, or dissents from any of its principles, may be as blameless as one who receives the truth, and this too even admitting the actual error of the unbeliever. It must, then, be regarded as possible, that God has given us a revelation of important truths, but without sufficient evidence to claim our belief. But how does it happen, that some men find what they deem sufficient evidence for the Christian faith, while others do not? Are believers of the Bible trusting without sufficient evidence? Can we, in that case, excuse them for pursuing a course that so often disturbs the peace of mankind, while using the mildest possible measures to promote the influence of their own doctrines? Ought they not to suspend their judgment, and cease to advocate Christianity, except as a probable system of truth? Or, suppose the degree of evidence is only sufficient to satisfy those who are inclined to receive the Christian system: is there neither merit nor demerit in this inclination? If God have revealed a system of faith and practice, shall no blame be attached to those who are really averse to its requirements? If this were the case, where the degree of evidence in favour of that revelation, as from Him, is sufficient for those who are willing to adopt it in practice, it would seem that

with an increase of this evidence, a corresponding increase of opposition to the truths revealed would apologize for their rejection. From the admission of such an absurdity every mind must shrink, and with equal abhorrence from the principle that inevitably leads to it. To us it seems perfectly evident, that *if God have revealed a system of truths, with sufficient evidence of their divine authenticity to satisfy the well-disposed inquirers, there is positive guilt in the case of all who reject that system.* Otherwise, it is impossible that God should ever hold any authoritative communication with any rebel creature. Take an analogous case. Suppose the king of England should cause a proclamation of amnesty on certain conditions to be circulated in a province, where general rebellion had taken place; suppose this proclamation issued and circulated in such a way, that some little inquiry as to its source might be necessary, but could easily be proved genuine: some, who had not lost all feeling of loyalty, might be easily satisfied as to the source of the proclamation, while the more obstinate might neglect all inquiry unless for the grounds of doubt by which they would vainly hope to elude the responsibility of rejecting the offered restoration. In this case, would any degree of hostility to the reigning power excuse the avowed disbelief to which it gave rise? No: the rejection of truth, in such circumstances, is not only guilt, but complete evidence of a guilty state of mind, nothing less than hostility to the author of the proclamation or revelation. As to the fact, that large numbers are hostile to the Christian system, there can be no dispute. It is equally certain, that their hostility to this system causes their rejection of it, and consequently, with only the remotest possibility of its truth, this rejection is proof of enmity against God. Love toward Him would ensure such an examination as to favour all the evidence that exists, and, were it much less than it really is, secure the Bible from disregard, until it had been *absolutely proved false.* We repeat it, therefore, the question of guilt, in case of all who reject the Christian system, depends upon a single other question: has that system come to us in a way that should satisfy the friends of its Author, or at least so as to leave the probability in its favour, when the arguments are examined by an unprejudiced inquirer. Probable evidence, in this case, as Butler has shown in his Analogy, should determine our conduct as certainly as full proof.

We feel obliged to dissent from our author in relation to the origin of *conscience.* He considers it as a derived faculty, and gives, in substance, the following account of its production from more simple elements. We are naturally pleased with those events which benefit ourselves; or others, where there is no

clashing of our own with their interests; we are displeased with those events that injure ourselves, or others, where we have no reason for wishing them evil; these feelings of pleasure or pain become approbation or disapprobation, in the case of all voluntary actions. We approve benevolent or just actions, whether done by ourselves or others, (the motive being supposed to correspond to the outward act): we disapprove malevolent or unjust actions, whether committed by ourselves or by our fellow-men. This approbation or disapprobation is regarded as merely the transfer of the pleasure or pain from its association with its immediate cause, to an association with the volition that preceded the outward act. For example, the infant finds its own wants supplied by its nurse or parents; this supply of its wants is gratification; the pleasant emotions thus produced spread their hue over the external cause of gratification, and at length over the acts of the nurse or parent considered as voluntary acts. The feeling of approbation thus generated, and afterward extended to all voluntary actions of ourselves and others, becomes conscience as an approver. In the case of inconveniences we have, first, the mere experience of evil from some person or object external to ourselves, their hue of dissatisfaction spreads from the effect to the outward cause, then to the volition of the agent: here conscience is a condemner, or as the circumstances may be the judge of what is just. When approbation is at length extended to all voluntary actions of the beneficial class, and disapprobation to all that are injurious, we have conscience complete. This moral faculty is, therefore, a new unit resulting from the combination of simple elements, and like many new substances in chemistry, different from either of the original elements. We quote a single sentence from our author, in regard to the completion of the forming process.

"As has been repeatedly observed, it is only when all the separate feelings, pleasurable and painful, excited by the contemplation of voluntary action, are lost in general sentiments of approbation or disapprobation; when these feelings retain no trace of the various emotions which originally attended different actions; when they are held in a perfect state of fusion by the different words that are used in every language to denote them—that conscience can be said to exist, or that we can be considered as endowed with a moral nature."

To this theory we object; in the first place, it derives no support from recollected consciousness. We are told, indeed, that such an objection involves other received doctrines of mental philosophy, of which Berkely's discovery of acquired visual perception (of distance) is given as an example. But there appears an important difference between the two cases. We do not remember our perception of distance at a period so early, that *experience* could

not possibly have given us the power to perceive it.\* The decisions of *conscience* as we now remember them, were in several cases the same, before we could have known by experience the evil caused by sin, as they are at the present moment. Take the case of the child's first falsehood, as it is fresh in the memory of more than one living person of mature age. Had there been a previous train of observations as to the tendency of falsehood? Had the little deceiver been several times injured by untruths, or sympathised with others over their evil results? Remark, too, the decisions of conscience in relation to falsehood are no more stern or prompt after several years' experience, than at the moment when the earliest case within the range of memory presented itself. In the *admitted* cases of acquired faculties, we know something by experience of their growth. The miser's love of money can easily be traced, from his regard to its utility, to the feeling that leads him to sacrifice every useful purpose, in the attempt to hoard it. We can remember when we strongly disliked coffee, for example, and specify the manner in which a relish for it was contracted. The same might be said of several acquired tastes, both corporeal and mental. Nothing of the kind falls under our observation in the history of conscience.

If the passage above quoted be true, when do we attain possession of our moral nature? Several primary feelings are first to be experienced, gradually to form a new compound; and after their complete union, so that all the qualities of the simples are merged in the new existence, then we become responsible for our actions. Does all this uniformly take place in our cradles, or is it merely the anticipation of conscience, without its authority, that reigns over us, from the time that we can be trusted upon our feet? Are children from the age of two to six or eight years not moral agents? Why, then, has their Creator imposed upon them such a belief in relation to themselves? Besides, how are we in any case, to ascertain the period at which men become responsible, if their own impressions are not to be trusted?

We have another objection to this theory. The circumstances of individuals are so different, as to render it incredible that conscience should be in any considerable degree uniform in its decisions, if formed by the union of several other principles, and these depending, for their greater or less development, upon the experience of different persons. This consideration would very much diminish our impression of the authority of the moral faculty, whether we allow it to do so in theory or not. Regarded

\* The infant might soon learn that its own face was not in contact with its mother's.

as a simple principle, implanted by the hand of God in our nature, it has divine authority; according to the theory now opposed, it would be difficult to make an equally strong assertion as to its just power. The advocate of this theory can easily assert, that it leaves to conscience the full authority that is usually assigned it; but will such be the general impression, when its existence is made to depend upon operations which no man ever experiences in his own bosom?

It may be thought very ungenerous to say, that this volume contains a full apology for infidelity in its grossest form. But such is the fact. On the assumption, that Hume was really as sceptical as he appears, he is represented as rather an object of pity than disapprobation. We shall not inquire how far the "good David" was influenced by love of paradox in his writings, but briefly examine our author's comments upon his avowed scepticism, admitting its reality. The following passage is introductory to the review of Hume's ethical writings:

"The life of Mr. Hume, written by himself, is remarkable above most, if not all writings of that sort, for hitting the degree of interest between coldness and egotism which becomes a modest man in speaking of his private history. Few writers, whose opinions were so obnoxious, have more perfectly escaped every personal imputation. Very few men of so calm a character have been so warmly beloved. That he approached the character of a perfectly good and wise man, is an affectionate exaggeration, for which his friend Dr. Smith, in the first moments of his sorrow, may well be excused. But such a praise can never be earned without passing through either of the extremes of fortune; without standing the test of temptations, dangers and sacrifices. It may be said with truth, that the private character of Mr. Hume exhibited all the virtues, which a man of reputable station, under a mild government, in the quiet times of a civilized country, has often the opportunity to practise. He showed no want of the qualities which fit men for more severe trials. Though others had warmer affections, no man was a kinder relation, a more unwearied friend, or more free from meanness and malice. His character was so simple, that he did not even affect modesty; but neither his friendships nor his deportment were changed by a fame that filled all Europe. His good nature, his plain manners, and his active kindness, procured him at Paris the enviable name of *the good David*, from a society, not so alive to goodness, as without reason to place it at the head of the qualities of a celebrated man. His whole character is faithfully and touchingly represented in the story of La Roche, where Mr. Mackenzie, without concealing Mr. Hume's opinions, brings him into contact with scenes of tender piety, and yet preserves the interest inspired by genuine and unalloyed, though moderated feelings and affections. The amiable and venerated patriarch of Scottish literature was averse from the opinions of the philosopher on whom he has composed this best panegyric. He tells us, that he read the manuscript to Dr. Smith, 'who declared he did not find a syllable to object to, but added, with his characteristic absence of mind, that he was surprised he had never heard of the anecdote before.'" So lively was the delineation thus sanctioned by the most natural of all testimonies. Mr. Mackenzie indulges his own religious feelings by modestly intimating,

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\* Upon this contested question, we leave the reader to judge of the Reviewer's argument, without subscribing to every opinion.—[*Ed. Bib. Rep.*]

that Dr. Smith's answer seemed to justify the last words of the tale, "that there were moments when the philosopher recalled to his mind the venerable figure of the good La Roche, and wished that he had never doubted." To those who are strangers to the seductions of paradox, to the intoxication of fame, and to the bewitchment of prohibited opinions, it must be unaccountable, that he who revered benevolence should, without apparent regret, cease to see it on the Throne of the Universe. It is a matter of wonder, that his habitual esteem for every shadow and fragment of moral excellence should not lead him to envy those who contemplated its perfection in that living and paternal character which gives it a power over the human heart.

"On the other hand, if we had no experience of the power of opposite opinions in producing irreconcilable animosities, we might have hoped those who retained such high privileges would have looked with more compassion than dislike on a virtuous man who had lost them.

"In such cases it is too little remembered, that repugnance to hypocrisy, and impatience of long concealment, are the qualities of the best formed minds; and that if the publication of some doctrines proves often painful and mischievous, the habitual suppression of opinion is injurious to reason, and very dangerous to sincerity. Practical questions thus arise, so difficult and perplexing, that their determination generally depends upon the boldness or timidity of the individual,—on his tenderness for the feelings of the good, or his greater reverence for the free exercise of reason. The time has not yet come when the noble maxim of Plato, "that every soul is *unwillingly* deprived of truth," will be practically and heartily applied by men to the honest opponents, who differ from them most widely." Pp. 134—136.

David Hume, then, was a remarkably "modest man," styled, without much exaggeration, almost "a perfectly good and wise man," adorned with every virtue needed upon ordinary occasions, with strength in reserve for more trying circumstances,—called "*the good David*" in a profligate city,—an infidel, indeed, but not out of place in contact with scenes of tender piety, in love with "every fragment of moral excellence,"—only deprived of the truth by his inability to believe it. All this would be very pleasant of belief to each benevolent mind, but, alas, the minds of intelligent men, in far the larger proportion, at least of those who feel concerned in moral subjects, will be found unable to believe the justice of this representation. Would not a modest man have examined the Christian system, with all its evidences, very carefully before he rejected its claims? Would he not have found some reasons in Butler's Analogy, for example, that might have deterred him, beyond the age of 27 years, from attacking the Christian faith, along with all other systems of belief? Would not a very "wise man" have deliberated long before he attempted to shake the confidence of his fellow-men, in the belief of principles that secured their virtue in this world, and cheered even the valley of death with a steady and powerful light? How had he become fully satisfied, that his own conscience could only be obeyed by publishing his *Treatise upon human nature*. Good men are always supposed to act conscientiously. Why did not this man, who not only had virtue sufficient for all ordinary occasions, but a strong corps of reserve

for greater trials, summon aid in resisting "the seductions of paradox" and "the intoxication of fame"? It would certainly have given those virtues a less equivocal lustre than they now have. As we are not told whether it was goodness, in the Christian acceptance of that word, or whether it was goodness in a less highly moral sense, that was not enough in vogue in Paris to nullify the compliment there paid to Mr. Hume, we pass that encomium in silence; nor do we inquire how far he might have felt at home in scenes of tender piety: the philosopher, we imagine, would not very highly value these encomiums, if they are to be understood as expressive of reality. That he was in love with every fragment of moral excellence, and yet "could, without apparent regret, cease to see it upon the Throne of the Universe," we confess transcends our own powers of conception. Such a mind could not certainly fail to see it in almost every page of the Bible, and would undoubtedly have embraced such a book, though it had contained a thousand startling paradoxes. But Mr. Hume would have valued the privilege of receiving the common systems of belief, had it been in his power to do so. This may be in some measure true of a late period in his life, but where is the record of his early struggles to believe truth? What magic influence deprived him of the "high privileges" enjoyed by Butler and Edwards?

If men are not responsible for their opinions, we must freely express our own belief, that this whole account of Mr. Hume is in direct (we do not say intentional) hostility, not only to Christian morality, but to common candour, and the stability of the most correct opinions. It assumes, that God has not made a revelation of himself with such clearness, as makes its reception a more praiseworthy act than its rejection; or, at least, that the latter may involve no actual ground of blame. Butler has well remarked, that the difficulties, which do exist in relation to the evidences of revealed religion, may be a part of the moral probation that men undergo in this world, serving, as they do, for a test of the disposition with which they are investigated. Had Sir James Mackintosh this passage in mind, when he remarks: "There do not appear to be any *errors* in the ethical principles of Butler"? Could the latter, in consistency with his own principles, have agreed with the former in his estimate of Mr. Hume?

This volume, in common with many other works upon ethics, represents it as a difficult point to determine the general criterion of virtuous actions. Without a revelation from God, this question is one of manifest difficulty; with a revelation of divine authenticity, it is easily answered, so far as it has any relation to practice. *Conformity to the revealed will of God*, is a test of



human virtue, sufficiently definite for all who wish to practise it, while none is conceivable that could satisfy those who are averse to the service of a holy God.

This volume, in common with every professed ethical treatise, is calculated to foster the notion, that *virtue* is possible, without any definite obedience to the revealed will of God. But nothing would be more shocking than the final destruction of a truly virtuous soul. Hence, the effect of moral philosophy, in its common forms, is to create strong prejudice against the peculiarities of the Christian system. Our Saviour's words are verified: "He that is not with me is against me." It will be found universally true, that all moral systems, where the authority of God is not formally recognised, are in effect hostile to his word. We speak without fear of contradiction from any intelligent reader of the history of the Christian religion. These observations do not depend upon our belief of that system as truth, they refer simply to historical facts.

Much might be said in commendation of this volume. It steadily and fairly maintains the reality of disinterested benevolence, as possible, and actually existing among men. The selfish theories of ethics are completely discarded. The dependence of happiness, rather upon mental than upon external conditions, is ably advocated. The following passage is one of the highest order for truth and beauty:

"The followers of Mr. Bentham have carried to an unusual extent the prevalent fault of the more modern advocates of utility, who have dwelt so exclusively on the outward advantages of virtue, as to have lost sight of the delight which is a part of virtuous feeling, and of the beneficial influence of good actions upon the frame of the mind. 'Benevolence towards others,' says Mr. Mill, 'produces a return of benevolence from them.' The fact is true, and ought to be stated. But how unimportant is it, in comparison with that which is passed over in silence, the pleasure of the affection itself, which, if it could become lasting and intense, would convert the heart into a heaven! No one who has ever felt kindness, if he could accurately recall his feelings, could hesitate about their infinite superiority. The cause of the general neglect of this consideration is, that it is only when a gratification is something distinct from a state of mind, that we can easily learn to consider it as a pleasure. Hence the great error respecting the affections, where the *inherent* delight is not duly estimated, on account of that very peculiarity of being a part of a state of mind, which renders it unspeakably more valuable, as independent of every thing without. The social affections are the only principles of human nature which have no direct pains. To have any of these desires, is to be in a state of happiness. The malevolent passions have properly no pleasures; for the attainment of their purpose, which is improperly so called, consists only in healing or assuaging the torture which envy, jealousy, and malice, inflict on the malignant mind. It might with as much propriety be said, that the toothach and the stone have pleasures, because their removal is followed by an agreeable feeling."

Again:

"Virtue has often outward advantages, and always inward delights; but the second, though constant, strong, inaccessible, and inviolable, are not easily considered

by the common observer, as apart from the virtue with which they are blended. They are so subtle and evanescent as to escape the distinct contemplation of all but the very few who meditate on acts of the mind. The outward advantages, on the other hand, cold, uncertain, dependent, and precarious as they are, yet stand out to the sense and to the memory, may be handled and counted, and are perfectly on a level with the general apprehension. Hence they have become the almost exclusive theme of all moralists who profess to follow reason. There is room for suspecting that a very general illusion prevails on this subject. Probably the smallest part of the pleasure of virtue, because it is the most palpable, has become the sign and mental representative of the whole." Pp. 198, 199, 201.

We have now freely given our opinions respecting this volume and the subject of which it treats. According to the new (rather, revived) theory of moral responsibility, we expect no charge of guilt in the case, unless it can be shown that we have dealt unfairly with evidence. That can only be done by an impartial history of the effects of human ethical systems, making it evident, that they have not seriously interfered with revealed truth, or else setting aside the superior claims of the latter. We should read with much interest the volume or essay that would attempt either, and at the same time pay due respect to the facts of human history.

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**ART. IV.**—*Institutes of Ecclesiastical History, ancient and modern, in four books, much corrected, enlarged, and improved, from the primary authorities, by JOHN LAURENCE VON MOSHEIM, D.D., Chancellor of the University of Göttingen. A new and literal translation, from the original Latin, with copious additional notes, original and selected. By JAMES MURDOCK, D.D. In three volumes. New Haven, A. H. Maltby. 1832.*

THE merits of this work, though very considerable, are easily summed up. In the first place, it offers to the student a compact and close translation, in the place of a diluted and declamatory paraphrase. In the next place, by a multitude of notes, many chasms are filled up, some mistakes corrected, and the whole adjusted to the actual condition of the science of church history. A minute examination of the book, in reference to these alleged improvements, is rendered unnecessary, by the scrutiny to which its very office as a text-book must subject it. We shall, therefore, show good-will to the enterprise, by a few friendly strictures, bearing rather upon form than substance.

We begin with a fault, offensive every where, but no where more so than in text books, typographical inaccuracy. In ani-

madverting on a periodical or ephemeral publication, we should feel disposed to let this point alone. But in speaking of a standard work, which must have been designed for constant use and reference, we do not feel at liberty to let it pass. We have now before us a copy of the first volume, in which are noted the misprints observed by a cursory reader, on a very rapid and perfunctory perusal. Their number approaches to two hundred. Those who are in the habit of correcting proof-sheets, and who therefore know what close inspection is required for the discovery of every error, will alone be able to determine the proportion which the number above stated bears to the sum total. It is very true, that most of those thus noted, are so gross and palpable, that scarcely any reader who is likely to fall in with them, could be misled or puzzled by them. If the harmlessness of the mistakes, however, were an admissible excuse, the labour of proof-reading would become a trifle. We have no doubt ourselves, that an ill-printed text-book has a bad effect upon the student's mind; and even where it does not tend to generate inaccuracy in the man himself, it lessens his respect for the author's authority, by tempting him to argue from errors in the impression, to errors in the manuscript.

In the list of errata, to which we have alluded, some apparent blunders have been left untouched, from a surmise that they might be mere *Websterianisms*. We wish, that the learned of New England were aware of the perplexity produced among the uninitiated of the Middle States, by the ambiguous position which the former have assumed, in regard to the American system of orthographical improvements and verbal manufactures. We remember to have seen some months ago, a manifesto in the public prints, signed by almost every literary character beyond the North River, of whom we ever heard, and containing what approximated fearfully to an entire adoption of the American Dictionary as a standard. Now we are well aware, that much diversity exists throughout the Union, in relation to detached points of orthography as well as orthoepy; and that some of Dr. Webster's particular suggestions have, for reasons specially assigned by him, been pretty generally taken into favour: but the swallowing of his system whole, on any general principle whatever, is a feat which argues an extraordinary gift of deglutition. It is not, however, of the sanction given to the new school in orthography, that we complain, but of the failure to conform to it, in some of those who sanction it. We trust, that our contemporaries will not take *offense*, when we say, that this is *leveling* the landmarks of the language. At present, we are afraid to set down the most grotesque phenomena of this sort, as errata. Not having the

American Dictionary at hand, we are even now uncertain, whether Dr. Murdock's novel formula of 'Scotts and Brittons,' and some others like it, are to be charged upon Dr. Webster, Baldwin and Treadway, or himself.\*

Skimming, as we are, upon the surface of the subject, it will not be thought abrupt to pass from modes of spelling to modes of printing. Under this head, we have one complaint against the work before us, which at first appears trifling, but may possibly be found to have affected many readers, in a much higher degree than more essential blemishes. The aspect of Dr. Murdock's pages, which, so far as the printer was concerned, are truly elegant, is marred by the author's most extraordinary fondness for italics. We are aware, that this form of type, though antiquated, is by no means obsolete. It is a fact, however, that modern writers use it very sparingly, compared with those of other days, and for the most part, upon some fixed principles. Many, for instance, still choose to render proper names conspicuous by a change of letter. Others, moreover, call attention, in the same way, to the leading sentences of chapters, arguments, or other subdivisions. It is also very common, thus to distinguish scriptural quotations and foreign words or phrases. We feel ourselves justified in saying, therefore, that the taste of the present age, and its highest authorities, require a very temperate indulgence in this typographic luxury, and also a regard to certain rules in that indulgence. Against both these canons

\* We may say the same of the pedantic forms *Muhammed* and *Muhammedan*, which Dr. Murdock uniformly uses. As this, at first sight, has the air of an improvement on the side of learned accuracy, we shall say a word about it, for the sake of hindering its propagation. Admitting for a moment, that *Muhammed* is a nearer approach to the original, we protest against it, as a needless affectation, and in opposition to the soundest principles of English orthography. *Mahound* and *Mahomet* have been long discarded by the great majority of reputable writers; and though some diversity exists about the substituted form, *Mohammed* may be looked upon as authorized by pretty general usage. If this increasing uniformity is to be disturbed for the sake of a grammatical punctilio; why not push it further? Dr. M., though he thinks it necessary to write *Muhammed*, retains the old English spelling *Lewis*, even when speaking of the king of France! This sort of inconsistency pervades all the new-fangled systems of orthography.

We deny, however, that *Muhammed* is the correct form, upon any principle. If the Arabic vowel is always equivalent to U, why does not Dr. M. write Umar, Uthman, Kuran, instead of Omar, Othman, Koran? Any one, however, who will turn to de Sacy's Grammar, will find that this vowel is pronounced both like U and O, and that the case in question is among those which require the latter sound. *Mahammed*, therefore, is more accurate, as well as in better taste, than the form which Dr. Murdock has adopted from the German. We have dwelt long upon a trifle in order to exemplify the tendency of that rage for orthographical innovation which is just now epidemical among us. In justice to the Germans, we should add, however, that with them, *Muhammed* has usage on its side.

Dr. Murdock sins. It is true, he employs italics pretty uniformly for the above named purposes; but he goes so far beyond them, that their uses are annihilated. The truth is, that when the habit is once fixed of underscoring as we write, it becomes almost incapable of any limitation. This is, indeed, one of the strongest arguments against the practice. Another is, the want of perspicuity upon the writer's part, and of pleasure on the reader's. Those who are wedded to the practice, or exclusively familiar with it, may dispute this statement. But let any one accustomed to the plain Roman letter of most recent books, be brought, for the first time, into contact with a page of Mather's *Magnalia* or of Murdock's *Mosheim*, and we venture to abide by the result of the experiment. Most readers very properly imagine, that a change of type betokens special emphasis. When they see italics, therefore, far ahead, they prepare for something pointed, for a pun, or an antithesis. The disappointment puts them out, if we may use that phrase, relaxes their attention, and impairs their interest. If such be the effect, in an insulated case, what it must be, when every second word is thus distinguished? Why, first, an attempt to see a point that is invisible, and then a dull confusion of ideas, corresponding to the piebald aspect of the pages. There is yet another evil which arises from this practice, or at least from the abuse of it. Awkward writers, when they fail to give a sentence such a shape as will evolve their meaning with complete precision, are fain to avoid ambiguity, and to eke out the halting emphasis, by throwing in italics. We throw them in ourselves, to say, that *this ought never to be tolerated*; and that unless we wish to countenance an ungrammatical and slovenly use of language, the use of the italic ought to be proscribed, in every case, where it is an index to the construction of a sentence. A collocation which requires a change of type to elucidate the syntax, is, and must be, vicious. Into this unhappy practice, Dr. Murdock has very often fallen in translating, where, if any where, it merits some indulgence.

To illustrate our objections to the free use of italics, let the reader peruse the following sentences:

"Paul's direction to Timothy, 'The things thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also,' seems to have no distinct reference to a regular public school, either for boys or for young men. And the passages in Irenæus and Eusebius referred to, speak only of the general instruction and advantages, which the neighbouring clergy, and others derived from the apostle John; and of the interesting conversations of Polycarp." Vol. i. p. 98.

"Whether the commentary on the Apocalypse now extant under his name be his, has been much doubted; because this comment is opposed to Chiliasm, whereas Jerome says, that Victorinus favoured the sentiments of Nepos and the Chiliasts." Vol. i. p. 215.



Now let him read the same in the form which their author (Dr. Murdock) has bestowed upon them, and determine for himself, to what amount their perspicuity and force have been augmented :

"*Paul's direction to Timothy, 'The things thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also; seems to have no distinct reference to a regular public school, either for boys or for young men. And the passages in Irenaeus and Eusebius referred to, speak only of the general instruction and advantages, which the neighbouring clergy and others derived from the apostle John; and of the interesting conversations of Polycarp.'*"

"Whether the commentary on the Apocalypse, now extant under his name, be his, has been much doubted; because this comment is *opposed* to Chiliaam, whereas Jerome says, that Victorinus *favoured* the sentiments of Nepos and the Chiliasts."<sup>\*</sup>

Our next remark is founded on a sentence in the preface. "The translator can only say, that he has aimed to give Mosheim, as far as he was able, the same port and mien in English as he has in Latin." Some contemporary critics, in their praiseworthy zeal for the success and reputation of the work, have applauded Dr. M.'s entire success in the attainment of these ends. We beg leave to distinguish. Two independent objects seem to have been aimed at, a faithful exhibition of the author's sentiments, and a happy imitation of his manner. In the former, we believe Dr. M. to have been remarkably successful. Our own partial inspection, and a knowledge of the helps which he enjoyed from other versions, do not suffer us to doubt it. In the other attempt, we think that he has failed. Mosheim's style, though sententious, is not only correct, but marked by a character of dignified facility. In these respects, the style of the translation is a great way from perfection. Neatness and ease are, for the most part, wanting; while correctness of idiom, if not of syntax, is too often sacrificed. Besides these faults as a translator, Dr. Murdock is chargeable in general, we think, with an indifference to purity of English diction. We can trace, throughout his version and his notes, the influence of his familiarity with foreign writings, an influence which should always be counteracted by unusual caution in the use of the mother tongue. Instead of this, Dr. Murdock seems to us to be unusually careless, as to style in general, and as to purity of language in particular. The time has not yet come when these minutiae can be prudently neglected,

\* We cannot help wishing that while Dr. Webster was engaged in extracting from the language every decayed U and L, he had devised some method for the extirpation of superfluous italics, parenthesis, and dashes, which are worse things, we presume to say, than any orthographic anomalies whatever. While he is straining at gnats, we are swallowing camels.

and we hope it never will, however dark the prospects of our noble tongue may chance just now to be.\*

These faults are happily of very little consequence, so far as facts and opinions are concerned; and we wish it to be fully understood, that they are not mentioned here, as having any tendency to sink the value of the work as a source of instruction and a standard in church history. Dr. Murdock merits, and has received already, much applause for having superseded the diffuse and careless paraphrase before in circulation; for having, by a multitude of supplemental notes, rendered the work a copious index to the bibliography of this department; and finally for having brought the whole, thus connected and enriched, within so small a compass. From these merits, no defects of diction can detract.

There is another light, however, entirely unconnected with the subject of church history, in which these petty faults assume a graver aspect. There is, at this very time, a process of mutation in the language of America. Our native writers are diverging more and more from English standards, and scarcely a month passes without some change, great or small, in our syntax and vocabulary. How far this tendency should be encouraged, is a matter of dispute. This is no place to discuss it. But even admitting, that we ought not to adhere with too vigorous a loyalty to the "King's English," and that innovation might enrich the language, and increase its power, we are clearly of opinion, that changes, if they must be made, should not be left to chance, or what is worse than chance, the oblique influence of foreign languages. The texture of the American tongue is not to be amended by darning it with shreds of French, or patching it with rags of German. The 'well of English pure and undefiled' needs not to have its waters healed by dregs and drippings from outlandish cisterns. And yet this, if we mistake not, is the influence exerted by translation, in proportion to its servility. We say servility, not faithfulness, because we are afraid that Dr. Murdock has not kept the two sufficiently distinct. We have no doubt, that in many instances, a free translation is by far more faithful than a close one can be. In

\* As we have a view, in our remarks, to a revision and republication of the work hereafter, we shall mention here, as the most striking faults of Dr. Murdock's style, or rather phraseology, a predilection for pedantic forms in preference to common ones, (e. g. *secund*, *placate*, *imperatorial*), a want of accuracy in the use of verbal forms, (*forbid*, *begun*, *run*, *broke*, instead of *forbade*, *began*, *ran*, *broken*), a fondness for inelegant pleonasms, such as "continued on," "proceeded on," "transferred over," and, lastly, an undue attachment to New England idioms. This last point merits the attention, not of Dr. Murdock only, but of all our eastern brethren, who expect their writings to be useful or acceptable, south-west of the Hudson.

other words, a free translation may be made to produce an effect upon the reader of it more like that which the original produces upon one who understands it, than a slavish copy can, by any possibility, produce. The rationale of all this is too familiar to need any exposition. We shall merely borrow a few words from one who was equally distinguished as an original genius, and a felicitous translator:

"If my old friend would look into my preface, he would find a principle laid down there, which, perhaps, it would not be easy to invalidate, and which, properly attended to, would equally secure a translation from stiffness and from wildness. The principle I mean is this: 'Close, but not so close as to be servile; free, but not so free as to be licentious.' A superstitious fidelity loses the spirit, and a loose deviation the sense, of the translated author. A happy moderation is the only possible way of preserving both." "There are minutæ in every language, which, transfused into another, will spoil the version. Such extreme fidelity is, in fact, unfaithful. Such close resemblance takes away all likeness. The original is elegant, easy, natural; the copy is clumsy, constrained, unnatural. To what is this owing? To the adoption of terms not congenial to your purpose, and of a context such as no man writing an original work would make use of." "I still hold freedom to be an indispensable. Freedom, I mean, with respect to the expression; freedom, so limited, as never to leave behind the matter; but at the same time, indulged with a sufficient scope to secure the spirit, and as much as possible of the manner. I say as much as possible, because an English manner must differ from a Greek [or Latin] one, in order to be graceful, and for this there is no remedy."

If such freedom be allowable in cases where the style of the original is almost every thing, it surely is in cases, where the matter only needs to be transferred. If the present fondness for translation is to last, we wish to see it regulated by the canons of good taste. On this account we hope to be excused for quoting largely from so good a judge as Cowper.

We are not so absurd as to desire or recommend the absolute proscription of translation, by the learned. It is often useful, sometimes very necessary. But what we are afraid of, is the increasing passion for translating works at large. Choice passages there are, in various languages, well worth transplanting. But where is there a book, in which every passage is a choice one? The influence exerted upon style, by occasional translation to a limited extent is not at all alarming. The man who undertakes to put a sheet of French or German into English, may begin and end it, without receiving any idiomatic tinge from his original, and without losing all that elasticity of feeling, which alone can animate the corpse of a translation. But let the same person make a foreign text the subject of his study for some months or years together, and it follows of necessity, not only that his version will be flat and lifeless, but also that his native style will betray a foreign taint by its innumerable barbarisms.



We hope to be excused for adding, that besides the effect of large translations upon style, they retard improvement, and impose upon the public. They increase the bias towards servility of sentiment, exaggerate the value of inferior wares, and employ in a petty, second-hand retail, powers fully adequate to personal research and original conception. Books are often translated, which are not worth reading through and through, and that by persons who are actually able to make better books themselves. There seems to be a very current fallacy on this point. The power of invention is confounded with the ability to understand and use what is invented. It seems to be forgotten, that however great the talents of the original writer, or however well they may have been employed, when once the translator is possessed of their results, he stands himself on higher ground, and is fitted to produce a work superior in usefulness, if not to the original in its native dress, at least to a dull and clumsy version of it.

For the sake of illustration, admitting, *pro hac vice*, all the panegyrics lavished upon Mosheim—and we are far from meaning to include him among writers who are not worth reading—we do honestly believe that Dr. Murdock could have made a better book, at even less expense of labour. For, in the first place, he would have had Mosheim's text at his command, with the advantage of knowing its defects somewhat better than the author did himself. In the next place, he would have had at his command the mass of rich materials now thrown into the notes. In the next place, he would have been free to use his own discretion as to method, with the privilege of knowing how well that of Mosheim meets the wants of students. Last, but not least, he would have clothed his own thoughts in his mother tongue, and thereby gained enough in point of clearness, strength, and ease, to cancel any supposed difference of credit and authority between himself and Mosheim.

**ART. V.—***The Annual of the Board of Education of the General Assembly of the Presbyterian Church in the United States.* Edited by JOHN BRECKINRIDGE, A. M., Cor. Sec., Vol. I.\*

FROM a period not much later than the apostolic age, down to nearly the close of the last century, the Church strangely slumbered over her obligations to labour for the conversion of the world. But, within less than fifty years, this dream of ages has been disturbed; and she has shaken off her drowsiness, and renewed her strength, and come up with resolution and faith to the great work which the injunction of her ascended Master has devolved upon her. And when she came to find herself with the world for her field, and the principalities and powers of darkness for her enemies; when she looked out upon the empire of Paganism, and surveyed the length and the breadth of it, and recollected that superstition had wielded her iron sceptre there for ages; when she thought too of the extensive reign of Mahomedism, and Judaism, and of the darkness that envelopes a large part of nominal Christendom; and when she considered that the great work of driving away all this darkness, and breaking down all this superstition, and putting an end to all this error and crime, belonged instrumentally to herself, it was natural, that one of the first reflections which suggested itself should be, that there must be a mighty increase in the amount of effort, and in the number of labourers. She saw especially, that the ranks of the ministry were far from being filled up, as was required by the command of the Master, on the one hand, and the magnitude of the work on the other; and at first it seemed a problem of no easy solution, how this great deficiency could be supplied. Up to the period referred to, and even to a still later period, there had been no general and organized provision, with reference to this object; and what had actually been done by Christian benevolence, had been on so small a scale, and had, for the most part, partaken so much of the character of private and individual aid, that it seems not even to have suggested the great idea of an extensive organization.

Here, then, was a mighty exigency of the Church, which must, some how or other, be met; for it was apparent to every one, that unless ministers were provided to preach the Gospel, in

\* As the work reviewed in this article, consists partly of contributions from some gentlemen who have been understood to have something to do in conducting this work, it is proper to state, that the review has been furnished by an individual who is in no way connected with it.

much greater numbers than they had been, or were likely to be, without some extraordinary provision for that purpose, the Gospel could not be preached to every creature. It was apparent, that there were young men enough, who might be advantageously employed in this work, provided only they could have the means of the requisite training; for, under the influence of our Sabbath schools, and Bible classes, and revivals of religion, multitudes of youth, in this country particularly, are every year introduced into the Church, and hopefully born into the kingdom. Here, then, were the materials for increasing the ranks of the Christian ministry; but these materials, in order to be used to advantage, must be moulded by a liberal education, and this must needs incur great expense. The spirit of Christian benevolence, which is always an inventive spirit, acting under a high sense of duty, and urged on by the necessities of the case, produced the idea of education societies; and, though the plan seemed to be embarrassed with some difficulties, yet, it went quickly into successful operation. And even after having been tried but for a few years, it has come to pass that it is regarded, on every side, as constituting one of the most promising fields of benevolent enterprise; and every one, who looks at all at the aspect of Providence, perceives that it makes not only an important, but an essential part of that great system of moral machinery, by which the world is to be evangelized. It were to have been expected that the Church would gain by her experience, on this subject, as on every other; and that some things, which at first might seem important, would, after an actual experiment, be laid aside; and that other things would come in their place, which experience would prove to be more useful; and hence it has turned out that the education system has, at no time, been stationary, since its introduction; many evils have been guarded against, and many changes for the better have been made, which were not thought of at first; and we doubt not, that future experience may suggest other improvements upon the system; but we cannot question, for a moment, that the system itself will last, and that its operations will constantly become stronger, and nobler, and more extensive, until it shall have contributed its full influence in spreading over the world the glories of the millennial day.

It has already resulted from the operation of this system, that many young men of talents and piety, who, but for this, would, in all probability, have passed their lives amidst the toils of some humble occupation, have been rescued from obscurity, and educated for the sacred office, and are now faithfully and successfully fulfilling its duties, some in various parts of our own country,

and others in heathen lands; while there are many more originally devoted to the same humble employments, who are now in a course of preparation for the ministry, and who will soon, in the common course of providence, actually be in the field. No one can estimate the amount of talent and piety which has hereby been brought into the active service of the Church; still less is it possible to calculate the extent of intellectual and moral influence which will, by this means, be secured, in favour of all the great interests of truth and holiness, in the progress of future ages.

It is manifest, then, that the provision which is made by our education system, while it is intended, ultimately, for the enlargement of the Church, and the extension of her triumphs, is adapted to secure a rich amount of blessing to the individuals, in respect to whom the system has its immediate operation. For, is it not an incalculable blessing to an individual, to have the opportunity of high intellectual culture secured to him; to be elevated from a station in which his influence would be extremely limited, to one in which it may be felt to the extremities of the nation, or on the other side of the globe? Is it not a blessing upon which no adequate estimate can be placed, to be thrown into circumstances most favourable to high attainments in holiness; to be legitimately honoured as an ambassador of God, and thus to be used as an instrument of carrying into effect the grand purposes of everlasting love? Surely, every one who is permitted to avail himself of the privileges of this institution, ought to consider himself deeply indebted to the goodness of God on the one hand, and the liberality of the Church on the other. It is the nature of the institution, that it scatters its blessings on the Church and the world, by first blessing the individuals through whom its benign influences are sent forth.

Though there is nothing in being a beneficiary of this institution which ought to be regarded, in any painful sense humiliating, still, it is manifest, that persons who avail themselves in this way of the charity of the Church, sustain a relation to her in some respects peculiar; and that relation involves peculiar duties, which it were criminal to overlook; or, perhaps, we should rather say, there are certain things which duty would require of a theological student, under any circumstances, which the peculiar circumstances of a beneficiary urge upon him with additional force. We will glance at some of those traits of character which the beneficiaries of our education societies are called upon to cultivate with peculiar care, in view of the relation which they sustain to the Church.

And the first thing which we shall here notice, is *economy*.

The reasons for this are so obvious, that we scarcely need hint at them. It is certainly a dictate of reason and propriety, that they who are supported by the bounty of the Church, should endeavour to contract their expenses within as narrow limits as they can; for, whatever they expend beyond their strict necessities, is so much fraudulently taken from the treasury of the Lord. It is true, indeed, that our great institutions for the education of young men for the ministry, make their appropriations with much discrimination, and the extreme limit which they have set for their donations does not ever approach to extravagance; nevertheless, it may often be in the power of a young man to sustain himself on less than the usual appropriation, especially if he have some other means of support on which he may partly rely; and this remark applies, with even greater force, to those who are educated by private, than public charity; because, in this case, the wishes of the beneficiary are likely to have the greater influence. But, in every case, whether the charity be private or public, he who avails himself of it, is sacredly bound to reduce his wants and expenses as far as he can. If he allow himself to receive any thing more than is actually necessary to the successful prosecution of his studies, especially if part of that which the Church appropriates for his support, is appropriated by himself to the gratification of pride, or for any other unworthy purpose, he not only squanders the charity of the Church, but has an account opened against him which will be likely to cover him with confusion in the great day of reckoning.

Now, while we record with satisfaction that most of the beneficiaries with whom we have been acquainted have manifested a commendable spirit of economy, and have seemed disposed to help themselves as much as was in their power, we are constrained, in honesty, to state, that this remark has its exceptions; and that we have occasionally met with one who was justly chargeable with a spirit of extravagance. We have even known a few instances, in which a young man has been marked for the particularity of his dress, and the dandy-like style of his movements, and for his profuse liberality in giving away money where neither justice, nor charity, nor any thing better than ostentation required it; and when an inquiry has been made concerning him, the unwelcome secret has come out, that he was a charity student destined for the ministry. We earnestly entreat every young man, as he values his own character or influence, and as he would refrain from stabbing the cause to which he is professedly devoted, to avoid even the appearance of this evil. It is a great evil, as it respects himself, because it at once indicates a bad spirit, and is fitted to cherish it; while it serves greatly to weaken the

confidence which may have been reposed in him, and to cloud his prospects of future usefulness. But even this is not the end of the evil; for one such instance exerts a mighty influence against the general cause of charity, and the particular cause of education; and even many good men have their confidence in this benevolent plan shocked, and begin to doubt whether it would not be wise, to turn their contributions into some other channel; while those who are glad of an apology for doing nothing, and who take pleasure in blazoning the imperfections of ministers and theological students, triumphantly point to such a case, as if it brought the whole system of charity, and the whole ministry of the Gospel into utter contempt. We are far enough from wishing to detract aught from the comfort of our beneficiaries, in any respect, but we are sure, that this matter of rigid economy, if they duly consider it, cannot fail to commend itself to their good judgment, and to fall in with their convictions of duty.

Another trait which ought especially to characterize our beneficiaries, is a *modest* and *unassuming* manner. It must be acknowledged that it has sometimes happened, that the sudden elevation of a young man from an obscure station to some degree of public notice; from the farm or the work-shop to the college or theological seminary, has worked so strongly upon certain principles of his nature, that he has scarcely seemed able to keep the right balance of his faculties. Sometimes he has shown himself under the influence of an intolerable vanity, which has seemed to claim a degree of importance which has thrown almost all around him into the back ground; and, at other times, and, perhaps, not less frequently, there has been the acting out of a dogmatical and domineering spirit, which would fain bring others to bow to its own dictation. We have known instances, especially, in which young men in the circumstances to which we have referred, have claimed vast treasures of wisdom in relation to the subject of revivals, and have gone out for a few weeks from the institution where they were supported by the bounty of the Church, to visit places in which revivals have been in progress; and, instead of falling in with the views, and assisting the labours of the stated pastor, they have set themselves in opposition to both; and, if they have not openly denounced him among his own people as a formalist, they have, at least, broadly hinted that he was far behind the spirit of the age, and that the cause of revivals would never prosper under such cold and inefficient ministrations. Now, far be it from us to impute this, or any thing like it, to the mass of our beneficiaries, for we have the best of evidence that their deportment is, in these respects, in a high degree exemplary; nevertheless, we know that such cases have occurred, and we are

desirous, if possible, to prevent the multiplication of them. It were intolerable arrogance in *any* theological student, to exhibit such a deportment as that to which we have referred; but, in one who receives his education from the charity of the Church, it is doubly revolting. It becomes all, especially of this latter class, to be uniformly humble and modest, in every part of their conduct; to show themselves, especially when they are cast among ministers, more disposed to learn than to teach; and, instead of dictating to their superiors in age and standing, the course they should pursue, to listen with attention and respect to their suggestions and counsels. Let a young man, who is known to be a beneficiary of some charitable institution, go out into the world, or among the churches, with a haughty, and dictatorial, and self confident spirit, and he will awaken prejudices on every side of him, against the institution on whose charity he lives; and, so strong and extensive will be the impression that its funds, at least in one instance, have been perverted, that it will, not improbably, languish to some extent in consequence of this example. But, on the contrary, let this young man show himself an example of modesty, and humility, and docility, and all the unobtrusive virtues, and the institution which has sustained him will be likely to gain friends wherever he goes; and, though he may not open his lips to solicit an addition to its funds, yet, there will be a charm in his character, which will have the effect of the most eloquent pleading.

There are considerations also connected with the peculiar circumstances of a beneficiary, which should bring him to the most *diligent* and *vigorous* use of his powers in the acquisition of knowledge. No theological student, whatever may be his pecuniary resources, has a right to fritter away his time, and waste the energies of his mind in indolent inaction. He who gave him his time and his faculties, and to whose service he has professedly consecrated himself, requires that he should use all to the best advantage, and bring all as an humble offering to his Lord and Master. But it is manifest that the *Church* has a peculiar claim in this respect on her beneficiaries, inasmuch as it is through her instrumentality, or the instrumentality of associations which owe their existence to her influence, that the opportunity of a high degree of intellectual culture is secured to them. Not that we would encourage such intense and close application of their powers as would sap the constitution, or in any degree impair health; so far from this, we would urge to all proper means for the preservation of health, as one of the primary duties of every student; nevertheless, we maintain that great diligence in the acquisition of knowledge is perfectly consistent in

ordinary cases with keeping up a healthful state of the body. Let every beneficiary, then, realize that he is under special obligations to make the most of his opportunities for cultivating his powers and increasing his stock of useful knowledge. Let him apply the most rigid rules of economy in the disposition of his time. Let all the various parts of his employment, so far as possible, be reduced to system; otherwise he will often waste more time in determining what to do, than would be necessary to perform the duty which immediately devolves upon him. Let him see to it that his acquisitions are all of a useful kind; all such as can be turned to account in the great work in which he is to be engaged; such as will qualify him the better for rightly dividing the word of truth, and in feeding Christ's sheep and lambs. Some theological students, and some beneficiaries too, devote much of their time to light reading; but this can never be defended on any principle which a Christian should not be ashamed to acknowledge. Whenever a beneficiary does this, he ought to read his rebuke in the recollection, that the hand of Christian charity has placed him there solely for the purpose of being trained for the service of Christ and the Church; and that in consenting to occupy such a place, he virtually pledged himself that he would bring to the great work he had in view, the best improvements of which he was capable.

There are, moreover, some special reasons why beneficiaries should fix on an elevated standard of *piety*. The fact that they are destined to be ministers of the Lord Jesus, and have so direct an agency in building up the temple of the living God, is, indeed, a sufficient reason why they should not be contented with any moderate religious attainments; but when it is considered that they are educated at the expense of the Church, and that the amount of their usefulness must depend ultimately in a great degree on the form and consistency of their Christian character, they surely cannot fail to perceive that there are peculiar claims upon them for a simple and entire devotedness to the Redeemer's cause. Here again it gives us pain to record that we have witnessed more than one example of a charity student, especially during his collegial course, becoming sadly imbued with the spirit of the world, and casting a deep, if not an enduring reproach upon his Christian profession. We have known instances in which young men have for a time after leaving college, engaged in the business of school-keeping; and have shown themselves, in the circle in which they were thrown, the merest creatures of levity; and when the communion season has come around, it has turned out to the astonishment of all who have known them, that they were professors of religion; and a



little further inquiry has brought out the still more surprising fact, that they have been kept at college by public charity, and have their eye upon the ministry as their future profession; or else it comes to be whispered by those who know most concerning their plans, that their minds are becoming unsettled in respect to their profession, and that, peradventure, they may, after all, resort to law or medicine. We say we have known cases, in which beneficiaries in these circumstances, have sunk in their daily deportment every characteristic of true godliness, and have had no other companions than the vain and gay, and have been fully in league with all the levities of the world, inasmuch that they were justly regarded as doing more for the injury of religion than any openly irreligious persons around them; and one case we have known, in which an individual in these circumstances has been suddenly summoned to his last account, and has left the world mourning over his wretched inconsistency, and warning his companions to beware of the influence of his example. We would affectionately expostulate with every beneficiary who has entered on such a melancholy course of backsliding, before he has wandered irrecoverably; and with equal earnestness would we exhort every one who has hitherto held fast his integrity, to keep himself deaf as an adder to the voice of temptation. In every part of the course of his education, whether it be earlier or more advanced, let him bear in mind that he owes it not only to the Head of the Church, but to the Church herself, that he keep his eye steadily fixed on an elevated standard of Christian character; that he keep his heart filled with the love of Christ and of souls; that he keep himself in all respects unspotted from the world. Let him beware that nothing interferes with his self-communion and private devotion, those great duties on which the life of piety so much depends. Let him be careful that his intercourse be regulated in such a manner as to subserve rather than hinder his growth in piety. Let him avoid all scenes of levity, of vain and idle discourse, as tending most directly to wither his Christian graces, and destroy his religious enjoyment. While he avoids all airs of affected sanctity, and cultivates that cheerfulness which the Gospel not only sanctions, but inspires, let him see to it that he habitually maintain that dignified and serious deportment, that edifying Christian conversation which becomes him as a professed disciple of Christ, and especially as a candidate for the sacred office.

We may add in this connexion, that the obligation which rests upon every candidate for the ministry to hold himself ready to take such a field of labour as Providence may mark out for him, however obscure and humble it may be, rests with peculiar force

upon every beneficiary. The Church has nurtured him for her own use; and in consenting to avail himself of her bounty, he has virtually consented to be disposed of, as respects his sphere of labour, at her pleasure, or rather, at the pleasure of her Head, as indicated by the dealings of his providence. It is therefore with a peculiarly ill grace, that a beneficiary suffers himself to confer greatly with flesh and blood, in respect to the place of his destination as a minister; and especially that he turns his back upon the more obscure field of labour, to which, peradventure, providence plainly directs him, and looks with a wishful eye and an impatient heart, to some more public station for which his talents do not qualify him, and to which the finger of God does not point him. The truth is, that when he places himself upon the funds of the Church, there is an implicit engagement on his part, (to say nothing of pious obligation to the great Master himself) that he will cheerfully accept any station which providence may assign to him; that he will count no sacrifice too dear to be made for his Master's honour; that if it be the will of heaven, and that will be signified to him, that the field of his labours should be in the wilderness, or beyond the ocean, he will cheerfully separate himself from friends or from country, and if need be, resign his choicest earthly comfort, to fulfil the purpose, and proclaim the truth, and advance the honour of his gracious Master. We repeat, this should be the spirit of every theological student, and especially of every beneficiary. Under its influence, he will not be hasty in selecting his ultimate sphere of labour. It will rather, for a time, at least, keep him in an undecided state, while it renders him specially observant of all those indications of providence which may have a bearing upon the great question. Let this spirit be manifested by all our beneficiaries, and while it will be most favourable to their own comfort and usefulness, it will encourage the Church, to go on increasing, by her benevolent efforts, the number of her ministers.

Now, if it be a matter of great concern to the interests of religion, that our beneficiaries should exhibit, in a very high degree, the several traits of character to which we have referred, particularly that they should regulate their expenses with strict economy; that they should be modest and unassuming in all their deportment; that they should apply themselves with exemplary diligence to the acquisition of useful knowledge; that they should steadily adhere to an elevated standard of Christian character, and should hold themselves always ready to go even into the most humble field of labour, if such be the will of the Master;—if it be of great moment that these things be not only in them, but abound, then, surely, it devolves upon those who conduct our

education societies, to render their influence subservient, so far as possible, to the attainment of these great ends. The first and most obvious duty which they owe to those who are under their care, is a *close and paternal supervision of their conduct*. This supervision should be exercised with the utmost kindness on the one hand, and with great fidelity on the other. It should extend to every thing which is likely to have a bearing on ministerial character and usefulness; while yet it should be as far as possible from a jealous and officious scrutiny. It is scarcely necessary to add, that the individual to whom this office is entrusted, holds a place of great responsibility; and that, in order to the successful discharge of it, he should possess peculiar qualifications. It might not become us here to speak of the living whom we may regard as filling this station with eminent dignity and usefulness; but we *may* speak of one who was not long since labouring in this responsible and laborious vocation, but who has been suddenly called by his Master from his labour to his reward. We hardly need say, we refer to the lamented Cornelius. He was endowed with an assemblage of qualities which eminently fitted him to exert a powerful influence over the young. There was in him a nobleness of spirit which could never stoop to a mean action, united with a tenderness of spirit which could enter into all the minute circumstances of another's woe. There was a dignity which always commanded respect, a cheerfulness which delighted every circle in which he moved, a deep and earnest piety, which gave a complexion to all his conversation and deportment. And, withal, he was a most accurate judge of character, and knew how to accommodate himself, with the best effect, to the varieties of disposition with which he had to mingle. He watched over the young men committed to his care with paternal vigilance and affection: with the utmost facility he entrenched himself in their hearts, for, his very countenance told them that he was incapable of abusing their confidence. When he died, multitudes of youth, who had been guided and blessed by his influence; and many who are now actively engaged in the ministry, wept as if the tidings of a father's death had reached their ears. And the whole Christian community felt, that one of the most honoured and useful of Christ's servants, had been called home to his reward.

But, to return from this digression, into which a warm regard for the memory of a friend and brother has carried us, we cannot but think that the Corresponding Secretary of the General Assembly's Board of Education, has fallen upon a very happy, though simple expedient, for elevating the purposes and characters of their beneficiaries, in the publication of the Annual whose title is

placed at the head of this article. It is got up in an exceedingly neat, though not extravagant style; and, while it is sufficiently tasteful in its execution to claim a fair standing with the annuals of the day, it is sufficiently plain to be in keeping with the subjects it embraces, and the end at which it aims. Besides a variety of articles, adapted with great felicity to the circumstances of those for whom the work is especially designed, it contains engraved likenesses of several men whom thousands regard it a privilege to love and honour. We greatly mistake, if this does not come as a most acceptable offering to the young men whose condition it particularly contemplates, and if it does not prove to have been auspicious of great good to the cause for which it is designed as an auxiliary. We predict also, that its good influence will by no means be limited to beneficiaries, or even theological students; for we are sure, it contains instructions and counsels which many, who are far advanced in the ministry, must contemplate with delight and profit.

It is our purpose, in what remains of this article, to notice briefly the several essays and discourses which compose the work, though our limits will not permit us to do any thing like justice to any of them. If we can succeed in commending the book to the attention of theological students, and those who have already entered the clerical profession, so that they shall be induced to procure and read it for themselves, our main object will be answered.

The Introductory Address is from the pen of the Corresponding Secretary of the Board of Education, and is well fitted to confirm the Christian community in the conviction, that that important office has been filled by the Board with great discretion and good judgment. The Address is particularly designed to guard candidates for the ministry against the peculiar temptations by which their path is beset. They are affectionately cautioned against the love of popular applause; against the tendency to pride and indolence, and other evils which result from the present efforts to increase the number of candidates for the ministry; against superficial preparations for the sacred office; against the temptations connected with the choice of a field of labour; against undervaluing the institutions and standards of their own Church; against mingling too much, or improperly, in society, or indiscreetly and hastily forming connexions; and, finally, against neglecting the proper means of the preservation of health. These various topics are presented in a luminous and impressive manner, and, we think, cannot but be considerably pondered, and religiously improved by those to whom they are addressed. The remarks on the delicate subject of hastily form-

ing engagements of marriage, and lightly treating them, are specially worthy the attention of theological students. It cannot but be conceded that cases of this kind have sometimes occurred, which have most deeply wounded the cause of Christ, and brought a reproach upon the ministry, which no subsequent acts of penitence, on the part of the individual concerned, could ever remove. No matter how it is to be accounted for, the fact is unquestionable, that, on no subject, are even good men so liable to be misled, so liable to do things in a moment which involve a train of evils that reach through a life, as that of the matrimonial connexion. Men who are wise, and discreet, and deliberate, on all other subjects, often show themselves children, and even fools, on this; and say and do things, which bring against them the shafts of ridicule from every direction. If our theological students would all heed the wise counsels which the worthy writer of this Address has given them, it would secure them from much mortification and regret, and the Church and the ministry from being wounded by means of their indiscretion.

Next to the Introductory Address, follows a discourse, by the Rev. William S. Plumer, of Virginia, on the Scripture doctrine of a call to the Gospel Ministry. After noticing the distinction between an ordinary and extraordinary call, a general and a special call, he proceeds to consider in what the evidence of a special call to the ministry consists. Those which he enumerates are, a desire for the work; a deep and abiding sense of personal weakness, and unworthiness; some comfortable degree of confidence, notwithstanding, that God will sustain us; a high practical estimate of the office, and its appropriate pleasures and consolations; the wishes of judicious, impartial, and pious people, and the consent of the proper authorities, together with the necessary qualifications for the work, or the capacity, means, and desires of acquiring them. These qualifications he represents to be, an experimental acquaintance with the truths to be taught, prudence, knowledge, and the power of communicating knowledge in an appropriate and impressive manner. And the consideration which crowns all the rest, as furnishing evidence of a call, is a full conviction of duty, based on a due consideration of the several points which have been previously discussed.

The subject of this discourse is an exceedingly practical one with every theological student, and ought to be diligently and devoutly considered by every one, who thinks at all of directing his attention towards the ministry. It is a fearful thing to run here without being sent; and yet, we are forbidden to doubt that this is the melancholy fact in respect to multitudes who find their way into the sacred office. And, we have no doubt, that cases

often occur, in which young men who have inconsiderately commenced their preparation for this work, have found themselves painfully embarrassed in their progress, from not having maturely considered the previous question of a call; and, have either retired from their preparatory work in despondency, or else have prosecuted it in presumption, and have rushed into the ministry from mere secular considerations. We would affectionately urge every youth, at the very threshold of his preparation for this great work, nay, while he is revolving the question whether he will enter on such preparation, to put to his conscience the solemn interrogatory, whether he is really called of God to the sacred office; and, let this great matter be decided in view of all the light which he can gain, and with a deep sense of the momentous interests which must be involved in the determination. If this subject be left to come up at some subsequent period, when he has actually entered on his preparatory studies, there is every probability that it will be decided by his feelings and wishes, rather than by supplicating divine light and guidance, and by devoutly attending to the leadings of Providence. Mr. Plumer's discourse embraces, for aught we see, every important point involved in this subject, and, we have no doubt, that it will serve to clear away the doubts, and shed light upon the path of many a young man who has become perplexed in his inquiries on this difficult and momentous subject.

The third article is from the Rev. Doctor Miller, and is designed to urge the importance of a thorough and adequate course of preparatory study for the Gospel ministry. The considerations by which this point is urged, are drawn from the nature and importance of that public service which the sacred office demands; from the fact that very few who do not lay a good foundation in the beginning, ever supply the deficiency afterwards; from the peculiar state and wants of our country; from the predominant influence which the press exerts, and seems destined in a still higher degree to exert, in every part of our land; from the fact that ample and mature study is of great importance, as a substitute for that experience which cannot be possessed in the outset of an ecclesiastical course, and for the general formation of the character; and, finally, from the history of the Church. It is hardly necessary to say, that these various topics of illustration and argument are presented with great perspicuity, elegance, and effect; for, we are not aware that the venerable author has ever written any thing, which was not marked by these qualities. No man could have written on this subject under greater advantages, and we doubt whether any man could have written with better effect.

If we mistake not, the article now under consideration is not less timely, than judicious and able. We have learned, with no small regret, that there is an increasing disposition in various parts of the Church, to make short work of the business of preparing for the ministry, and to become actively engaged in the duties of the sacred office, while yet there has been scarcely a foundation laid for the requisite preparation. There are young men who profess to be so much impressed by the wants of the world, and to desire so much to be actively engaged in the service of their Master, that they offer themselves for license to preach, (unless they take it upon them to preach without license) while yet they have scarcely advanced beyond the alphabet of theological science; and, unhappily, there are some ecclesiastical bodies who are ready to fall in with their mistaken views, and send them forth utterly unfurnished, to the great work of preaching the Gospel. We would earnestly exhort all young men, who are making improper haste to get into the ministry, and who regard it a needless sacrifice of time and labour to go through with the prescribed course of preparatory study—we would earnestly recommend to them to study, and ponder, and apply the weighty remarks of Dr. Miller; and, if they are not convinced of their error, it betrays either a deficiency of discernment, or an obstinacy of opinion, which, of itself, forbids every hope of their usefulness in the ministry. If we knew all respecting that storm of fanaticism that has for some time past been sweeping through some portions of the American Church, it scarcely admits of question, that we should know that one of its leading elements was ignorance, in those who had set up as spiritual guides. As the Church would hold fast her scriptural standards, her noble institutions, and, we may add, her genuine revivals, let her beware of the earliest inroads of an ignorant and untrained ministry. Let her claim it as her privilege, that those who minister at her altars, and explain to her the words of eternal life, should be well instructed men, able rightly to divide the word of truth; and, if she uniformly assert this right, and treat those who set up for teachers before they are taught, as intruders, she will soon entirely free herself from the burden of an ignorant and conceited ministry. We do not suppose the evil of which we complain, in our own Church, at least, is yet very extensive; but it is too great an evil to be patiently borne by any church, in any degree; and it never can exist where there is a correct public opinion.

\* Next in order, comes an Address to Students of Divinity, by the excellent and deservedly celebrated John Brown of Had-dington; one of the most useful and venerable ministers whom Scotland produced, during the last century. This Address has

often been printed before, and it deserves to be printed often hereafter. It embraces a variety of topics, directly bearing on the great vocation of a minister, all of which are discussed with a degree of intelligence, directness, and unction, which justly entitle the Address, not only to a place in the present work, but to be transmitted, as, we doubt not, it will be, to all coming generations of theological students. The author of it has, many years since, departed this life; but his name is still fragrant in the Church, and his writings constitute a monument of his talents and piety which is imperishable.

The fifth article in this volume is contributed by the Rev. J. W. Alexander, and contains an impressive appeal to Theological Students, on the subject of Foreign Missions. The writer endeavours to show, and does successfully show, that the true missionary spirit, should be considered as identified with the true spirit of the ministry; that every man, who enters the sacred office, should have all the moral heroism, and self denial, and devotedness to Christ, which are requisite to constitute a good missionary; and, that each one should seriously revolve the question, whether it may not be his duty, personally, to go and carry the Gospel to the inhabitants of the wilderness, or into the very heart of the empire of paganism. The remarks are adapted to fall with great weight upon the conscience of every candidate for the ministry, as well as to quicken the Church to a higher sense of obligation, in respect to the missionary enterprise.

The article by Mr. Alexander is very appropriately followed by an address on the same general subject, to the Missionary Society of St. Andrew's University, by that most promising and justly lamented youth, Urquhart. We remember to have heard his excellent biographer, Mr. Orme, who has now gone to his rest, and who had a principal share in bringing forward this extraordinary young man, speak of him in terms of admiration, both in respect to his talents and virtues, which showed that he regarded him as one of the first young men of the age; and the same high testimony to his extraordinary genius and excellence, he has recorded in his biography, in which there is an uncommon union of sound judgment, good taste, Christian feeling, and strong and generous sensibility. If there were no other production of Urquhart remaining, than his Address on Missions, it would be enough to justify all that Mr. Orme has said, of the brilliancy of his intellect, and the strength and fervour of his piety. We are not surprised to hear of the wonderful impression it produced on the Society before which it was delivered; for, it is made up of burning words, and burning thoughts; it is pervaded, throughout, by a bright and holy glow of love, and de-



votion, and Christian heroism, which will force into exercise the most frigid and stagnant sensibilities. We would say to every young man who has his eye upon the sacred office, whether in nearer or more remote prospect, read and ponder the address of this lamented and extraordinary youth, until the spirit which breathes in it, breathes and burns in your own bosom. If he could speak to you now from the gloom of the sepulchre, or, rather, from amidst the glories that surround the throne, he might, indeed, tell you of the sweet music that falls upon his ear, and the heavenly splendours that blaze upon his eye, and the hallowed ecstasies that elevate and entrance his soul; but, it is not easy to conceive, how he could appeal to you in a way better fitted to attract your affections and regards, towards that great cause to which he had given himself by a solemn consecration.

We next find an address from the Rev. Dr. A. Alexander, to Candidates for the Ministry, on the importance of aiming at eminent piety, in making their preparation for the sacred office. This is urged from the consideration, that, without some degree of eminence in our piety, it is scarcely possible that we should possess satisfactory evidence of its reality; from the consideration, that eminent piety is not only necessary to the peace and personal comfort of the minister of the Gospel, but is requisite to prepare him for the faithful, diligent, and successful discharge of the duties of his office; from the consideration that the example and daily walk of a pastor, is of the utmost importance to his usefulness among his people; that without eminent piety, no man can be qualified to solve cases of conscience, and to direct the perplexed and troubled spirit in the way of peace; and, finally, that it is the only thing which can render the ministerial work delightful. In every part of this most interesting field, the writer has shown himself entirely at home; and, no theological student will do himself justice, who neglects to give this address a diligent and repeated perusal.

As personal piety is the one thing needful to every man, in respect to the salvation of his soul, so eminent piety is emphatically the one thing needful to the Christian minister, in regard to comfort and usefulness in his work. Not that this can take the place of other qualifications, or that any degree of piety, without something more, can justify a man in taking upon himself the sacred office; nevertheless, where this is wanting, where there is either no piety at all, or only a very small degree of it, not the most brilliant natural endowments, nor the most extensive literary or theological attainments, can supply the deficiency. Eminent piety alone is a security against the perversion of intellectual gifts; it pours light on many a path on which thick darkness

would otherwise rest ; it brings consolation into the heart in those hours of sadness and wo, which are found in the calendar of every minister's life ; and it enables him to labour with courage, and faith, and perseverance, against obstacles which, to a mind more earthly in its aims and purposes, would be quite overwhelming. There are many circumstances that put in jeopardy the piety of theological students, which, there is reason to fear, many of them do not sufficiently consider. There is danger that the intellectual labour involved in their preparation for the ministry, will be urged upon conscience as an apology for neglecting suitably to keep the heart ; and especially to attend to the duties of closet devotion. There is danger lest their daily intercourse with each other should assume too much of a worldly, and even trifling character, and should render them at once unfitted and indisposed for the exercises of devotion. There is danger that a spirit of unhallowed ambition should seize hold of them, and they should count more upon that honour which cometh from man, than that which cometh from God only. And if these, or any similar temptations prevail, nothing better is to be expected than that they should bring with them into the ministry the spirit of the world, which will inevitably be a blight both upon their usefulness and their comfort. Let the candidate for the ministry then, while he neglects no part of the appropriate preparation for his work, take heed especially to his personal piety, remembering that if he fails here, the deficiency is fundamental. Let him see to it, that his heart is constantly imbued with the spirit of the Gospel ; that his life is constantly conformed to the precepts of the Gospel ; and then, the consolations, and hopes, and encouragements of the Gospel will be his, through all the difficulties and trials of the work that is before him.

The eighth contribution to this volume is from the Rev. Charles Hodge, Professor of Oriental and Biblical literature in the Theological Seminary at Princeton. The subject was naturally suggested by the department which the author occupies in the seminary, being, "the necessity of a knowledge of the original languages of the Scriptures." The considerations by which this is urged on the attention of theological students are, that no translation can make a full and fair exhibition of its original ; that without a knowledge of the original languages, no one can be qualified to explain the word of God, or to defend the faith, or to resist and put to silence gainsayers ; that ignorance of these languages will prevent our access to the best sources of theological knowledge ; that an acquaintance with them is becoming so common, that we cannot be expected to maintain without it a respectable standing among our fellow clergymen ; that

it has been made a requisite for admission into the office of the ministry by almost every denomination of Christians; and that the acquisition requires no great labour, and will prove a source of constant pleasure. The remarks of Mr. Hodge on these several points are every way worthy of the high character he sustains, as professor of biblical literature. They ought to impress every student with the importance of being specially thorough in this part of his preparatory course, and of continuing to search the Scriptures in their original languages as long as he lives. It is a great fault with many, that they suffer their professional cares to drive them to a great extent from this delightful and highly necessary department of sacred learning, so that, after a little time, the knowledge they had actually acquired has so nearly faded from their minds, that they have neither the disposition nor ability to turn it to much practical account. Professor Hodge's address, though designed particularly for students, comes with monitory effect to many who have long been in the ministry, and who, instead of being able to read the original Scriptures with more ease than when they left the seminary, are, peradventure, scarcely able to read them at all. We hope that such, as truly as those who are only candidates for the ministry, will profit by the professor's well-timed and judicious remarks.

Next in order is a Baccalaureate discourse from the Rev. Dr. Green, the late venerable President of Princeton college, addressed to the graduating class of students in that institution, in 1820. It contains a judicious, luminous, and able discourse on the subject of "literary diligence," and breathes throughout the affectionate and patriarchal spirit with which such an occasion was fitted to inspire such a man. The discourse is chiefly occupied with a consideration of the *nature* of literary diligence; and after having stated some difficulties with which every industrious student will have to contend, and some errors which he must endeavour to avoid, such as indolence, spending too much time in company, indulging a desultory or fluctuating state of mind, an improper fondness for miscellaneous and light reading, and neglecting the proper means of preserving health, the preacher defines literary diligence to consist "in a steady, laborious, unwearied, but discreet attention to the most important objects of study, while one is training for active life; and in the same attention to professional studies and duties, after he has entered on such a life." Though the discourse, from the occasion for which it was designed, could not have so direct, much less exclusive, a bearing on the case of theological students, as if it had been specially intended for them, yet it is full of sound principles of common sense, and Christian discretion, and true piety,

which every candidate for the ministry should not only ponder well, but carefully reduce to practice. The venerable author of this discourse has published the most of his Baccalaureate addresses in a different form, and we scarcely know where there is to be found a richer treasure of pious sentiment and practical wisdom, adapted especially to the circumstances of educated youth, than in the volume which contains them.

The tenth article is an "Essay on the wants of the world, and the way to relieve them;" by the Rev. William Nevins, of Baltimore. After illustrating in a very striking manner—a manner, we may say, peculiarly his own—the moral and spiritual wants of the world, he shows that there is an ability and opportunity to impart; that there is, to a great extent, a disposition to receive; that much preparation has been made for the extensive diffusion of the Gospel; that the Lord's harvest is to be reaped and gathered in by human labourers; and that the number of labourers now employed bears but a small proportion to the extent of the harvest. And having followed out these several thoughts with great beauty and power, he infers, in conclusion, that the whole strength of the Church should be put forth at this particular crisis. This is a stirring article, conceived and executed with much elegance and energy of thought, and exhibiting attributes of mind which show that the writer of it ought frequently to be heard from the press as well as the pulpit.

We come now to a part of the volume, which, we confess, has wrought deeply upon our sensibilities; for it spreads out before us, in a simple and felicitous manner, the biography of two individuals who once sustained to us the relation both of friends, and fellow students, but who had only given promise of what they might be to the Church, when the Lord of the harvest was pleased to summon them away. The individual whose biography is first recorded is John S. Newbold, of Philadelphia. It is not our intention to present even an outline of his brief but interesting life; though we should do injustice to our feelings if we were not to pause a moment to record some of the grateful recollections we have of his character. His mind, with little of brilliancy, was yet vigorous and discriminating; he could perceive clearly, and judge correctly, and investigate patiently and successfully, but it was not given him to lift himself on the wings of imagination into other worlds, or to wander amidst fields of beauty and grandeur which his own fancy had created. His heart was the seat of every kind and generous affection. There belonged to his nature a tenderness and benignity of spirit which every one felt and admired who had the privilege of his acquaintance. His manners were gentle and unobtrusive, while they

showed the simplicity, and humility, and benevolence of his feelings. His religious character was consistent and elevated. His piety was at once rational and cheerful, on the one hand, and deep and earnest on the other. Though he was conscientiously of a different communion from most of those with whom he was associated in his preparation for the ministry, yet in all that respects the reciprocal interchange of Christian feeling, and the union of Christian effort, there was not the semblance of a barrier between him and them. To have become exclusive or uncharitable, not only his Christian character but his natural constitution must have been melted down and formed anew; for there was not a chord in his soul either as it came from his Maker's hand, or as it was re-fashioned by the operation of the Holy Spirit, which could vibrate to the touch of a sour and unhallowed bigotry. But wasting disease came upon him, and death quickly followed in its train; and long since has the grave closed upon his mortal remains, though we doubt not that heaven has received his immortal spirit. We are sure there are many who remember what he was, who will unite with us in saying, "Very pleasant wast thou to me my brother!"

The other individual whose biography is here sketched, is the lamented Larned; a man, than whom, perhaps, no other of his age has acquired a more distinguished name, especially as a preacher, in this country. It was impossible to know him without being impressed with the conviction that he was formed to be great; that, let him move in whatever sphere he might, he was destined to leave behind a brilliant track. His form, his countenance, his movements, all exhibited an air of majesty which would attract the attention, and awaken the respect even of the passing stranger. His mind bore the impress of incomparable beauty, while yet it was endued with gigantic strength. He had a comprehensiveness, a promptness, and yet a discrimination of intellect, which enabled him to look at a great subject in its extended and remote bearings, and at a deep subject in its perplexed and intricate bearings, and to convert the whole, as if by a magical touch, into a broad field of light and glory. In extemporaneous discussion, and in a train of abstract and connected thought, we have sometimes known the fire of his imagination to burst forth with a splendour which left his audience in astonishment, that a mind that could reason so acutely and profoundly, could yet glow and flash so resplendently. But it was in the pulpit, more than any where else, that the mighty power of his intellect, and eloquence was felt. His fine expressive countenance, his majestic attitudes, his striking and graceful gestures,

his flexible and commanding voice, in short, the *tout ensemble* of his manner, gave an advantage to his sentiments which few public speakers ever possess. He could awe the spirits of his hearers by appeals which seemed to have borrowed the solemnity of the next world; or he could charm them by images of light and beauty which seemed to reflect the brightness of heaven; or, he could melt them by strains of inimitable pathos which showed the depth and strength of his own sensibility; or, he could enchain them by some process of close argumentation which compelled their intellects into vigorous exercise, and bore them onward in a luminous track to his own conclusion. It was not strange that such remarkable powers should have attracted public attention wherever the display of them was witnessed; or that many strong hopes should have been formed of the extensive usefulness that would mark their developement and exercise in the progress of future years. But he who, in his adorable sovereignty, often blasts the hopes of his people to bring them to rest more entirely upon himself, was pleased, at the very moment when the hopes of the Church in respect to this extraordinary young man were strongest, to call him by death from the field of his labor. He fell a victim to one of the most rapid and malignant of maladies, but his faith and fortitude never forsook him while his reason and speech continued. He died amidst the tears and lamentations, not only of a bereaved flock, but, we may almost say, of a whole city. His memory is embalmed in thousands of hearts, and his name is surrounded with a halo of glory.

The last of the articles, which go to make up this interesting volume, is an address delivered by Dr. Spring at the last annual examination of the students in the Theological Seminary at Princeton. The design of the address is to consider the requisite qualifications for a useful minister. These are ardent and uniform piety; being well instructed in the oracles of God; an untiring diligence and energy of action; abounding in the spirit and duty of prayer; possessing a due degree of earnestness and zeal; a kind and fraternal spirit; and that uniformity of character which the Gospel requires. These various branches of the subject are treated with the good sense, and piety, and ability which usually characterize Dr. Spring's productions; and we have no doubt that the address was listened to with deep interest, and will be extensively read, both with interest and profit. We are happy to see that it has been published in another form, and is likely to gain an extensive circulation.

In taking our leave of the unobtrusive, but deeply interesting

little work which has called forth this article, we cannot but congratulate the Board by whose authority it is sent forth, the young gentlemen whose benefit it particularly consults, and the friends of the education enterprise at large, that there is at the head of these benevolent operations a gentleman in whom the Christian community have entire confidence, and whose benign and conciliatory influence is likely to be extensively felt in various parts of the Church. It has given us sincere pleasure to know, that he and some of his coadjutors have manifested a most friendly and generous spirit towards a sister institution; and that some who are concerned in conducting the operations of that institution, have, in turn, manifested no want of cordiality towards this. This is as it should be; and our prayer is, that there may be no strife between them; that, so far as may be, they may be fellow-helpers to the same great end, and may both live in the confidence, the prayers, the benevolent regards of the Christian community. And may both be managed in such a manner, that while each shall enjoy the privilege of distinct and independent action, they shall together form a most efficient part of that great mass of moral machinery, by which the Gospel is every where to be extended, and the whole earth subjected to the Redeemer's benign and peaceful reign.

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ART. VI.—*The Evidences of Christianity in their external division, exhibited in a course of Lectures, delivered in Clinton Hall, in the winter of 1831—2, under the appointment of the University of the City of New York.* By CHARLES P. McILVAINE, D.D., Rector of St. Ann's Church, Brooklyn; Professor of the Evidences of Revealed Religion, and of Sacred Antiquities, in the University of the City of New York. New York: Published by G. & C. & H. Carvill, pp. 565.

WHEN it is considered how many excellent treatises have appeared in the English language, on the Evidences of Divine Revelation, it might, at first view, be thought a work of supererogation to add to their number; for, it may be asked, what can now be said on this subject, which has not already been repeatedly said, and that in the best manner? But, however specious this view may be, we have no doubt it is incorrect. There is no danger of having too many well composed books, on

this most interesting subject; for, even on the supposition that every thing has been brought forward which can be made to bear, with any weight, on the evidences of Christianity, it may be useful to have the same arguments repeated again and again, as long as infidels will bring up the old stale objections, which have been answered over and over again. Many persons may be disposed to read a new book, especially if they have some knowledge of the author, who never could be induced to peruse the substance of the same arguments in an old author. The object is not merely to put the truth into print, but to have it presented to the minds of those who may need to contemplate it. Besides, there is as great a variety in the mental structure of men, as in their countenances. Every thinking person, who pursues his own thoughts, and impartially weighs evidence in the scales of reason, will have, in his mode of presenting truth, something peculiar and original, which, to some other minds, will give it a force and advantage which it never possessed before. We have known in more instances than one, that conviction of a truth has not been the result of reading or hearing what the majority of judicious men would call the ablest and most logical argument; but, of one much inferior, which happened to be well adapted to the prejudices, attainments, and peculiar state of mind pertaining to the person. It is not always the strongest and clearest reasoning which prevails, but that which can be brought to bear on the peculiar objections and prejudices which exist in opposition to the truth. It has sometimes occurred to us, when we have seen half a dozen lawyers employed to plead the same cause, that this was bad policy, and that the whole evidence could be more luminously exhibited by an individual; but, upon reflection, we are convinced that this was a mistaken conclusion, and that the greatest safety is in a multitude of counsellors; for, where the object is to produce conviction in the minds of twelve men, the evidence must be presented in a variety of lights; and, it might happen, that some one of this number might remain unconvinced by the plea of almost all those advocates; and that one, perhaps, the least forcible of the whole, might, in the concluding argument, remove every doubt.

We recollect the case of a person who had long been in doubt about the scriptural warrant for the practice of infant baptism, and had carefully read those treatises which are commonly deemed most conclusive, without receiving any satisfaction; the same person happening to take up an essay on this subject, which, by most Pedobaptists, was considered a feeble performance, and rather a discredit to the author, who was reckoned to be a man



of sense, by reading this performance became perfectly satisfied.

It is wonderful how prejudice sometimes blinds the mind to the force of arguments, when they come from a certain quarter, and when the soul instinctively arms itself against conviction. A case of this kind occurred within our own knowledge. An ingenious and religious young man fell into doubt respecting some of the doctrines of the Church to which he belonged. An aged and well-informed man, took much pains to confirm him in what he believed to be the truth; and, to accomplish his purpose, put into the hands of his young friend a treatise, written with great clearness and force, on the point in question, which was read without having the effect of removing his scruples in the least. Not long afterwards, this young man became acquainted with some of the ministers of another denomination, from one of whom he received a pamphlet on the same subject, the perusal of which completely dissipated all his doubts. In communicating the fact to his former aged counsellor, he extolled the reasoning of this little book, as being most convincing, and far superior to any thing which he had before seen; when it was produced, behold, it was an abridgment of the identical treatise which he had before read, without the least conviction!

We say, then, that there is no danger of too great a number of defences of revealed religion, provided only they are judiciously composed, and contain the views and arguments which have produced unwavering conviction in the minds of the writers. We may, indeed, have too many books on this, or any other subject, if one merely borrows from those before published, without exhibiting any new thoughts, or setting the old evidence in a new light. But men of strong and original minds will always be successful in exhibiting truth in a manner peculiar to themselves. When Butler wrote his *Analogy*, he had been preceded by a multitude of able writers, on the evidences of natural and revealed religion, yet, the course of argument which he pursued was, in a great measure, untrodden. What a loss should we have sustained, if this profound writer had been deterred from publishing his immortal work, from the consideration that there were already books enough in print on this subject. And, although Paley has run more in the common track of preceding writers, what author, we would ask, has anticipated him, so as to render his *Evidences* superfluous? So far is this from being the fact, that he has, by his peculiar and characteristic manner, added new force to the arguments in favour of Christianity; and his work has become a manual and text book, in the instruction of youth,

on both sides of the Atlantic. Indeed, every man of genius has added to the force of the evidence of Christianity, by giving us the views and reasonings which proved satisfactory to his own mind. When we first met with Chalmers' Evidences, in the Edinburgh Encyclopædia, where they appeared without the name of the writer, and when, indeed, the author had not become conspicuous, we were struck with the power and originality of the argument, and felt the conviction that the pen had been wielded by the hand of no common man. We might illustrate our position by referring also to Soame Jenyns and Thomas Erskine, who have written on the internal evidences. Although there is very small similarity in their views, and methods of reasoning on this subject, yet, both exhibit the truth of Christianity, with a force which cannot easily be resisted. Bishop Sumner, too, in his Evidences, has made many original and striking remarks, which you will not find in any other author. But we were never so sensibly struck with the truth, that evidence with which we have been long familiar, may, by an original mind, be exhibited in a light almost entirely new, as when we first perused the small work of David Hartley, on the Evidences of Christianity. If the reader has not seen this short essay, which may be read in a little more than an hour, he has in reserve a gratification which is worth seeking. In speaking of writers who by their force and originality have added clearness and strength to the defence of divine Revelation, we ought not to pass Leslie by without notice. His Short and easy method with the Deists, has effected more in breaking the ranks of infidelity, than many a ponderous tome. It is, indeed, an admirable and most unanswerable concentration of evidence. He brings the discussion more directly to a point, than any other writer. This little work should be printed and circulated in every possible form, and through every possible channel. But the kind of work which is now most needed, is a popular and satisfactory answer to all the most common objections of Deists. These cavillers at Divine Revelation, seldom attempt to impugn or invalidate the arguments usually advanced in defence of Christianity; but, while they are unable to refute the arguments, they have numerous objections to the Bible, which are effectual to prevent their assent to the truth, and by which their minds are kept in a state of scepticism, if not of incredulity. If some learned man, who has the command of his time, and access to good libraries, would perform this work, he might be the means of rescuing many souls from the gulf of perdition, and might confer a rich benefit on all future generations. A work which should answer all objections, as those of Voltaire against the Old Testament have been answered, in the work entitled

"*Jews' Letters to Voltaire*," would be a treasure of inestimable value; and, all that would be requisite would be, to collect the materials together which now lie scattered through many volumes. Watson, also, in his reply to Paine, has been very successful in answering plausible objections in a popular manner. Bishop Horne, in his *Letters on Infidelity*, has furnished us with a specimen of the victories which might be achieved in this field. But we do not remember to have seen, any where, an attempt of this kind, which to us appeared more satisfactory, than a Conversation held by a clergyman, whose name, if we remember aright, was Griffith, with Captain Wilson, of missionary memory, the result of which, and all other similar means, was the remarkable conversion of this sea-faring man, from confirmed infidelity, to be an humble and zealous disciple of Jesus Christ. We sincerely wish that this Conversation might be published by some body in the form of a tract, and widely circulated. There never was a time when the friends of Revelation needed to be more on the alert than at the present. The enemy is coming in like a flood, and we should not be remiss in our efforts to raise up a standard against him. Let those who are mighty stand in the breach.

But it is now time to take notice of the work, the title of which stands at the head of this article. Dr. McIlvaine has in these lectures displayed an ingenuity, an erudition, and an eloquence, which cannot but give him a high standing with discerning and impartial judges, among American authors. Before this, the public was well acquainted with Dr. McIlvaine as an eloquent and evangelical preacher, but we are inclined to think that few of his friends, even of those who were best acquainted with him, were prepared to expect from his pen a work characterized as this is by cogent and ingenious reasoning. The occasion on which these lectures were delivered, and the character of the audience to whom they were originally addressed, required, that they should be in a popular style. They were addressed to several hundred young men of the city of New York, of various attainments and pursuits; and one can scarcely conceive of a more important field of usefulness for a man capable of improving it to the best advantage. We are of opinion, after reading these discourses, that a better selection of a lecturer, for such a purpose, could not have been made: delivered with the usual commanding and pleasing eloquence of the author, it is not surprising, that they were heard with fixed and continued attention, from first to last. It is, however, often the case, that discourses delivered with every advantage of voice and action, produce an interest and impression, which are far from being realized when the same discourses are read in print; and we confess

that when we heard of the success of the lecturer in fixing attention, and creating a feeling of deep interest in his youthful audience, we did apprehend, that we should experience some disappointment in the perusal of these lectures in the closet. But this is far from being the fact. For while there is a copiousness in the style, and occasionally a repetition of the same ideas and reasonings, which were well suited to discourses actually delivered to an audience of young men; we have experienced no disappointment on the whole; but, on the contrary, our estimation of the talents and learning of the author has been raised many degrees. And after all that has been written on the evidences of divine revelation, we do not know a book better suited to the object for which these lectures were prepared, than the volume now presented to the public. It is admirably adapted to the instruction and conviction of intelligent and ingenuous youth; and might with great advantage be made a text book in our colleges, and other seminaries of learning. The only defect which it has in reference to such an object, is, that it treats only of the external evidences of revelation, whereas, a manual for colleges should comprehend the internal evidences also. But the same objection may be made to Paley and to Chalmers. Their treatises are entirely confined to a consideration of the external evidences.

It may appear somewhat astonishing that Dr. McIlvaine was able, in a state of health not the most perfect, to compose, in so short a time, discourses of so much real excellence, and in which so few faults are to be found. But this will appear the less surprising, when it is considered, that as chaplain to the national military academy at West Point, it became his duty to lecture on this subject; and while at that station, he had much opportunity of being intimately acquainted with the reasonings and objections of ingenious infidels; for when he commenced his duties there, it is understood, that among the officers and students, deistical sentiments were completely predominant; so that the inculcation of the truth of divine revelation produced among some of the gentlemen of the institution a violent re-action, which brought the young chaplain into frequent and severe conflict with men who had taken much pains to fortify their minds in the firm adherence to the deistical system. This rendered it necessary that he should study the evidences of Christianity thoroughly; and it also made him fully acquainted with the grounds on which they rested their cause. It was by this means, that Dr. McIlvaine was prepared, at so short a notice, to compose lectures which possess so much sterling merit. And now, when infidelity is again attempting to raise her head in this

land, and especially in the city of New York, it is exceedingly gratifying to the lovers of truth, to find, that God, in his providence, has been training some men for the contest; and has, in this instance, brought upon the field one who has proved himself capable of vindicating the cause of Christianity with a force and eloquence, which, we are sure, the most powerful of its enemies can never withstand.

It has also been a source of pleasing reflection to us, that the University of the city of New York, just commencing its career, and rising into notice, has assumed so bold a stand in favour of divine revelation; and among her earliest efforts has produced a volume, which, while it is eminently adapted to instruct the youth of that populous and rapidly increasing emporium, is, by its publication, likely to become useful to multitudes of others, both in the present and future generations. We sincerely hope that the directors and professors of this rising institution will proceed on the principles with which they have commenced. May they never be ashamed to avow that their University, is, in its constitution, essentially a *Christian Institution*, and "set for the defence of the Gospel." We hope, also, that what has been reported to us as their purpose, namely, making the Bible a regular classic, will be carried into complete effect. Too long have professed Christians cast contempt and dishonour on the volume of Inspiration, by excluding it from the schools of learning, and by exalting heathen authors above the writings of Moses and the prophets and apostles. The Bible presents the most interesting and fruitful field for the studies of our youth. Its history and biography—its antiquities and religious institutions—its poetry and wise moral maxims—its prophecies and types—and, finally, its sublime doctrines and salutary precepts, open to the ingenuous student, a rich mine of instruction, compared with which all the treasures of heathen antiquity are meager. If we are indeed Christians, let us pay due honour to our Master, in all our institutions of learning, and no longer be moved by the ridicule and scorn of infidels, whose object ever has been to banish the Bible, first from our schools, and next from the world. Providence, we believe, will cause those literary institutions to prosper, in which revealed religion is defended, and its principles inculcated. The outcry of sectarianism is unworthy of our notice. Christianity is no sect. It is the religion of Heaven; the greatest blessing which the world has received; the light of life, intended to show erring men the way to heaven; and shall we put this glorious light under a bushel? We confess, that ever since we observed the prominence given to religion in this University, our hearts have been drawn towards it, and we can-

not but pray for its prosperity. If there are others, who dislike the Bible, and every thing which savours of piety, let them institute seminaries of learning of their own, into which the sun of righteousness shall never dart one cheering ray; where the Bible shall be as little known as the Koran, and within which no messenger of heaven shall ever be permitted to set his foot. Let infidel men lavish their treasures in founding such institutions. Christians need not envy them, or regret that they have no part nor lot in them. The time will come when God will vindicate the honour of his own word, and of his own servants.

Although we have spoken generally of these lectures, as excellent, we would not be understood to assert, that they are all equally good, or that any of them are faultless. If we supposed that any advantage would result from it, we could point out several minor blemishes in these discourses; but our object in this review is, to recommend to our readers the careful perusal of this volume, being persuaded that it will afford pleasure as well as profit to every candid mind. And, especially, we would earnestly recommend these lectures to young men: youth of the other sex, are, in common, much less exposed to the poison of infidelity. But our young men need to be fortified with a panoply of proof, sufficient to repel every envenomed shaft which may be shot at them. Let them study the Evidences of Christianity thoroughly, and not only study its evidences, but learn its doctrines, and imbibe its spirit. It would be a happy arrangement if a course of such lectures as we have in this volume, should be appointed to be delivered to young men of our cities, every winter. Truth has nothing to fear, if only she can have a fair and impartial hearing. The strength of infidelity lies in ignorance, misrepresentation, and prejudice. Not one of the arguments for the truth of Christianity has ever been invalidated. Cavils and objections have been made without number; but what truth is so situated as to be free from the possibility of being objected to? The evidence for Christianity is just such as suits the nature of the subject, and such as we ought to expect in such a case.

Having taken a general view of these lectures, we shall now proceed to furnish our readers with a brief analysis of the contents of each. But before we enter on this part of our task, it will not be amiss to permit the modest and eloquent lecturer to explain the occasion of his undertaking to deliver this course of lectures, and also to give an account of the character of his audience, and the hopeful success of his labours.

The history of the following Lectures may be given in few words. In the autumn of eighteen hundred and thirty-one, when the University of the city of New York had not yet organized its classes, nor appointed its instructors, it was represented to the Council that a course of lectures on the Evidences of Christianity was exceedingly needed, and would probably be well attended by young men of intelligence and education. On the strength of such representation, the author of this volume was requested, by the Chancellor of the University, to undertake the work desired; not, he is well aware, on account of any special qualifications for a task which many others in the city would have executed much more satisfactorily; but because, having lectured on the Evidences of Christianity, while connected with the Military Academy at West Point, he was supposed to be in a great measure prepared at this time for a similar effort. It was under a considerable misunderstanding of the extent to which the proposed engagement would be expected to go, that the author expressed a hesitating willingness to assume its responsibility. The next thing was the honour of an appointment, by the Council of the University, to the office of "Lecturer on the Evidences of Christianity." Alarmed at the prospect of so much additional work, but desirous of serving a rising and most hopeful institution, as well as of advocating the Gospel of the Lord Jesus Christ, he consented to the appointment, with the expectation of finding, in the manuscripts of the former course, enough preparation already made to prevent any considerable increase to his accumulated engagements. What was his disappointment, on inspecting those compositions, to find himself so little satisfied with their plan and whole execution, that instead of attempting to mend their infirmities and supply their deficiencies, it seemed much better to lay them all aside in their wonted retirement, and begin anew both in study and writing! Thus, in the midst of exhausting duties, as a parish minister, and in a state of health by no means well established, he was unexpectedly committed to an amount of labour which, had it been all foreseen, he would not have dared to undertake. Meanwhile, a class of many hundreds, from among the most intelligent in the community, and composed, to a considerable extent, of members of the "New York Young Men's Society for intellectual and moral improvement," had been formed, and was waiting the commencement of the course. A more interesting, important, or attentive assemblage of mind and character, no one need wish to address. The burden of preparation was delightfully compensated by the pleasure of speaking to such an audience. The lecturer could not but feel an engrossing impression of the privilege, as well as responsibility of such an opportunity of usefulness. He would thankfully acknowledge the kindness of divine Providence, in his having been permitted and persuaded to embrace it, and for a measure of health, in the prosecution of its duties, far beyond what he had reason to expect. His debt of gratitude is inexpressibly increased by the cheering information, that much spiritual benefit was derived from the lectures by some whose minds, at the outset of the course, were far from the belief of the blessed Gospel, as a revelation from God.

The idea of publication did not originate with the author. He began the work with no such view. Had it not been for the favourable opinion of the Council of the University, as to the probable usefulness of the step, and the urgent advice of distinguished individuals of that body, he would have shrunk from contributing another volume to a department of divinity already so well supplied by authors of the highest grade of learning and intellect. After the recent lectures of Daniel Wilson, D. D., the present excellent bishop of Calcutta, not to speak of many other and earlier works in the same field, it will not seem surprising to the present author if some should think it quite presumptuous, at least unnecessary, for a writer of such inferior qualifications, in every sense, to offer an additional publication. But all have not read, nor may all be expected to read the books which have already been issued. Nothing can be more conclusive; and yet, to multitudes of readers, they must remain as if they were not. A work of inferior claims may find readers, and do much good, in consequence of local circumstances drawing attention to its pages, where all others would be overlooked. Vessels of moderate draught may go up the tributary streams of public thought, and may deal advantageously with the minds of men, which others of heavier tonnage could never reach. Should such be an ad-

vantage of this unpretending publication, its apparent presumption may be pardoned, and its author will, by no means, have laboured in vain. That many faults will be found in it, he cannot but anticipate. That any have arisen from haste, carelessness, or want of pains, he will not dishonour his sense of duty, however he might excuse his understanding, by the plea. He can only say that he has tried to do well, and to do good. If, in the opinion of any qualified critic, he has succeeded, he desires to regard it as a matter of thankfulness to God, not of praise to himself. If he has failed, let the infirmities of the lecturer, not the merits of the subject, receive the blame.—*Preface.*

The number of Lectures in this volume, is thirteen. In the first, the author is occupied in showing the great importance of the subject, about to be discussed; and, especially, at the present time. He characterizes the age in which we live; first, as an age of freedom, when all opinions are fearlessly discussed, and doctrines long received are subjected to free inquiry and rigid scrutiny; and, secondly, as an age of science and discovery. He warns his hearers against levity and the pride of reason, and urgently recommends docility, seriousness, and prayer, as the proper pre-requisites for entering successfully on such an investigation. This lecture is well adapted to conciliate the audience, and to produce that state of mind without which no special advantage can be expected from such discourses.

The second Lecture commences with a distinct announcement of the object and plan which the lecturer proposes to pursue. The evidences of revelation are divided into *external* and *internal*, but notice is given that the former only will be brought into discussion. The argument is commenced by a demonstration of the authenticity of the books of the New Testament. The sources of proof adduced are,

1. The undeniable fact, that these books have been cited under the names which they now bear, by numerous authors in succession from the days of the apostles.

2. It is shown, that they were early collected into one volume.

3. That they were publicly read and expounded in the assemblies of Christians.

4. That commentaries and harmonies were early composed on the books of the New Testament, and translations of them made into various languages.

5. The agreement of the primitive church in regard to the canonical books is asserted, and insisted on with much force.

6. An argument is also drawn from the agreement of the early heretics, in regard to these books.

7. And, finally, it is shown that the apocryphal books are not supported by similar evidence. And the lecture is concluded with an account of the names and character of some of the most remarkable apocryphal books of the New Testament.



The same subject is continued in the third Lecture. It is here shown that the canon of the New Testament was "not made without great care, and the most deliberate, intelligent investigation." This is confirmed by an important and appropriate citation from Augustine; and it is shown by a particular example, how watchful and prompt the primitive Fathers were, in detecting an attempt at imposition, and how severely the man was censured, who endeavoured to bring in a supposititious writing, under the name of Paul.

The numerous catalogues of the books of the New Testament, compiled by distinguished Fathers, or by early councils, are referred to as furnishing undoubted proof of the agreement of the ancient Church, in receiving the same books which now form the canon: The exact time when the canon was closed, it is admitted, cannot be precisely ascertained, and it is also confessed, that in regard to a few of these books, there were doubts entertained for a while, by some persons; but, it is maintained, that the truth of Christianity can be supported independently of these books; so that even if they should be pronounced to be spurious, no evidence of divine revelation would be diminished. The author, however, enters into a particular investigation of the authenticity of these several books, and shows that the whole of those which are now received by Protestants, belong, properly, to the canon of the New Testament.

The next argument adduced for the authenticity of the books of the New Testament, is derived from the testimonies of the adversaries of Christianity. Julian the emperor, Hierocles, Porphyry, and Celsus, are particularly cited, and made to bear witness to the truth. The author then proceeds to confirm his position by an argument derived from the language and style of the New Testament, which he shows to be "in perfect accordance with the local and other circumstances of the reputed writers," and also with their known characters.

Having established by such undoubted evidence the early and universal reception of these books, the lecturer takes high ground, and asserts, that nothing less than a miracle can account for their early and universal currency. This position he defends with much ingenuity and force, and illustrates the point by a familiar, but striking supposition.

This lecture is properly brought to a close by a concise proof of the *integrity* of the books of the New Testament. This subject is distinct from the canonical authority of the books, but is closely connected with the argument for the authenticity of the New Testament. For, even if the Gospels were written by the Apostles and their companions, yet, if they have been altered,

and mutilated in their transmission to us, the former proof would be of little avail. This, however, is a subject of great extent, and could only be touched upon in such lectures as these.

From the analysis which has been given of these two lectures, on the authenticity of the books of the New Testament, it will be perceived by the intelligent reader, that Dr. McIlvaine has gone thoroughly into the discussion of his subject. In popular discourses, it is extremely difficult to do full justice to an argument of this sort, where so many testimonies must be cited, and so many ancient authors referred to, with which a majority of hearers, in a promiscuous assembly, must be totally unacquainted. Such arguments can with difficulty be rendered intelligible, and, perhaps, never very interesting to such an audience. We doubt, therefore, whether the lecturer was judicious in entering so much into detail on this point. Young men, unacquainted with ecclesiastical history, might be overwhelmed with the arguments adduced, but to such, the whole subject must be dark and confused. But, while we in candour say this, we are of opinion, that Dr. McIlvaine has succeeded better than any writer that we now recollect, in giving a popular and interesting air to this discussion, which, in the hands of most men, is exceedingly dry.

In the fourth Lecture, the subject of the credibility of the historical statements contained in these books, is considered. And here the eloquent lecturer, feeling it to be the foundation stone of the whole structure, lays out his strength in making the foundation firm. This, perhaps, is the discourse which manifests more talent for ingenious, logical, and powerful reasoning, than any one in the whole volume. It is, in our opinion, an admirable specimen of convincing argumentation, in a perspicuous, flowing, and, we may say, elegant style. Instead of giving an analysis of this lecture, we will make some extracts from it, of considerable length, from which the judicious reader will be able to form an opinion of Dr. McIlvaine's style and manner of reasoning:

"Let me ask by what sort of evidence you would feel assured of the credibility of any history, professing to relate events of a passed age? Suppose you should discover a volume hitherto concealed, professing to have been written by some well known individual of the Augustan age, and to contain a narrative of events in the personal history and domestic life of Augustus Cæsar. You would first examine into its authenticity. That settled, you would inquire into the credibility of its narrative. The first question would be, did the writer possess every advantage of knowing the events in the personal history of Augustus? May I depend on the sufficiency of his knowledge? Now he may not have lived with Augustus, and yet his knowledge may have been perfectly adequate. But your mind would be fully satisfied on this head, should it appear that the writer was not only a contemporary, but that he was domesticated with Augustus; conversed familiarly with him, lived at his table, assisted at his councils, accompanied him on his journeys.

"The question of adequate knowledge being thus at rest, another would remain—*May I depend on the honesty of the writer?* In ordinary cases, you would be satis-

find if anything appeared in the book itself, or in the testimony of contemporaneous writings, impeaching his honesty. But your satisfaction would be much increased should you discover, in the style and spirit of the narrative, in its simplicity, modesty, and freedom of manner, in the circumstantial character of its details and the frequency of its allusions to time, place, and persons, those internal features of honesty, which it is so extremely difficult, if not impossible, to counterfeit. Your confidence would grow exceedingly, if, on a comparison of the book with other well established histories of the same times, you should discover, not only that there is no contradiction in any particular, but that all its allusions to the customs, institutions, prejudices, and political events of the times, are abundantly confirmed from other sources. This would set the honesty of the writer in a very favourable light.

"But suppose that, at this stage, you should discover three other books, upon the same subject; each evidently written by a person in the family and confidence of Augustus, or else with equally favourable opportunities of knowing him; each evidently an independent work, and having all the inward and outward marks of truth before detailed. Suppose, that on comparing these four histories together, you find that, while each contains some minor facts which the others do not, and relates, what all contain in common, in its own style and language, there is no disagreement among them; but on the contrary, the most perfect confirmation, one of another. Surely, after this, no further evidence could be demanded of the veracity of all those historians. But still, though you would have no right to require, you might perhaps discover additional evidence: You might search collateral history for the private characters of those writers; and how would it heighten your satisfaction to find that universally they were esteemed beyond reproach, even by their personal opponents. You might also inquire what motive they could have had for deception; and how conclusive would it seem in their favour to discover that, so far from any suspicion of such a motive attaching to them, they had undertaken to publish what they did, with the certainty of sacrificing every thing earthly, and actually plunged themselves by it into poverty, contempt, and suffering. One can hardly imagine stronger evidence of truth. None could, with any reason, require it.

"But yet there might be additional evidence. These historians, perhaps, had many and bitter personal adversaries: how did *they* treat their books? The books were published during the lifetime of many who had seen Augustus, and had witnessed the principal events described; they were published in the very places where those events took place, and in the midst of thousands who knew all about them. How, then, did their *enemies* treat these histories? Now, should you discover that the personal adversaries of these four writers, however disposed, were unable to deny, but on the contrary acknowledged, assumed, and reasoned upon their narratives as true; and furthermore, that the thousands who had witnessed the principal events recorded, never contradicted those narratives, but in numerous instances afforded all the confirmation they were capable of; I am sure you would think the whole evidence for the credibility of those four histories, not only conclusive, but singularly and wonderfully so." Pp. 138—141.

Again:

"From the brief view we have taken of the evidence which may be brought for the credibility of any historical document, it appears that the great points to be made out in favour of the writer are these two—*competent knowledge and trustworthy honesty*. Did he know enough to write a true account? and then, was he honest enough to be unable to write any other than a true account? Establish these, and the book is established—the question is closed. Let us take this plan as to the history before us. We have several independent writings containing the Gospel history. Let us select that of St. John, and try the question first upon it. We begin, then, with this most important inquiry:

"I. Had the writer of this book *sufficient opportunities of possessing adequate knowledge as to such matters of fact which he has related*? I do not suppose that much array of argument can be necessary to prove that he had every opportunity. It is to be first considered that the amount of knowledge required to enable John, or

either of the other evangelists, to give an accurate account of so much of the life of Christ and of the transactions connected with his cause, as he has embraced in his narrative, was not very considerable. The Gospel history is contained in a small space. Twenty-nine or thirty pages, of a common family Bible, comprise the whole of what John has related. It is a plain straight forward account of a very simple intelligible train of events. There are no labyrinths of historical truth to trace out—no perplexed involutions of circumstances to unravel. Consequently, when you consider that John, by the testimony of all tradition, as well as that of the Gospel history, was a member of the household of Christ—admitted into his most unreserved and affectionate intercourse—the disciple whom he specially loved—who accompanied him in all his journeyings, followed him into his retirements, stood beneath his cross, and was a constant companion of the other disciples and a witness of their actions—you will readily grant that John must have possessed all desirable opportunities of knowing, and must actually have known the Gospel history so perfectly, as to be fully competent to write an accurate account. I shall, therefore, refrain from any further remarks upon this branch of the argument, and shall pass to the second, in entire confidence that I leave no mind in any reasonable doubt of the *adequateness of our historian's knowledge*.

"The second, and the main question to be pursued is this: Have we reason to rely with implicit confidence upon the honesty of this historian? Believing him to have known enough to relate the truth, may we also believe that he was too honest to relate any thing but the truth? This is a fair and plain question. Prove the negative, and John's history must be given up. Prove the affirmative, and it 'is worthy of all acceptance.' We begin the argument for the affirmative.

'II. *There is abundant evidence that the writers of the Gospel history were too honest to relate any thing but truth.*

"We will apply, in the first place, to the history itself. There are certain characteristic marks of historical honesty, which can hardly be counterfeited to any extent, and always produce a favourable impression. Take up the history written by St. John. I call your attention to the obvious fact, that,

"1st. Its narrative is in a very high degree *circumstantial*. A false witness will not need to be cautioned against the introduction of many minute circumstances into his statement. The more he connects it with the particulars of time, and place, and persons, so as to locate his facts, and bring in living men as associated with them, the more does he multiply the probability of detection. He gives the cross-examination every advantage. It would be impossible for a false statement, abounding in such details, and at the same time exciting general interest in the neighbourhood where, and soon after, they are alleged to have occurred, to escape exposure. Consequently, when we take up a narrative thus minutely circumstantial, and which we are sure did excite among all classes, where its events are located, the very highest, and most scrutinizing interest, and that too, within a short time after the period to which the events are referred; we always feel impressed with a strong persuasion that the writer had the consciousness of truth, and the fearlessness of honesty. It is evident that he had no disposition, and therefore no cause, to shun the closest investigation. On the other hand, if you take up any books professing to be histories of events within the reach and investigation of those among whom they were first published, but yet in a great measure untrue, you will find a great deficiency of such minute details of time, place, and persons, as would serve to test their faithfulness. Compare them with the histories of the Peloponnesian and Gallic wars, by Thucydides and Julius Cæsar, and you will see directly how strong a feature of true narrative, in distinction from whatever is in a great degree invented, is a circumstantial detail of minute particulars.

"Generality is the cloak of fiction. Minuteness is the natural manner of truth, in proportion to the importance and interest of the subject. Such is the precise manner and continual evidence of the honesty of St. John. His history is full of the most minute circumstances of time, place, and persons. Does he record, for example, the resurrection of Lazarus? He tells the name of the village, and describes the particular spot where the event occurred. He gives the names of some of the principal individuals who were present; mentions many unbelieving Jews as eye-

witnesses; states the precise object for which they had come to the place; what they did and said; the time the body had been buried; how the sepulchre was constructed and closed; the impression which the event made upon the Jews; how they were divided in opinion in consequence of it; the particular expressions of one whose name is given; the subsequent conduct of the Jews in regard to Lazarus. This, you perceive, is being very circumstantial. It is only a specimen of the general character of St. John's Gospel. It looks very much as if the writer was not afraid of any thing the people of Bethany, or the survivors of those who had been present at the tomb of Lazarus, or the children of any of them, might have to say with regard to the resurrection. Now, when you consider that John's history was widely circulated while many were yet living, who, had these events never been in Bethany, must have known it; and among a people, who, in addition to every facility, had every desire to find out the least departure from truth, I think you will acknowledge that the circumstantial character of this book is very strong evidence that the author must have written in the confidence of truth.

"2d. Another striking evidence, to the same point, is seen in this, that the author exhibits no consciousness of narrating any thing, about which, as a matter of notorious fact, there was the smallest doubt. He takes no pains, evinces no thought of attempting, to convince his reader of the truth of what he relates. On the contrary, the whole narrative is conducted with the manner and aspect of one who takes for granted the entire notoriety of his statements. He comes before the public as one familiarly known, needing no account of himself or of his pretensions to universal confidence. He goes straight forward with his story, delivering the least and the most wonderful relations in the same simple and unembarrassed manner of ease and confidence, which nothing but an assurance of unimpeachable consistency can explain. Nothing is said to account for what might seem inexplicable; to defend what would probably be cavilled at; to anticipate objections which one, feeling himself on questionable ground, would naturally look for. The writer seems to be conscious that, with regard to those for whom especially he wrote, all this were needless. He is willing to commit his simple statement alone, undefended, unvarnished, into the hands of friend or foe.

"Nothing is more remarkable in this connexion than that, while he could not have been ignorant that he was relating many very extraordinary and wonderful events, he shows no wonder in his own mind, and seems to expect no wonder among his readers. This looks exceedingly like one who writes, not of extraordinary events, just contrived in his own imagination, but of extraordinary events, which, whatever the wonder they excited when first known, are now perfectly notorious, not only to himself, but to all his readers. It is one thing to relate a series of astonishing occurrences which we feel are perfectly new to the readers, and a very different thing to relate the same to those who have long since been familiarly acquainted with their prominent particulars, and desire only a more circumstantial and confidential account. In the former case, the writer would naturally, and almost necessarily, betray in his style and the whole texture of his statement, an expectation of the wonder and probable incredulity of his readers. In the latter, he would deliver his narrative as if he were thinking only of an accurate detail of truth, without particular reference to whether it was astonishing, or the contrary. Thus it is with St. John. There is no appearance of his having felt as if any of his Gospel would be new, or excite any new emotions of wonder in his readers. The marvellous works of Christ were, at that time, notorious. When first heard of, they excited universal astonishment. "His fame went abroad, and all the people were amazed." But so much time had now elapsed, that emotions of wonder had subsided, under the influence of repetition and familiarity. In striking consistency with this is the whole aspect of St. John's narrative. He goes directly forward in the relation of events, in themselves exceedingly impressive and astonishing, exhibiting no sign of any astonishment in his own mind, anticipating none in his contemporaneous readers. How is this to be explained? One can discover no plausible explanation but in the supposition that he was conscious of recording events, with which, in their chief particulars, the public mind had been entirely familiarized. This may deservedly be considered a strong indication of truth." Pp. 142—149.

Once more:

"Hitherto we have directed your attention to the Gospel history as furnished by only one of its witnesses. But suppose you should unexpectedly discover in the ruins of Herculaneum three distinct writings, heretofore entirely unknown, but containing the most satisfactory evidence of authenticity, and evidently written in the first century of Christianity, by three several and independent authors, each possessed of the best opportunities of knowledge. And suppose that in every one of them there should be found a history of Christ and his Gospel; what an uncommon opportunity would it seem of trying the accuracy of this book of St. John. Even if these three newly discovered authors were bad men; yet, if their statements should agree with his, it would determine the accuracy of his history. But if it should appear that they were all good men, how much more complete would be their confirmation. Suppose, however, it should turn out that these three writers were not only good men, but, like St. John, disciples of Christ and ministers of his Gospel, what effect would their concurrent testimony then have upon his accuracy? Would it be diminished in conclusiveness by the discovery of their Christian character? I believe that, in the minds of multitudes, it would; but most unjustly. Precisely the contrary *should* be the consequence. If four of the chief officers in Napoleon's staff had published memoirs of his life, I venture to say that the concurrence of their several statements, instead of having its evidence weakened, because they were all attached to Napoleon, and admitted to his domestic circle, would be greatly strengthened, in your estimation, by that very circumstance, inasmuch as it would ensure the accuracy of their knowledge, without impeaching their integrity. But some seem to suppose that the laws regulating the force of testimony are all changed, as soon as the matter of fact in question, is removed from the department of profane, to that of sacred history.

"How much has been made of the testimony of the Roman historian, *Tacitus*, to some of the chief facts of the Gospel history. It is the testimony of a Heathen, and, therefore, supposed to be incomparably valuable. Now suppose that *Tacitus* the Heathen had not only been persuaded of the facts he has related, but had been so deeply impressed with the belief of them as to have renounced heathenism and embraced the Christian faith, and then published the history we now possess—who does not know that, with the infidel, and with many a believer, his testimony would have greatly suffered in practical force? No reason for this can be given, except that we have a vague idea that a Christian in the cause of Christianity must be an interested witness. To be sure, he is interested. But is his testimony the less valuable?

"A scientific man, bearing testimony to a phenomenon in natural history, is an interested witness, because he is devoted to science, but his testimony is not the less valuable. A good man, bearing testimony to the character of another good man, is an interested witness, because he is the friend of virtue and of all good men, but his testimony is not the less valuable. In this, and no other sense, were the original disciples interested witnesses. They were interested in Christianity, only so far as they believed it true. Suppose them to have known it to be untrue, and you cannot imagine the least jot or tittle of interest they could have had in it. In such a case, on the contrary, the current of all their interests and prepossessions would run directly and powerfully in opposition to Christianity. This, then, being all the way in which they can be regarded as interested, the force of their testimony, so far from being in the least impaired, is greatly enhanced by the consideration. The bare fact that any primitive writer, bearing witness to events related by St. John, was not a Heathen, or a Jew, but a Christian, is the very thing that should be regarded as completing his testimony. Is the evidence of *Tacitus*, who relates such events, but remained a Heathen, any thing like so strong; as if we could say, it is the evidence of *Tacitus*, who was a Heathen, but believed those events so firmly that he became a Christian? If a man speak well to me of the virtues of a certain medicine, but does not use it himself, is his opinion half so weighty as if he were to receive it into his own vitals, and administer it in his family? Would it be reasonable, in this case, to refuse his testimony, because you might denominate him an interested witness?" Pp. 151—154.

We make no apology for giving extracts of such length, from this excellent Lecture because, we believe that every intelligent reader will be gratified with these specimens of reasoning and eloquence. But to judge correctly of the talent here displayed, the whole discourse must be perused ; and this, we hope, will be the result of what we have said by way of commendation.

In the fifth Lecture, Dr. McIlvaine enters upon the discussion of the important subject of miracles ; and defends with much ingenuity and ability the following positions, viz.

1. That there is nothing unreasonable or improbable in the idea of a miracle being wrought in proof of a divine revelation.

2. If miracles were wrought in attestation of the mission of Christ and his apostles, they can be rendered credible to us by no other evidence than that of testimony.

3. Miracles are capable of being proved by testimony. Under this head the lecturer undertakes, at some length, a refutation of the specious but sophistical argument of Mr. Hume, which has already called into exercise so many able pens. From Dr. McIlvaine, the learned sophist meets with no quarter. He is ably pursued through all the windings of his sceptical metaphysics.

4. The testimony in proof of the miracles of the Gospel, has not diminished in force, by the increase of age. This proposition is exceedingly evident ; yet its truth is called in question by the celebrated Locke. Our author is happy in his mode of illustrating the point ; and renders it so clear, that we wonder how any candid mind can resist the evidence.

5. "That in being called to examine the credibility of the Gospel miracles by the evidence of testimony, we have a special advantage over those who were present to try them by the evidences of their senses." There is some appearance of paradox in this proposition ; and, there is an awkwardness in the mode of expressing it, which is very foreign from Dr. McIlvaine's usual felicitous and perspicuous style. Accordingly, he has to inform his audience, that he does not mean what his words seem to mean. And when he explains fully what he intends, we are far from being satisfied with the opinion expressed, or with the reasoning by which it is attempted to support it. It amounts to this, that evidence less convincing and striking puts our love of truth and diligence in investigating it, to a severer test, than if this evidence was overwhelming and irresistible. It is, therefore, more suitable to a state of probation. Upon this principle, it may be a special advantage to some persons, that they did not hear the clear and convincing arguments contained in these Lectures, as their love of truth may, in consequence, be subjected to a severer

test. It may be, and, no doubt, is true, that there is more virtue in embracing the truth, when its discovery requires more diligence and impartiality in weighing its evidence, than when it shines with irresistible clearness : but, it is a false inference from this, that the weaker evidence is more advantageous to men than the stronger. Such a conclusion, if made universal, would discourage all attempts to demonstrate truth by clear irrefragable arguments. But we are well persuaded, that the inculcation of such a sentiment was foreign from the mind of the distinguished lecturer; and yet we do not see what other conclusion can be fairly drawn from what he has said under this particular. The whole argument seems to have been suggested by what our Lord said to Thomas, "Because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." But this declaration does not teach that those who have not seen enjoy "a special advantage" over those who have seen. It merely pronounces a benediction on those who, though enjoying much less evidence than Thomas, yet believed. We would, therefore, recommend, that in the next edition, (and we sincerely hope there may be many) this last proposition may be entirely omitted.

In the sixth Lecture the subject of miracles is continued, and the nature of the evidence which they afford is distinctly exhibited under several particulars:

1. It is first remarked, that admitting the facts recorded in the Gospels to have actually occurred, many of them must have been genuine miracles.

2. The miracles of Christ were such as could at once be brought to the test of the senses.

3. They were performed, for the most part, in the most public manner.

4. The miracles of Christ and his Apostles were very numerous, and of great variety.

5. The success, in every instance, was instantaneous and complete.

6. In all other accounts of miracles, besides those recorded in the Bible, there was often but a small number of successful cases, while the greater part remained unimproved in health. As, for example, this was the fact at the tomb of the Abbé Paris.

7. The length of time, during which Christ and his Apostles wrought miracles, deserves special consideration. Seventy years elapsed between the commencement of the ministry of Christ, and the death of the last of the Apostles. During all this period, the miraculous gifts in question were freely exercised.

8. "We have the most perfect certainty that the miracles of the Gospel underwent, at the time they were wrought, and for a



long time after, the most rigid examination from those who had every opportunity of scrutinizing their character."

9. "The adversaries of the Gospel were placed in the most favourable circumstances for a thorough investigation of the reality of its miracles, by their being published and appealed to, immediately after, and in the very places where, they occurred."

10. Then we are called upon to consider, "who the agents were, whose works were obliged to stand such trials."

11. "Notwithstanding all that was done to entice and intimidate the early Christians who were eye-witnesses of what Jesus or his apostles wrought, none were induced to confess themselves deceived; or, that they had seen any thing but truth in those miraculous gifts, by which they had been persuaded to embrace the Gospel."

12. The miracles were of such a nature, that they who testified respecting them must have known whether they were true or false. If the latter were the case, they must have been deliberate impostors; consequently not honest, much less, good men. Their motives then must have been sordid or ambitious. But how can this be reconciled with the account of those miracles, in which no evidence of any sinister or selfish motive appears?

13. The truth of the miracles is again argued from the concession of the adversaries of Christianity.

14. But even better testimony than that of enemies is claimed. It is that of men who had once been bitter enemies, but were converted by the force of truth. Here the conversion of Paul, and his uniform and unceasing testimony are introduced.

In the conclusion the evidence is summed up, and exhibited in one view, with great force, and much genuine eloquence.

The absurd consequences which will necessarily follow from a denial of the miracles of the New Testament, are strongly exhibited. It is shown with great force, that what we must believe on that supposition is far more incredible than all the miracles of the Bible.

The seventh and eighth Lectures, occupying nearly one hundred pages of the volume, are occupied with Prophecy. As this argument does not admit of an analysis, we shall pass over this important part of the discussion without any particular remarks; except to express our opinion, that the subject is treated in a full and luminous manner. Neither has the author run precisely in the track of Newton, or any author with whom we are acquainted. Still, there is nothing new or original to be gleaned in this field. It is enough if a good selection is made of the prophecies which have been evidently and remarkably fulfilled.

The ninth Lecture, on the propagation of Christianity, is an admirable discourse. We doubt whether it is not the ablest in the whole series. Certainly, we are not able to point out any author, who has treated this subject more judiciously or more fully.

The lecturer makes a remark at the commencement of this discourse, which strikes us with peculiar force. It is, that the several arguments which may be adduced in favour of Christianity, as from miracles, from prophecy, and from the propagation of the Gospel, are distinct, and independent of each other. The argument, therefore, is of that kind which Paley calls *cumulative*.

The difficulties which the apostles had to surmount are stated with uncommon clearness and force, and make a most formidable array.

1. The idea of propagating a new religion, to the exclusion of every other, was at that time a perfect novelty to all mankind.

2. "In the whole character of the Gospel, as a system of religious doctrine, and a rule of heart and life, there was a barrier in the way of its progress, which to human wisdom and power would have rendered their cause perfectly desperate."

3. The whole influence of every priesthood, Jewish and Pagan, must have been arrayed against their enterprise.

4. To this may be added, the authority of the magistrate; for in all countries the support of the religion of the State, was the duty of the magistrates.

5. And the prejudices and passions of all the people. These among the Gentiles were powerful, not only in favour of their own superstitions, but in opposition to a religion originating among the Jews; and especially among such as were greatly hated and persecuted by the great body of the Jewish nation.

6. "The wisdom and pride of the heathen philosophers were by no means the least formidable enemies with which the Gospel had to contend."

7. "In connection with these powerful adversaries, consider the character of the age in which the apostles undertook the propagation of Christianity." It was an age of high cultivation—of profound peace, when men had full leisure to investigate the claims of a new religion—and above all, an age strongly characterized by scepticism.

8. These difficulties will appear enhanced by a consideration of the persons to whom the propagation of the Gospel was committed.

9. And also by considering "the circumstances of depression and discouragement under which they commenced their work."

10. And the mode which they adopted. They sought no favour from worldly influence; courted no human indulgence; waited for no earthly approbation; paid as little deference to rank, wealth, or human learning, as to poverty and meanness.

11. As might have been expected, the attempt to propagate Christianity was met every where by the most strenuous hostility, and the fiercest persecution.

It is also certain that the apostles understood the difficulties, and anticipated the dangers of their work.

The lecturer then proceeds to consider the success of the apostles in executing their Master's commission. On the fiftieth day after his death, they commenced, beginning at Jerusalem. On the first day of their preaching, three thousand souls were converted. In a few days the number was increased to five thousand; and in a short space, multitudes, both of men and women, and a great company of the priests were obedient to the faith. And in a few years, Christianity had extended itself through the whole extent of the Roman empire, and beyond it, among the barbarous nations. It spread especially in the most cultivated and enlightened cities and provinces. Men of all ranks and classes fell under its influence. And, although repeatedly the most cruel and sanguinary edicts were passed to suppress the new religion, and ten bloody persecutions wasted the Church; yet it continued to prevail until the whole Roman empire became Christian. In no way can this success be accounted for, but by referring it to the mighty power of God. No parallel to this revolution can be found in the history of the whole world. The spread of Mohammedanism by the successful arms of the false prophet and his successors, is no parallel case, as Dr. McIlvaine, after many others, has demonstrated by a fair comparison of the two instances.

We are, however, rather surprised that Dr. McIlvaine, in this place, takes no notice whatever, of the insidious and laboured attempt of Gibbon, to account for the rapid and wide extension of Christianity, without any aid from miracles, or any supernatural influence. Even if this subject is discussed in another part of these Lectures, which we do not recollect, yet undoubtedly this is the proper place to notice an attack which is likely to injure Christianity more than any other, on account of its being inserted in the midst of a very important historical work with which every scholar must be acquainted. For a full refutation, however, we would refer our readers to *Watson's Apology for Christianity*, and *Faber's Difficulties of Infidelity*.

Upon the whole, we are so much pleased with this argument, and the treatment is so popular, that we cannot but wish, that

the author would permit it to be published separately as a tract. The misfortune is, that large works will not be read by most of those who need to read on this subject. Ten would read this Lecture as a tract, for one who could be induced to peruse the whole volume.

The tenth and eleventh Lectures are on *the fruits of Christianity*. The subject is divided into two great branches. First, *The effects of Christianity on society in general*: secondly, *Its effects on the character and happiness of individuals*. The tenth Lecture is occupied with the first of these divisions; and there is, probably, a greater display of learning in this discourse than in any other in the book. The author gives a picture of heathen customs, and heathen morality, as they existed even among the polished Greeks and Romans, and it must be confessed it is sufficiently disgusting. What is aimed at in this argument is, to prove that the moral state of the world has been greatly meliorated by the influence of Christianity: And all that is requisite to render it irrefragable and convincing to every mind, would be a purity of character in nations called Christian, corresponding in any degree with the doctrines and precepts of this religion. But alas! the bad lives of professed Christians have, in all ages since the first, furnished infidels with their strongest objections to its divine origin. Still it is true that the effects of the Gospel on the state of society are not only perceptible, but very remarkable; and Dr. McIlvaine has treated this topic in a learned, and very judicious manner. We are of opinion, however, that it is very difficult to bring this argument to a very definite point. There is so wide an extent in the field before our vision, so great a variety in the manners of nations, both Pagan and Christian, and so many causes in operation, affecting more or less the changes which have occurred, that it is more difficult to make this argument bear on the mind of the learned sceptic than almost any other. Gibbon, to whom all the facts were familiar, although he sometimes gives an unwilling testimony to the good effects of Christianity, yet upon the whole seems to give a decided preference to Paganism. But undoubtedly his mind was deeply imbued with strong prejudices; and the facts which he records in detail, are abundantly sufficient to prove to any candid mind, that the reception of the Gospel in the Roman empire put an end to many enormous evils, and shameful abuses. And our only regret is, that so much moral evil still deforms the face of society among Christian nations. When shall the time be, when nations shall not only take the name, but receive the full impress of the Christian religion, on their national character? We find no fault, however, with the manner in which this

subject is here handled; the objection is to the necessary vagueness of the argument itself; but it was right to bring it forward with all the force which can be given to it, and this Dr. McIlvaine has done with much ability and learning.

In the eleventh Lecture, where the author considers the effects of Christianity on individuals who sincerely embrace it, the subject which was before vague becomes definite. The effects of Christianity on all except sincere believers, must, of necessity, be very partial and superficial: but on these the change is often exceedingly striking, and the reformation not only great but permanent. And such effects are seen in all countries where the Bible is read, and the true doctrines of the Gospel preached. We cannot deny ourselves the pleasure of laying before our readers a few short extracts from this Lecture. The first is a brief but animated description of the genuine effects produced on the minds of sinners by the Gospel:

"Now behold the change! It is a change not merely of belief, but of heart. Their whole moral nature has been recast; affections, desires, pleasures, tempers, conduct, have all become new. What each hated a few days since, he now affectionately loves. What then he was devotedly fond of, he now sincerely detests. Prayer is his delight. Holiness he thirsts for. His old companions he pities and loves for their souls' sake; but their tastes, conversation, and habits, are loathsome to his heart. Feelings, recently obdurate, have become tender. A temper, long habituated to anger, and violence, and resentment, is now gentle, peaceful, and forgiving. Christians, whose company and intercourse he lately could not abide, are now his dear and chosen companions, with whom he loves to think of dwelling for ever. The proud unbeliever is an humble disciple. The selfish profligate has become self-denied and exemplary, animated with a benevolent desire to do good. All these changes are so conspicuous to others; he has become, and continues to be, so manifestly a new man, in life and heart, that the ungodly are struck with the suddenness and extent of the transformation." Pp. 441—2.

Our next extract—and it shall be the last—is made for the sake of a striking anecdote which it contains, of the remarkable conversion of a sailor, which fell under the observation of the reverend lecturer:

"Who has attended to the blessed effects with which the distribution of tracts and Bibles has been accompanied, and cannot call to mind instances in which the wonderful changes that were wrought in the Earl of Rochester, in Col. Gardiner, and in the once degraded, and afterwards excellent John Newton, have in all important respects been equalled? Since I commenced the preparation of this lecture, a case in point has come to my view. Called from my study, to see a man who had come on business, I found in the parlour, a well-dressed person, of respectable appearance, good manners, and sensible conversation—a stranger. After a little while he looked at me earnestly, and said: "I think, sir, I have seen your face before." "Probably," said I, supposing he had seen me in the pulpit. "Did you not once preach, in the receiving ship at the navy-yard, on the prodigal son, sir?" "Yes." "Did you not afterwards go to a sailor sitting on his chest, and take his hand, and say, 'friend do you love to read your Bible?'" "Yes." "I, sir, was that sailor; but then I knew nothing about the Bible or about God; I was a poor, ignorant, degra-

ded sinner." I learned his history, in substance, as follows: He had been twenty-five years a sailor, and nearly all that time in the service of the British navy, indulging in all the extremes of a sailor's vices. Drunkenness, debauchery, profaneness made up his character. The fear of death, or hell, or God, had not entered his mind. Such was he, a sink of depravity, when a humble preacher of the Methodist denomination, one day, assembled a little congregation of sailors in the ship to which he was attached, and spoke on the text: "Behold, now is the accepted time; behold, now is the day of salvation." He listened, merely because the preacher was once a sailor. Soon it appeared to him that the latter saw and knew him, though he was sitting where he supposed himself concealed. Every word seemed to be meant for a description of him. To avoid being seen and marked, he several times changed his place, carefully getting behind the others. But wherever he went, the preacher seemed to follow him, and to describe his course of life, as if he knew it all. At length the discourse was ended; and the poor sailor, assured that he had been the single object of the speaker's labours, went up and seized his hand, and said: "Sir, I am the very man. That's just the life I have led. I am a poor miserable man; but I feel a desire to be good, and will thank you for some of your advice upon the subject." The preacher bade him *pray*. He answered, "I have never prayed in my life, but that I might be damned, as when I was swearing; and I don't know how to pray." He was instructed. It was a day or two after this, while his mind was anxious but unenlightened, that Providence led me to him, sitting on his chest. He said I showed him a verse of the Bible, as one that would guide him. I asked if he remembered which it was. "Yes, it was, *'Him that cometh unto me I will in no wise cast out.'*" Soon after this, his mind was comforted with a hope of salvation through Jesus Christ. His vices were all abandoned. He became, from that time, a new creature in all his dispositions and habits; took special care to be scrupulously attentive to every duty of his station; gained the confidence of his officers; and, having left the service, has continued ever since (more than three years) an exemplary member of society, and of the Church of Christ. He is so entirely renewed, that no one could imagine, from his appearance or manners, that he had been for twenty-five years, a drunken, abandoned sailor. This case I have selected only because it was at hand. It is by no means a solitary case. Nor is it any the worse for being taken from among the poor and ignorant. I know not that beastly vice is more susceptible of removal, or that habits of drunkenness, debauchery, and profaneness, are any more capable of being changed into those of soberness, purity, and prayer, for being seated in ignorance and poverty, than when associated with learning, rank, and opulence." Pp. 443—6.

The latter part of this Lecture exhibits a striking contrast between the lives and deaths of eminent Christians and distinguished unbelievers. Probably no part of these eloquent discourses produced an impression so deep and sensible on the youthful audience who heard them, as these historical details. Many interesting facts are here collected into a group, and the only drawback to our gratification, in contemplating the salutary effects of such an exhibition on multitudes of young men who did not hear the discourses, is, that we fear the bulk of the volume is too great, and that few of that description for whom they were chiefly intended, will be induced to wade through a book of nearly six hundred pages. This remark suggests an idea which we will throw out for the consideration of the pious author, who, we are sure, prefers usefulness to fame. It is, that in the next edition of these Lectures, their bulk should be reduced at least one-third, if not one-half. It has struck us all along, that the only promi-

ment fault which they have, as printed discourses, is, that they are too copious, and the style too diffuse. For delivery *viva voce* they are excellently adapted; but discourses to be read should be in a style more concise; and where the same train of thought occurs a second time, many things very proper to be repeated in the delivery, might be advantageously rescinded. We are induced to enforce this suggestion by another consideration, which is, that if these Lectures were somewhat abridged, they would then form a volume of suitable size to be used as a manual in literary institutions. We hope that when they appear again, they will assume the form of a neat duodecimo instead of a ponderous octavo; and if our judgment is not incorrect, their usefulness will be more than double.

The twelfth Lecture contains a summary of the evidence before adduced; and the thirteenth is *on the inspiration of the Scriptures*, with concluding observations. The subject of this last Lecture is exceedingly important, but there was not space allowed for a thorough discussion of a subject, which is environed with not a few difficulties. Upon the whole, we would recommend that the subject of this Lecture be reserved for another work, and that *the internal evidences* be also considered, which, as in the case of Bishop Wilson's work on the Evidences, would form a second volume.

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ART. VII.—*Suggestions to Theological Students, on some of those traits of Character, which the spirit of the age renders peculiarly important in the Ministers of the Gospel.*

THE question which the Apostle Peter proposes, in view of the second advent of the Son of God, is one which Christians, and Christian ministers especially, should often ponder, *What manner of men ought ye to be?* There is, obviously, much which the candidate for the ministry needs, which is equally necessary for every believer. Yet, as every man's duty is more or less modified by the peculiarity of his circumstances, it is evident, that there are some traits of character which are especially important, to those who are to be ensamples and leaders of the flock of Jesus Christ. Of these traits, and of those especially which the peculiarity of our circumstances renders important for us, we should form a definite conception; and, having clearly apprehended their nature, steadily labour for their attainment. It is, indeed, much to be feared, that few men adequately feel the necessity of striving to form their characters aright. They neither

fix in their minds distinctly what they ought to be, nor endeavour systematically to bring themselves up to the standard. They leave this great concern very much to itself, allowing the circumstances in which they are placed, and the truths which, in the providence of God, are brought to bear upon them, to mould their principles and feelings, without any settled plan or purpose. The result of this course is imperfection and inconstancy. Many faults are left unnoticed, to gain the ascendancy, and many tendencies of their situation are unapprehended, and consequently unresisted. It is necessary here, as elsewhere, to act intelligently and rigorously; to feel that we are not passive matter, to be fashioned by ab extra influences of men and things, but active beings, who must, in dependence on the grace of God, endeavour to make ourselves what God and duty require. We may be allowed, therefore, to call the attention of that class of our readers, for whom these remarks are designed, to a few of those traits of character which, under existing circumstances, it is peculiarly important for them to cultivate.

#### I. *A sacred regard for the truth of God.*

There is an important practical difference between the position occupied by the Christian minister, and the speculative philosopher, whether moralist or theologian. The one is to receive on authority what God has revealed, the other to discover for himself what is truth. The grounds of assault are different. The one believes because God has spoken, the other because he discovers, or fancies that he does, the coincidences between his opinions, and established or intuitive truths. The Christian theologian, indeed, is not required to believe any thing which shocks his reason, or does violence to the constitution of his nature; but, the ground of his faith is essentially the divine testimony, though he may perceive by the aid of the Spirit, the harmony of the truths which he is called upon to receive, and their coincidence with all other principles which he knows to be correct. The state of mind which this difference of position produces, is very diverse; and, consequently, the theologian, who addresses himself to the study of theology, as the philosopher to the investigation of truth, has placed himself in a false position; his state of mind will necessarily be wrong, and his results, in all probability, erroneous and unstable, destitute of their proper authority for himself or others. Though the correctness of these remarks may be admitted, yet it is nevertheless the fact, that few things are more common than this initial error among students of theology. They place themselves in a wrong posture. They mistake as to the nature of their work. They commence by settling the principles of moral or mental philosophy, and thence evolve their system of



theology; first determine what must be truth, and then, for courtesy sake, turn to the Bible to see what *is* truth. This course is utterly inconsistent with proper reverence for a divine revelation. It is a practical denial of its necessity; an assertion of an ability to do without it. As this has ever been one of the most prevalent evils of the Church, and to no small degree is characteristic of our own age and country, we should sedulously watch against it, remembering that one important part of the obedience we owe to God, is submission to the truth as he has revealed it. As this dependence upon ourselves implies a want of sufficient reverence for the Scripture, as a communication from God, so it tends to produce indifference to the truth. When a large part of a man's theology is made up of the speculations and deductions of his own mind, he is apt to think that the points of difference between himself and others are mere matters of philosophical distinction. Conscious that much of what he holds to be religious truth, he so regards on his own authority, he naturally supposes the same is the case with others, and, of course, regards the difference as of little consequence. The authority of God is, in his view, not concerned, but only human reasoning. It would be strange, therefore, if he felt any very special concern on the subject. He may, indeed, be sufficiently strenuous and positive, but the offence of those who differ from him, is more an offence against reason and common sense, than God. Indifference to truth, and to serious diversity of religious opinion, is, therefore, the natural consequence of this spirit. We accordingly find this result always prevalent, in proportion to the ascendancy of this spirit. In some countries, at the present day, theology is professedly regarded as a mere department of philosophy; and the appearance of a new system of religious doctrine, is no more regarded than the announcement of a new theory of physics. No one dreams that an opinion can be a crime, or the evidence of it, even though the opinion should involve the denial of the divine being, or of the existence of sin. Such extreme cases are instructive, as they show the consequence of making theology a branch of philosophy. And this is often practically done, by those who professedly acknowledge and imagine, that they feel the supremacy of the Scriptures. It is not necessary to look beyond the sea, to find abundant illustrations of the truth of this remark. We have examples on every hand, and, doubtless, furnish them not unfrequently ourselves. For nothing is more difficult to avoid, than this sinful neglect and indifference to the testimony of God, arising from an overweening confidence in the correctness of our own reasonings. The way to avoid the effect, is to guard against the cause. To learn practically to regard the word of God as

his word, worthy of implicit reliance, and unhesitating acceptance.

Another cause of this indifference to divine truth, is a false spirit of liberality. This is as insidious, and, perhaps, more so than the other. It comes in the guise of virtue. Liberality, in its genuine exercise, is one of the last attainments of an enlarged and sanctified mind. It presupposes so extended and accurate a knowledge of divine truth, that the distinction between essential and unessential points is easily perceived, and feelings so regulated, that all are affectionately and cordially regarded, who agree as to important points. While, therefore, the truly liberal man is firm and strenuous in maintaining truth, he is no bigot. For bigotry implies the undue regard of trivial matters; a contending for them with a zeal, justifiable only when vital truths are concerned. As liberality implies so much excellence, and is so generally attractive and popular, it is not wonderful that we should all desire the reputation of possessing it; and this reputation is very easily gained. Indifference to the truth will commonly answer the purpose; and where obloquy is the portion of those who are not thus indifferent, the temptation is very strong to avoid this evil, by unpardonable concessions. While spurious liberality is thus the offspring, at times, of indifference, at others it is an amiable weakness, or, rather, a weakness of amiable characters. Men whose love of peace and kind feelings predominates over other parts of their character, and cause them to sanction opinions which they entirely disapprove of. Whatever may be the source of this spirit, it obviously leads to a disregard of the truth of God. We see men under its influence, seemingly indifferent to important departures from the faith of the Gospel, and unwilling even to avow distinctly their opinions, lest they should be committed, or appear as too strenuous advocates of a particular system. It is plain, that the evils of such a disposition must be extensive, if from no other reason, at least from the fact that the plea and appeal to liberality are always most frequent among those whose departures from the truth are the most serious. The deity of Christ; the doctrine of the atonement; of regeneration, and of the eternal punishment of the finally impenitent, are rejected by men whose claims to liberality are the loudest, and whose appeals to it are the most constant. Those who are surrounded by such men, and still appreciate and maintain the truth and importance of these doctrines, must expect to be regarded as bigots. The case here, it will be seen, is plain. Every one acknowledges, that a liberality which can render a man indifferent to such points, is inexcusable and destructive. But the difficulty with most minds is, to know where to draw the line; what errors

may be tolerated, and what strenuously opposed. It commends itself, probably, at first view, to Christian feelings to say, that only such opinions as are inconsistent with piety should be matters of dispute; that so long as enough of the Gospel is retained to be a foundation for a good hope and a good life, we must give ourselves no concern. And, indeed, nothing can be plainer, than that duty requires us to recognise men and things as they really are; and hence, if a man be a Christian, we should regard and treat him as such, however much we may differ from him as to points of doctrine. But, to say nothing of the difficulty of deciding what opinions are, and what are not inconsistent with real religion, this rule, though applicable to the terms of communion among Christians generally, is evidently out of place, when applied to the members, or especially the ministers of the same denomination. The judgment which we form of a man or minister, who is a member of a church professedly Arminian, and who avows the doctrines of his denomination, is very different from what we should entertain toward a member of a Calvinistic society, who should avow the same sentiments. And a mode of treatment highly illiberal towards the one, might be a matter of duty towards the other. Because it is right to regard a Christian as a Christian, it surely does not follow that we must regard an Arminian as a Calvinist. This distinction between what is due to a man as a follower of Christ, and what is due to him as a member of any particular denomination, professing a particular form of doctrine, though so perfectly obvious, is frequently disregarded. How often is the declaration heard from Presbyterians, "If a man is only a Christian, and is active in doing good, we care not what doctrines he teaches." This is meant to be an avowal of a high minded liberality; but a moment's reflection shows that it is an acknowledgment of the utmost inconsistency, and a disregard of solemn obligations. It is a declaration that every portion of truth, not absolutely essential to salvation, is of little consequence; and that it matters not whether a man who professes to be a Calvinist, is one or not. While we readily grant, that it is a duty and privilege to love and cherish all who bear the impress of the Saviour's image, and that we should reject no man from our fellowship whom Christ would receive to his, it is equally plain that no obligation can be more obvious than that which requires men who make a profession of a particular form of doctrine, to be sincere; and those who promise to uphold that form, because they believe it true, to be faithful to their engagement. It is professing, therefore, a freedom from the restraints of morality, to be so liberal as to be indifferent to truth, which we have professed to hold, and engaged to defend. There are, evidently,

therefore, two rules which bind every minister and member of a church; the one which fixes the line of his duty towards Christians, as such, the other towards those who are members of his own Society. A man may be a very good Christian, and as such entitled to Christian fellowship, and yet, hold opinions inconsistent with his being an Episcopalian, a Methodist, or a Presbyterian. A neglect of this obvious distinction has led, we doubt not, to much criminal remissness, with regard to the truth as held by our Church.

Another and more serious cause of this indifference to truth, is a want of experience of its power and value. No man can lightly esteem that which he knows from his own experience to have a powerful influence in the sanctification or consolation of believers. No man who has not felt the truth of the divine declarations of the evil of sin, nor experienced the power and sovereignty of divine grace, nor rejoiced in the peace which follows the acceptance of Christ, as the propitiation for our sins, can be expected to feel the value or importance of these doctrines. He will regard those who make them essential to the salvation of men, as narrow minded, and will spurn the idea of censuring those who reject them. It will be found, the world over, that truths which men have thus deeply felt, they will cling to and defend, and, therefore, the more thoroughly men are imbued with the spirit of the word of God, the more they feel the value of its various doctrines, the more consistent and firm will they be in maintaining and promoting them.

While it is evidently our duty to guard against indifference to the truth, from whatever cause it may arise, we should be very careful not to offend on the opposite extreme, by magnifying mole hills into mountains; with indiscriminating zeal, contending with equal warmth for the most trivial technicality, and the most essential doctrine. It is plain, that the duty of a Christian minister, in reference to this point, is exceedingly difficult. He may, on the one hand, not only offend God, but ruin souls, by his unconcern as to doctrinal opinions, or, on the other, disgrace and retard religion by unnecessary alarms and clamours. Hence the necessity for every such man carefully and thoroughly to study the word of God, that he may learn to his own satisfaction what God has taught. Let him form his opinions on mature deliberation; and let him fix the principles which should govern him in their defence and propagation, and then let him calmly, humbly, and firmly pursue his course, through evil and through good report, disregarding the accusation of bigotry from the one side, or latitudinarianism on the other.

If a man properly appreciate his relation to God, the supre-

macy which he claims over our minds and consciences, as well as our lives, the infinite distance there is between him and us, he will feel the folly and guilt of disregarding what he has revealed. He will feel that he is not to postpone the Bible to his own reasonings; by practically forming his opinions in doctrinal matters in a great measure independently of the word of God. Let him remember that truth is essential to holiness and salvation; that it has always been repulsive to the majority of men; and, therefore, difficult to maintain and uphold; that the responsibility of thus maintaining and transmitting it, rests mainly with the ministry; and that the fate of many generations may depend on their fidelity. Look at the melancholy desolations of the ancient world. Think you that piety would be so prostrated, had the priest's lips kept knowledge? Would the Protestant part of France have exhibited so few signs of life for more than a century? Would her clergy have been ready to close their temples, and join in the worship of reason, at the command of a mad directory? Would Germany, with all her stores of learning, and depth of feeling, be now leagued with every antichrist in opposition to the cause of the Redeemer? When we properly appreciate the necessity of truth to piety, the dreadful and long-continued consequences of its neglect, we shall feel that to be indifferent to its interests is one of the greatest sins of which a minister can be guilty; give heed, therefore, to your doctrines; hold fast the form of sound words; contend earnestly for the faith once delivered to the saints. Bear in mind, not only the precepts, but also the example of the apostle Paul. His life was a protracted conflict with false teachers, his epistles are, almost without exception, in defence of truth, and opposition to errors of doctrine and practice. Follow his example, however, not only as to zeal, but, like him, let it be evident to your own consciences, and to all men, that your zeal is not for a party, but for the truth; not for victory over men, but for the purity of the Gospel, that men may be saved. Like him, too, do not contend about trifles; become all things to all men, within the limits of truth and honesty; but do not let the cry of bigotry, or fear of reproach drive you from your principles. Depend upon it, you have a difficult part to act. And you cannot act it well without much knowledge, much prayer, and much piety. The spirit of the age, however, admonishes every man who notices its tendency, that fidelity to the truth is one of the most important requisites for the ministry of the present generation.

II. A second requisite of no less importance is a *sacred regard for all moral obligations*. It is a lamentable fact, though one so obvious as to be frequently the subject of remark, that

pious men are often less honest, less moral, than many who make no pretensions to religion. That is, they have less regard to truth, are less punctual in their engagements, and less faithful in the discharge of their relative duties. We are not to be understood as guilty of the extravagance of saying that such is generally the case; but that instances often occur of really pious men, who are obviously inferior, in all these respects, to many men of the world. It need hardly be remarked, that this is a great disgrace to religion, and the greater when these instances are to be found among ministers of the Gospel. The causes of this lamentable defect of character are numerous. It has its origin at times in the natural constitution. There really seems to be as great a difference among men as to native susceptibility to moral truth, as in their talents, tastes, dispositions, or temperaments. The sentiment which men, thus constitutionally deficient in moral feeling, excite, is not that of pity, but of disapprobation. We cannot help regarding them, not as unfortunate, but the subject of a moral defect, and therefore, never suffer nor sustain the plea that they are naturally dishonest. Such persons, even when made the subjects of divine grace, often betray this want of moral sensibility, just as the man, who is not usually irascible, or improvident, or frivolous, is apt to retain traces of his original temperament. In every such case, there is need of double watchfulness; and the necessity for circumspection is greater in proportion to the seriousness of the besetting infirmity or constitutional defect. More frequently, however, the evil of which we speak arises from habit, and the want of moral discipline. Early in life the habit is often formed of departing from the path of rectitude as it regards truth, or fidelity, or punctuality. And this habit long cherished, is not always laid aside at conversion. Of course the departures, if the conversion be genuine, cannot be so glaring as before, but they are in many cases both sufficiently frequent and serious to bring great discredit on religion. Another source of the same evil is to be found in the general want of self-command. When a present gratification can be attained by a violation of strict integrity not sufficiently serious to shock the conscience, or endanger the reputation, the temptation is yielded to without hesitation. How often does a man, for the sake of giving point to an anecdote, or pungency to a remark, or to ward off an attack in argument, knowingly exaggerate or prevaricate. How often too, from indolence, are acknowledged duties, engagements, or promises neglected. How often, for vanity's sake, or self-gratification in some other form, are debts contracted without the reasonable prospect of discharging them. Every man is liable, in some such a way, to be led into a violation of the duties,

which he owes his fellow-men, and it therefore cannot be unreasonable to call the attention of those, whose conduct is so narrowly watched, and whose deportment is naturally expected to be exemplary, to this subject. Many men greatly injure their moral feelings by the nature of their studies, and the character of some of their speculative opinions. There can be no reasonable doubt that pushing our investigations on moral and religious subjects beyond the proper limits of human research, has an unhappy influence on the moral susceptibilities of our nature. As the exclusive study of the exact sciences is found to incapacitate the mind to appreciate moral evidence, and to destroy the susceptibility for the pleasures of taste, so, too, does it often happen, that metaphysical analysis and refinement, when too exclusively indulged, or too far extended, destroy the nice perception of right and wrong. This perception or judgment is guided by the emotion which instinctively rises on the view of the proper objects; but they must be viewed as a whole, the attempt at analysis destroys their power over the feelings, at least for the time. Hence we see professional metaphysicians often maintaining doctrines in morals, which every unsophisticated man knows to be false; and hence, too, such men are frequently withered and dry as a body which has lost its sensibility and vitality; they have no moral pleasures, no moral emotions, the greatest exhibition of excellence does not move them, and the greatest depravity hardly produces disgust.

The same perverting effect is often produced by disputing for disputing's sake, maintaining error for the sake of argument, or starting sentiments which are not really entertained. The moral sense is too delicate to be thus trifled with. The man who often lies in jest, will soon lie in earnest. The remark that speculative opinions are of frequent injurious tendency on the character of those who adopt them, hardly needs illustration. The effects of fatalism, of atheism, of materialism, of pantheism, are so evidently destructive to moral feeling, that none but their advocates can question it. The same is true, in a proportionate degree, with regard to opinions less extravagantly wrong. The Jesuits furnish a standing illustration of the truth in question. Their very name is now the expression, not only for adroit duplicity, but for perverted moral principle. This character was not feigned; supposing them to have acted as though they had no principle, they must really have had none. Their conduct cannot be explained on the principle of passive obedience merely. It would be impossible to take a man of healthful moral feelings, and get him to act the part of a Jesuit, at once, even though he thought his salvation at stake. A long course of demoralization

was necessary to fit men for the work, and this preparatory discipline, consisted mainly in the inculcation of false doctrines. It was through their influence the moral sense was withered up. It should, therefore, never be forgotten, that as all truth is in order to holiness, and tends to produce it, so, all error is baneful in its influence on those who espouse it. It is only the grosser forms of error, which are sufficiently striking in their effects to be perceptible to our dull vision; but to the eye of God, the hurtful influence of all false principles and doctrines is apparent. And hence he warns men from error, as he warns them from sin.

The only other source of a perverted moral sense, and want of moral rectitude among pious men, which need be mentioned, is a spirit of party. It is wonderful that the mere congregating of men in large numbers should have the effect which we often observe. A man, though peaceable and harmless when by himself, if introduced into an excited crowd, is no longer the same person. He seems to lose his individuality, and to become but a constituent member of a great monster. He is no longer governed by his own individual principles, or feelings, but catching the spirit of the throng, he acts under its guidance, without reflection or remorse. There is more or less of this observable, whenever men are brought to act in large numbers, even in deliberative bodies. The individual is more or less lost, and the spirit of the whole, or of the party, becomes the spirit of each member. Hence men are frequently guilty of acts of moral turpitude, as members of such bodies, from which, as individuals, they would have revolted. It is, indeed, a common saying, "that corporations have no consciences." The reason of this is not to be sought in divided responsibility merely; for in fact, the moral responsibility is not divided. He that votes that injustice should be done, is not the less guilty, because ten or a hundred others do the same. The cause is frequently to be found in the deadening influence on the moral sense of the spirit by which such bodies are often pervaded. The spirit of party, when it once has gained possession of a man, is not confined in its influence to these casual exacerbations; it governs, in a great measure, the whole course of the individual in reference to all subjects which his party have in view. He becomes habituated to view things, not as right or wrong, but in their party bearings. He often feels that he must either do wrong, and sin against his private judgment, or abandon the cause. As he is but one of a multitude, and if they will go wrong, he cannot hinder them; he commonly, therefore, unscrupulously advances, gathering strength as he goes, until he arrives at a state of complete demoralization, acting,



all but avowedly, on the principle that the end sanctions the means. Respectable and honourable men, who have run the course of politics, have often been heard to hoot at the idea of there being any morality or conscience in politicians as such; and instances are not unfrequent where editors of newspapers, professedly pious men, and sufficiently exemplary in other respects to avoid reproach, knowingly publish the most malicious falsehoods to injure a political opponent. Now, brethren, is this fell spirit confined to the world? does it fear to mingle with the sons of God, in their holy convocations? does it dread to pass the threshold of the Church? Would that this were the case; but it is not. It has ever existed in every large community, where there was diversity of views and interests, and its baneful influence has not been less apparent in the Church than elsewhere. Here, alas, we see men, and even good men, carried along by its power; asking, with regard to every measure, not whether it is right, but how it will operate, for or against their own party. We see them too, resorting to all the expedients of political men for the accomplishment of their objects; plotting, manœuvring, perverting truth and facts; and doing all this as though they were doing God service. Such is the perverting influence of the spirit of party; blinding the moral perceptions, and deadening the moral sensibilities of the heart. Against this spirit you should be ever on your guard. It is infectious and insidious in the highest degree. It enters at every pore by some mysterious sympathy; and when the demon is in, we are as men possessed. There is but one way of preventing this, let the soul always be so full of the Holy Ghost, that it shall always be pre-occupied; and let the determination be graven on both tablets of the heart, always to do what is right in the sight of God, not what is politic, nor what a party wishes.

It is enough to make one weep to think that from one or the other of the causes mentioned, or from others of similar tendency, there is so general a perversion of moral feeling, such a weakening of the principles of moral rectitude, that it is now high, if not the highest praise, to say that a Christian man or minister is *honest*; that is, that he acts from moral principle, not from policy and party feeling; that he always means what he says; that there is no prevarication, double dealing, or chicanery about him; that, in debate or controversy, he never misstates facts, or misrepresents arguments, but uniformly in speech and conduct is frank, ingenuous, above-board, and sincere.

There are obviously few subjects in the present state of the Church and the world, of greater practical importance than that

to which we have ventured in these remarks to call your attention. Do endeavour to be honest men, men of unquestionable integrity, on whose word every one can implicitly rely, of whose purity of motive and purpose no one can doubt. Impress deeply upon your mind that morality is a great part of religion, a great and essential part of the service which we owe to God. Habituate yourselves always to look at the moral character of every thing you are called upon to do. Determine always to do what is right, regardless of consequences. Never trifle with your moral feelings; it is trifling with God. Never suffer yourselves to do wrong in little matters; to neglect little duties; but be punctual and faithful in all engagements, and obligations. You are now forming your characters and fixing your principles, and if you accustom yourselves now to the disregard of duties, and violation of engagements in matters which may appear of little importance, you are educating yourselves for more serious departures from rectitude in future life. Such matters cannot be considered little, for, if not in themselves, yet in their influence on character, they are greatly and permanently important.

The influence of Chatham, in the British senate, is said to have resulted not more from his commanding intellect and eloquence, than from his honesty. His audience could not resist the impression that he was sincere and pure in his principles and aims; and there is enough of power yet in stern integrity, and enough of moral feeling in every human heart, to give the honest man a real, though a reluctantly yielded ascendancy, over the hearts of those around him. In nothing are the honour of religion, and the usefulness of ministers more involved.

III. Another characteristic which should distinguish ministers of the present age, is *activity in doing good*. This it is the tendency of the spirit of the times to produce, and, therefore, though feeling and acknowledging its importance, we shall not dwell on the subject, having considered it more useful to call the attention of our younger brethren to subjects to which the spirit of the age is rather hostile than friendly.

The demand for activity is now such, that a minister cannot get along without it; and this, so far, is a great blessing. The Bible speaks of nothing with greater disapprobation than sloth, even where the things of this world are in view, and for a man who professes to have it as his object to win souls, to be a sluggard, must be peculiarly offensive in the sight of God. Only be careful that your activity does not arise from the mere desire of being busy, or of avoiding the irksomeness of retired study, or from the love of excitement, or for the reputation which attends it, but from deep impressions of the guilt and misery of uncon-

verted men, and a proper sense of your obligations to Jesus Christ.

IV. The age in which we live calls for *unusual mental discipline and furniture*. The necessity of an enlightened and well educated ministry arises, indeed, from the essential nature of the work which ministers have to perform, and, therefore, always exists. But at the present time it is peculiarly important, because the tendency of circumstances is to break down this hedge around the sacred office, and to let in a flood of uneducated, undisciplined men. The demand is so much greater than the supply, that the temptation is strong to hasten the entrance on active duty, of all who are looking forward to the work, and this temptation, addressing itself to excited feelings, has more than wonted force. It is precisely, however, in such a state of things that an ignorant ministry is to be most dreaded. There are men who will be prepared to substitute fanaticism for spiritual piety; to overturn all the landmarks of truth and order, and to turn the Church over with a fierce fanatical spirit, and thus reduce it to lasting barrenness. When the religious opinions and character of large and growing communities are to be formed; when new forms of doctrine are broached on every hand, and when a spirit of excitement and action is abroad in the land, then, if ever, should ministers be thoroughly instructed, wise, well disciplined, and faithful. Let it then be impressed on your minds, brethren, that the circumstances of the Church and country, render it peculiarly important for you to be thoroughly furnished for your work; that you can hardly do a greater injury to the cause of religion, than by plunging into the agitated and conflicting elements around you, unprepared by well digested knowledge, and well considered principles. This state of things, while it renders ignorance dangerous, furnishes to the properly qualified minister, the prospect of doing good for ages to come, of laying the foundations for many generations.

V. Our limits will hardly permit us to mention what ought to have been the chief topic of discourse, were it not the one which is most frequently inculcated, and that is, *a spirit of elevated piety*, as a requisite for the ministry, which the circumstances of the times render peculiarly important. When things are all in regular training, when the battle in a country is well nigh fought, and the land possessed and secured, we may feel less sensibly the value of eminent spirituality in the preachers of the Gospel. But, when almost every thing is to be done; when those who enter in the ministry, if not animated by a right spirit, are sure to be filled and excited by an evil one; when temptations, dangers, and difficulties are multiplied on every hand; when men need so much

teaching and so much guidance, which can only come from the indwelling of the Holy Ghost, then it is we look around for those who are deeply and sincerely pious; who live near to God and the cross, as the hope and stay, under Jesus Christ, of the Church.

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#### ART. VIII.—*Gall's Lesson System of Education.*

THERE is no longer any occasion to demonstrate the utility of Sabbath Schools, by a formal array of arguments. No enlightened Christian can be supposed to be unfriendly or indifferent to their prosperity. Indeed, when we consider that the institution is founded on a spirit of benevolence as pure as the philanthropy of the Gospel, and as expansive as the whole human family, we cease to wonder that the only obstacles to the universal acknowledgment of its claims, are found in deplorable ignorance, inveterate prejudice, or inexorable bigotry. Nor are we surprised to learn, that even amid the twilight of the sixteenth century, Borromeo, the good Archbishop of Milan, to whom belongs the honoured title of "*founder of Sabbath schools*," succeeded in establishing them in every part of an immense diocese; and that within four years from the introduction of the system into England, by Robert Raikes, (who seems, however, to have devised the plan without any information as to its previous existence in Italy,) 250,000 children were participating in its inestimable privileges. Whenever the subject has been clearly presented, it has carried along with it the conviction of its incalculable importance, to the prosperity and enlargement of the Church. And the time has now arrived, when the intrinsic value of the system is not to be estimated solely nor chiefly by its apparent adaptation to the wants of society: its claims to patronage rest not on the precarious ground of prospective good, but on the firm basis of past success; on the rich harvest of blessings which it has already gathered into the "garner of the Lord." The institution is justly regarded as an indispensable part of that grand moral machinery, which has been set in operation for the conversion of the world; and we need no voice from heaven to assure us, that it will be found a most efficient auxiliary in hastening on this glorious result. The spirit which it breathes is a spirit of "peace, and good will to men." With a disinterested beneficence which asks no return, it blesses both the dispenser and the recipient of its favours: its charities are universal, for it aims to enrich the whole race of man; and its fruits are eternal, for it seeks only to implant

the seed, and nurture the tender scion on earth, which is to flourish and bloom for ever in the paradise above.

But while we dwell with peculiar pleasure on the inestimable good which this institution has accomplished, and rejoice in the belief that it has rescued thousands of children from ruin, and diffused a hallowed influence over society, and trained up many immortal souls for heaven, we are constrained to think that it is still in the infancy of its strength, and that its powers have been very imperfectly developed. We would not be ungrateful for what it has done, but we are persuaded that it might have done much more. We see that all those influences which are relied upon for rectifying the disorders of human nature, for enlightening the ignorant, alarming the careless, reproving the vicious, and bringing lost sinners back to Christ, are concentrated in a Sabbath school, under the most favourable circumstances for securing their end, and yet, that the actual results, however great in themselves, fall far short of what appear to be just expectations in regard to them. The conviction, therefore, is forced upon us, that there is some serious defect, either in the system of instruction, or in the mode of its administration. We are disposed to think that the system itself is defective, and very materially so. We may, perhaps, have the misfortune to differ on this point from many whose reverence for the existing mode of instruction is a natural consequence of the exclusiveness with which they have contemplated it, and, for their satisfaction, we will briefly state some of the grounds on which our opinion rests.

It will be conceded, that the great end of education, certainly of Sabbath school instruction, is the conversion and sanctification of the heart. This end can only be effected through the instrumentality of the truth applied by the Holy Spirit. It is too obvious to require repetition, that the truth can only affect the conscience by being understood, and that the more distinctly it is perceived by the intellect, the greater is the probability of its impressing the heart. We inquire, then, whether the present system inculcates the truth in the way here pointed out? Does it cause the truth to be understood? These are general questions; and if applied as they are intended to be, to the great body of children in our Sabbath schools, we fear that an affirmative answer cannot be returned to them. The scholars are usually required to commit to memory a certain number of verses in the Bible, or of answers in the Catechism, and they do it; that is, to make the case as favourable as possible, we will suppose that they do it. But the inference by no means follows, that because they can utter with even a parrot-like volubility a form of words, they necessarily comprehend their import. So far from this, every

teacher knows that children recite fluently many lessons of which they are utterly unable to give any account in their own phraseology. Their task is, in many cases, a mere exercise for the memory; and they are trained to cultivate this faculty at the expense of all the others. We are probably within the limits of the truth when we affirm, that of twenty thousand children that might be found, who could repeat with ease the answers in the Shorter Catechism, not three thousand could give any intelligent account of the doctrines of that invaluable compend. Parents and teachers admit and deplore the existence of the evil in question. They feel the obligation of instructing the young in the doctrines and duties of religion, while they are induced, by considering the difficulties in the way, to view the undertaking as nearly or quite impracticable. From this painful dilemma, the mind usually finds relief in the opinion, that if the mere "form of sound words" be securely lodged in the child's memory, he will, in process of time, as his faculties are developed, learn to attach to this form its appropriate ideas. We are ready to admit that there is, both in philosophy and experience, to a certain extent, good ground for this opinion. But, surely, it would be better that this "form of sound words" should be so taught as to be understood, if possible, when it is learnt, instead of waiting for future years and after efforts to render it intelligible. Many people act under the impression that mere Scripture phrases, or verbal formularies, conveying some moral lesson, have a magical efficiency which renders it highly probable, if not absolutely certain, that all the salutary tendencies of their hidden truths will be put forth whenever an occasion shall be offered in after life.

We speak feelingly when we assert, that the exercise in question, *as ordinarily conducted*, is the most irksome and heartless drudgery in the whole routine of a child's religious education. And it is worthy of inquiry how far this authenticated fact has aided, in banishing from so many of our Sabbath schools a book, which, when regarded as an epitome of sound doctrine, and a key to the interpretation of the Scriptures, is more vitally essential to a system of instruction than almost any other. But we surely need not labour to establish a point which is intuitively certain. All men agree, whatever the practice of some may be, that it is not possible for the truth to operate any further than it is understood. The opposite opinion, that a simple form of words is like some chemical agent, invested with a mysterious efficacy, by means of which it is to exert a controlling influence in shaping the course and moulding the character of the man, involves a bundle of absurdities too gross to be endured. We conclude, then, that the present system fails of imparting to children clear

and precise ideas of the truths of religion, and is therein materially defective. We are not to be understood as discouraging the use of the Shorter Catechism, in the religious education of children. We believe it is already very criminally neglected. Nor do we wish to make the impression that it is peculiarly difficult. Our whole object is to show that its excellence and efficacy do not lie in the words, but in the truths which those words so appropriately express; and consequently, that our task is not accomplished when the words are taught, unless the truths are comprehended. It is not against teaching the Catechism, therefore, that our remarks are directed, but against the manner in which this is commonly done. We believe that children of eight or nine years of age are competent, under proper instruction, adequately to comprehend this most excellent summary of Christian doctrine. And it is the more important that this instruction be given early, as it is only in early youth that the great majority of persons have the opportunity of receiving it.

We have already intimated an opinion that by the existing mode of instruction, undue attention is paid to the improvement of the memory, while the higher faculties of the mind are neglected; and we repeat the observation here, in the immediate light of the views just expressed on another branch of the subject. If the discipline of the mind be an object equally desirable with the acquisition of knowledge, that plan of instruction must certainly be injudicious, which sets out with disturbing the natural balance of the faculties, and then perseveringly cultivates one to the serious neglect of the others. That reciprocal adaptation of the several powers to each other, in other words, that intellectual symmetry in which mental vigour so remarkably consists, can only be preserved by a system which aims to enlighten the understanding and correct the judgment, while it exercises the memory. But if the remarks we have made above be correct, the existing system is seriously defective in this respect also. Any person may readily convince himself of the justice of this remark, by passing through one of our Sabbath schools, and listening to the various recitations of the pupils. In many cases they are not expected to understand when they repeat, and in very many more the teachers become so wearied by frequent endeavours to teach them ideas instead of words, that, at length, they give up in despair, and require a bare rehearsal of the appointed lesson. It is obvious, that this plan encourages the children not only to neglect the sense of the passages which are given them as their weekly tasks, but to hurry in the same superficial manner over every thing which they undertake to read. And the oftener a sentence, especially an involved sentence like

many in the Catechism, is repeated in the way here pointed out, the more is its meaning obscured, and less likely is the learner to discover its import. It appears then, that although so much partiality is manifested towards the memory, and so prominent a place assigned to it by this plan of instruction, yet, it ungenerously makes no valuable return. It brings back little besides words; like the vineyard, which, after all the care with which it was pruned, and watered, and dressed, yielded only wild grapes at last. Nor is the system adapted even to a proper cultivation of this faculty. A memory which may have been trained to great skill in retaining a continuous series of words, or of sounds, may be, and commonly will be, very defective in recalling ideas; and it is highly desirable, therefore, that this faculty should be conversant as early as possible with ideas, and never with words, except as the signs of ideas. Nothing could be more unfavourable to the object here contemplated, than the prevailing practice of requiring children to recite in the manner above described, lessons of inordinate length. The number of verses which a child commits from one Sabbath to another, is too commonly regarded as a fair criterion of his intellectual strength. A slight examination would evince the impropriety of measuring a pupil's knowledge by the amount of his reading, and show that in many instances, the number of distinct ideas acquired is inversely as the extent of ground which has been gone over in quest of them. The reason is, that children, encouraged by the method in which their recitations are conducted, take no further notice of the ideas than is necessary to aid them in remembering the language in which they are clothed; and, of course, their perceptions of each truth are confused, in proportion to the whole amount of words with which the memory has burthened itself in accomplishing a single task. If this be the case, it follows that the mind can be properly disciplined and furnished with well-digested knowledge, only by confining the attention at every step of the education to particular ideas until these have been as fully mastered as possible; so that the scholar, like a skilful general at the head of an invading army, will leave, as he passes along, no obstacle unsubdued which might afterwards occasion him doubt or perplexity. If it be thought that such a plan would very much retard a child's education, we reply, that no one who traces the plan to its consequences, can doubt that it would accelerate his progress in a very marked degree; and even if it were not so, we are disposed to acquiesce in the sentiment of the apostle, that "it is better to speak five words with the understanding than ten thousand words in an unknown tongue."

The only remaining objection to the present system which



we shall mention, is a very serious one; but we can barely advert to it for a single moment. Our readers may anticipate us in the observation, that the system makes no adequate provision for enabling children to put in practice the lessons which they learn on the Sabbath. Knowledge which cannot be used is no better than a light under a bushel. If "all Scripture is profitable," it is a matter of solemn obligation to teach those whom we are instructing, in what way each separate truth which they acquire may be made "profitable" to them. Were this practice general, the truths of revelation would be invested in the estimation of every child with a peculiar interest. He would learn to regard them as having a direct bearing on his own daily conduct, to search for the concealed moral as for hid treasure, and to link, by a golden chain of associations, all the leading incidents of his own life, with kindred facts recorded in the inspired volume. We would by no means insinuate that this grand result has not been aimed at in the existing system. We perceive at once, on opening a volume of the "Union Questions," (which are used in most of our Sabbath Schools,) that one prominent design of the writer, was to secure the very end of which we are speaking; and that he has not succeeded more effectually in this purpose, is to be attributed, perhaps, less to himself than to the plan on which the work is drawn up. We take the sincerest pleasure in recording our belief that those little volumes have accomplished an incalculable amount of good, while we insist that they would have accomplished much more, had they been differently constructed. As to the Shorter Catechism, it has been somewhat improved, but we believe that it still retains much of the repulsiveness to children which it indubitably had, when we used to submit, with constrained resignation, to the martyrdom of going every Wednesday afternoon, with a score of little catechumens, to repeat the mysterious answers to our venerable pastor. He explained it, indeed, (or tried to do so) with all the affability and tenderness of a man ripened for heaven; and we have heard other ministers explain it since; but we have scarcely known one to succeed in making its doctrines intelligible to his youthful auditors. If this be a necessary evil, all who are attached to the standards of the Presbyterian Church will deeply regret it; and that it is so, under the present system of education, we have almost ceased to doubt.

We are unable to say whether our readers have gone along with us in the strictures which we have suffered ourselves to make on the existing mode of Sabbath School instruction. Some of them, who have been accustomed to view the subject in a different aspect, will, of course, hesitate before subscribing to our remarks; while others, we presume, will acquiesce in all that

has been said. But, whatever diversity of opinion may exist amongst them, in reference to that matter, we are persuaded that all will be disposed to examine with candour, any suggestions which may be offered with a view to introducing a more enlightened system. We are aware, that, in the business of education, material changes should be adopted with much caution; and yet, on the other hand, we are sure, that no badge of antiquity, nor prescriptive authority, nor popular sanction, should be allowed to perpetuate plans of instruction, which are plainly inadequate, and whose tendencies are, in many respects, pernicious. Impressed with these sentiments, we propose now to delineate the leading features of what has been modestly styled, "*The Lesson System of Education*;" a system, which, we confidently predict, will soon supersede every other in the Sabbath Schools of our country, and of the world.

This system originated a few years ago in Scotland, where it has already acquired much popularity. We have no detailed history of its rise and progress, but a slight examination of it has convinced us, that its author, Mr. JAMES GALL, has applied to this subject the energies of a powerful and discriminating mind, richly furnished with biblical knowledge, and with the ripened fruits of Christian experience. We are not prepared to say that he has accomplished all that can be done in amending our schemes of religious education, but, while anticipating the same progressive improvement in this science, which attends every other department of human effort, we hail, with cordial pleasure, this successful attempt to simplify, by means of a careful study of the juvenile mind, the complicated business of teaching. We regard this system as the harbinger of a new era in the history of education. We are disposed to consider its founder as furnishing, in his own person, a pledge that the wants referred to in the July-number of this work, are about to be supplied; that a succession of Christian philosophers will arise, who shall "trace the principles of reason from the most plastic stage of their germination through all their developement;" and that men will be raised up "to take advantage of the results of such observation, to suggest the proper modes of applying instruction to the respective cases."

The following paragraph contains what may be considered as Mr. Gall's definition of education:

"Education, in all its branches and forms, is a means employed by civilized man for attaining one single object, and that object is *happiness*; happiness to the individual pupil himself, and happiness to the society of which he forms a part. But, as it is a settled point with men of every sentiment and creed, that happiness is to be found only in the practice of *virtue*, or, more properly speaking, in *holiness*, we narrow our field of investigation, and yet speak precisely the same truth, when we

say, that the end of all education should be the attainment of holiness—the practice of virtue—the right performance of the duties which we owe to God, to ourselves, and to our fellow men.”

This view, it will be perceived, by no means precludes a proper degree of attention to the secular branches of education, but as these concern objects which cannot confer but merely increase the happiness which is inseparable from virtue, “they ought,” as Mr. Gall observes, “most certainly to be secondary, and auxiliary only, to those other branches, which tend, not incidentally, but directly to the establishment and promotion of holiness.” The substance of what has now been expressed, the author afterwards arranges under four distinct heads which comprise the objects to be aimed at in educating the young, to wit: “1st. The cultivation and disciplining of the several powers of the mind. 2d. The acquisition of useful knowledge. 3d. The capacity of communicating knowledge readily to others; and 4th. The habit of applying all this knowledge to useful purposes.” If it be asked whether this scheme can claim originality, we reply, that while the several particulars here enumerated, have been frequently represented as deserving of special attention, we know of no system besides the one under consideration, which assigns a prominent place to the two last named objects, and which aims to promote them by uniform and appropriate efforts. Having already endeavoured to show that the existing plan of instruction is defective in regard to several of the points just mentioned, we shall now proceed to exhibit the remedy which is provided for these evils by the system of Mr. Gall.

It is a radical principle in this system, that children are to recite nothing which they do not understand. The author argues against the prevailing and authorized neglect of this sound maxim, with an ardour of feeling, and a force of reasoning, which do equal honour to him as a philosopher and as a Christian. “He has long considered,” he observes of himself, “this baneful, heartless, and absurd conduct in the treatment of children, as one of the most subtle and destructive delusions of Satan, in retarding the spread of true religion and evangelical truth. And he has often lamented to see Christians—pious, and, in other respects, judicious Christians—not, perhaps, advocating, but still practising and exercising this mode of communicating religious knowledge, on the idea, that children would afterwards remember and understand what they now learn. “Store the memory now,” say they, “and the children will get the benefit of these truths afterwards, when they are understood.” But why should not the child understand them now? Why should he not get the benefit of these glorious and important truths now? Why

should a child be kept in ignorance of God, and the great concerns of religion and eternity, upon a mere chance, that these truths shall hereafter be remembered and digested? But even granting that these truths might afterwards be remembered, have they considered the consequences to which their conclusion leads them? Do they, or do they not consider this knowledge, which they are for indefinitely postponing, as necessary to salvation? If it be not, why teach the children at all? But if it be, who, with a heart strung with the common chords of humanity, can, to save themselves a little more trouble, suspend the eternal welfare of a soul upon such a far distant and very uncertain contingency! Can they, instead of exercising a little more pains and patience in pointing out the way of salvation to the children in a manner which they can understand, thoughtlessly content themselves with sowing seed by the way-side, where they know it cannot take root, while they have the solemn declaration of our Lord himself, that they who "hear the word, and understand it not," have it literally taken away from them by Satan?

Such considerations as these should lead every Christian to examine this subject with serious attention. It is no trifling matter, if we are thus neglecting and perverting the means which God has put into our hands to rescue the young from destruction, and train them up in the fear of the Lord. We repeat, that this object has not been wholly overlooked hitherto; thousands have been brought to a saving knowledge of Jesus Christ, through the Divine blessing on faithful Sabbath school instruction. But the remarks of Mr. Gall have, nevertheless, too adequate an apology in the manner in which the great majority of Sabbath schools are conducted. If a reform, therefore, be practicable, let it be effected. And we really do not see why the scholars may not be taught ideas as well as words. They are every day adding to their stock of ideas on secular subjects; and why may they not do the same in regard to religious truth? If they are very young, let them be fed with 'milk,'—present to their minds a single new truth at a time, and let the truths about which their powers are exercised be of the most simple kind. We apprehend that such exercises as the following, which we take from a section in one of Mr. Gall's books, designed for this very use, would seldom be tried unsuccessfully, even with the most obtuse intellect to be found in a whole Sabbath school:

*"Analytical Exercise for Beginners.*

[*"God made all things.*]

"Who made all things? What is here said about God? What did God do? What did God make? What things did God make? How many things did God make? What did God do to all things?"

[“ God at first made all things.”]

“ *When did God make all things? Who made all things at first? At what time did God make all things? What did God do to all things at first? When were all things made? How many things did God make at first?*” (Each of the questions in *italics*, relates to the mere idea contained in the words “*at first*,” which by this repetition becomes equally familiar to the mind with the others, in the previous announcement.)

These simple examples disclose, as our readers will learn, what is a prominent feature of the Lesson System: it adopts, throughout, the catechetical mode of imparting instruction, but it furnishes, as far as we know, the only method of catechising by which ideas are communicated to the pupil's mind. In Mr. Gall's work, quoted above, entitled “The End and Essence of Sabbath School Teaching,” we find an able analysis of the principles of catechising, in which, by a careful study of the various mental operations connected with the answering of questions, he clearly demonstrates the superior advantages of this mode of instruction above any other. The reader, perhaps, smiles at this remark, associating with it the acknowledged fact, that this is the only method of instructing ever pursued with children; but he will learn from the following observations, to which we invite special attention, that the same names do not always express the same things, and that what he and many others have been accustomed to call “catechising,” may, in fact, have little or no resemblance to that exercise. The allusion in the first sentence is to the chapter containing the analysis just mentioned, and which we are obliged to omit:

“The reader is now prepared, in some measure, for a few remarks on the nature of *Catechisms*, which have too frequently been confounded with *catechising*; and from what has been stated above, he will at once acknowledge, that however useful they may be,—and useful they certainly are,—yet their usefulness is not at all, at least very little, connected with catechetical exercises, properly so called. They have another and very different office to perform in the education of the child; an office, which, though necessary to *prepare* the child for the catechetical exercise, does not form a part of it, and must neither be confounded with it, nor substituted in its place.

“It must be evident, that catechising is not so much designed to *communicate* truth for the first time, as it is to give a clearer and more extensive view of it, after it has once been communicated, and to rivet it still more firmly upon the memory. When any one asks me a question, he takes it for granted that I am already possessed of the knowledge necessary to give him an answer; or, at least, that there are in my mind sufficient materials, from which I shall be able of myself to compound it; but he never supposes that by merely asking the question, he has done any thing towards putting me in possession of the answer. He may, no doubt, by this means call my attention to the subject, and prepare my mind for information upon it; but still, the mere asking of the question neither gives me the information, nor extends the limits of my former knowledge.

“The truths themselves, then, upon which the child is catechised, must, in some way or other, be previously communicated before this exercise can begin; and if the degrees of knowledge be equal in other respects, it is evidently to the child a matter of comparative indifference, whether it has been imparted verbally, or by

means of a text-book. In either case, the knowledge being in the mind, the catechetical exercise will go forward equally well, whether it has been received by him in the one way or in the other. But it is a matter of great importance in saving the time of the teacher, that there should be some intermediate link, or text-book, between him and the scholar, that the latter may be able to prepare his lesson where he is, at home, or absent from his teacher, as well as when he is present. Now this is the office which the catechism should, and does supply. It places the means of knowledge within the reach of the child, and supplies the materials which must afterwards be used for strengthening the mind, giving a clearer perception of the truths, and fixing them more deeply and firmly upon the memory.

"This will be more clearly understood by an example. When we wish to teach a child a doctrine contained in the Shorter Catechism,—suppose, for instance, the doctrine of Effectual Calling,—we may either give the information verbally, or we may direct him to the question in which he will find it. Now, it is obvious, that my verbal instructions on the subject, or his learning the answer, have nothing to do with, and include none of the leading characteristics of catechising. It is a necessary preparative for it, however; and after it has been communicated, when I again ask him, 'What is Effectual Calling?' he is prepared to give me an answer, which, before I told him verbally, or before he learned it from his catechism, could not have been done.

"This, therefore, is obviously the point where the catechetical exercise must begin; the fundamental principle of which, as has been shown, is, that the answer to every question be searched for by the child himself. Here he has, by learning the words, the materials from which his answers may be compounded; the culling of which is one of the best possible means of making them understood, both in themselves, and in their connexion with each other. This will at once appear, were we for a moment to attend to the operations of mind which immediately take place in a child, upon being successively asked, 'Whose work is Effectual Calling?' 'Of what does the Spirit convince us?' 'What does the Spirit do to our minds?' 'What is renewed?' &c.

"It is of importance also, at this point, for us to take notice of the difference between *reading* and *understanding* a proposition, and merely learning to repeat it, that we may the better appreciate the decided superiority of at once laying hold of the *idea*, without at all encumbering ourselves in the first instance with the *words*. This will be plain from the circumstances supposed; for if the child has received his knowledge of the doctrine from me *verbally*, or without a set form of words, and if I were in that case to ask him, 'What is Effectual Calling?' the question would necessarily lead to a long train of mental exercises, of the nature formerly described, for the purpose of giving the several parts of the answer in his *own words*, as he formerly *understood* them, or can now remember them. His account of the doctrine would, perhaps, be much less extensive in its various parts, but what of it was given would be *well understood*. But if, as is commonly the case, the child has learned the *words* of the catechism, and now, on being asked the same question, he merely *repeats* them, it must appear to all that even suppose the words repeated to be thoroughly understood, there is here no such mental exercise required as was in the former case, and by consequence, the same benefit cannot be received. This, it will be observed, is taking the case in its most favourable light, by supposing that the words in the answer have been understood; but the case becomes much stronger the moment we suppose, what commonly happens, that the words have been committed to memory without being properly, if at all understood. In this case, it is manifest that the mere mechanical repetition does nothing, but helps to deceive the teacher, who does understand the words, by inducing him to believe that the child who so correctly repeats them must, like himself, also understand them. By attention to this single circumstance, we will at once be able, not only to appreciate the value of catechetical exercises, but at the same time, to perceive the use, and the only use which ought to be made of catechisms where the words of the answers are given at length: they are useful, very useful *preparations* for catechetical exercises, but they form no part of them; and the teacher who attempts to use them without a key, or at least who neglects to use them in the manner of a key, will find himself most

grievously disappointed, when he comes at last to collect together the fruits of his labour."—(*End and Essence*, Chap. VIII.)

These judicious remarks, which have doubtless been verified in the experience of many of our readers, will be more fully understood by adverting for a moment to the "Verbal Catechetical Exercise" of the Lesson System. This Exercise is "one by which every idea contained in any sentence; is made to occupy the whole attention, and to call into operation all the faculties of the child." The purpose of it is to unite the words and the ideas together, and it does so by presenting to the mind an idea, and then forcing it to search out from the sentence, the word which corresponds with that idea: by this action of the mind, the idea is united to the word, and it will be difficult, if not impossible, ever to separate them. We have already adduced one very simple illustration of this point, but it may not be amiss to quote another in this connexion:

"We announce to a child the following sentence:

*"Abraham cast out Ishmael for mocking Isaac."*

"In this sentence there are three persons mentioned, and there are two facts stated; so that it contains at least five ideas, which we may state thus:

"1. *Abraham*. 2. *Cast out*. 3. *Ishmael*. 4. *Mocking*. 5. *Isaac*."

"In order to present each of those ideas singly to the mind, without repeating the word in which it is expressed, we ask a question which can only be answered by the word in which the idea occurs; for example, to bring out the first, viz. Abraham, we ask;

"1. Abraham.

"2. Cast out.

"3. Ishmael.

"4. Mocking.

"5. Isaac.

*Who cast out Ishmael?*

*What did Abraham do to Ishmael?*

*Whom did Abraham cast out?*

*What did Ishmael do to Isaac?*

*Whom did Ishmael mock?"*

(*Lesson System Magazine*, Vol. I. No. 4)

It is very obvious, that this mode of catechising calls all the powers of the child into action, and concentrates his attention upon a single point at a time. His ambition is excited by having presented before his mind a single definite object, dissociated from all others, and which he is encouraged to believe is fully within his reach. Repeated efforts ending in success, his feelings become more and more enlisted, and he is prompted by every fresh question to some untried exercise of his puny powers. In this manner the process of mental discipline is commenced, when the pupil is acquiring the first rudiments of knowledge; for it is not to be overlooked, that the method of catechising here prescribed, seeks to communicate ideas, while every other, (as for instance, that on which the "Union Questions" are framed) "is designed to assist the teacher in ascertaining what knowledge has been already acquired, or to afford the child an opportunity of knowing whether its task has been properly prepared or not."

The questions in catechisms are not formed from any previous announcement which has been given, and they refer to facts. The questions in the Verbal Exercise are formed from announcements previously given, and they refer to the words of that announcement. The answers in catechisms are only an exercise of the memory; the answers in the Verbal Exercise are an exercise of the judgment. In the latter case, the answer has to be found out by the child himself; in the former, it is prepared for him in the catechism. Were there any doubt upon this subject, it would be dispelled by a consideration of the fact, that in the Lesson System we have both of those forms of catechising; that they are used for different purposes, and are never mistaken for each other.

It is one of the peculiarities of this system that it teaches the alphabet itself, by a sort of catechetical exercise; and that not until the child's powers have been somewhat invigorated by means of a previous catechising on very simple announcements, like those which we first quoted. Passing by this point, however, with the single remark that Mr. Gall's mode of teaching the alphabet is perfectly unique, we proceed to notice another particular which will occasion our readers some surprise. The heartless exercise of spelling, that initiatory penance, which every stripling is compelled to perform during so many tedious weeks, before he is admitted to the marvellous mysteries of reading, is unknown to the Lesson System. We do not say that it is so absolutely dispensed with that a child may not often be obliged to master a word letter by letter; but what we mean is, that every child is trained to read as soon as he is familiar with the alphabet; and that there is none of that sing-song drilling on "words of one syllable," "words of two syllables," "trisyllables," "polysyllables," &c. which constitutes so large a portion of the music of every district school. "I have tried the experiment," says an English Sabbath school missionary, "upon several children below six years of age, who barely knew their letters, and in fifteen minutes have taught them to read distinctly, without spelling or miscalling a word, the five first verses of the Gospel of John, to the no little astonishment of their parents!" If there be any room to suspect that this was merely an exercise of the memory, and nothing more, we refer to a similar case which can hardly admit of that construction. Mr. Gall, being in London, went one Sabbath into a school where "the spelling system was predominant," and perceived in one of the classes a young man about sixteen years of age, taking lessons with children of five and six. "I joined" he says, "this little group; and on complimenting the young man on his docility, the teacher informed me that he had been three months at the school, and had



already mastered the alphabet, all the letters of which he now knew; that he was commencing the spelling; and as he had no time to improve himself at home, he (the teacher) had always dedicated a larger portion of the time to him, than to the young children of his class. I asked permission to give him a lesson, which was readily granted. On ascertaining that the boy really knew his alphabet, although he had never even attempted to read, I procured a New Testament, and in a space of time considerably within half an hour, enabled him to read correctly, with the understanding, every word of four verses of the chapter I chose out for him." After giving a few verbal instructions to the boy, directing him to read over the whole chapter when he went home, and to come in the afternoon and read it to his teacher, Mr. Gall took his leave, without being known. At the end of three weeks, he was very unexpectedly introduced into the same school again. He found his pupil reading in Genesis, and was informed by the teacher, that at three o'clock on the same day the young man got his lesson, (just referred to,) he had read to him twenty-nine verses of the chapter prescribed by Mr. Gall.

Our limits will only allow us to give our readers a hint of the process by which such wonderful results are accomplished. We copy the following paragraph on the subject from the "Key to the One Book," the "One Book" being designed to teach children the alphabet, the art of reading, &c. The "Introductory Exercises" are simple sentences, like the following, and about twenty in number:

"It is bad for men to do any ill. 'Let us try to be like our God, &c.'"

"When the children's minds," says Mr. Gall, "have become active and vigorous by the catechetical exercises, and when all the letters, double letters, and terminations have become familiar, they may then be taught to read the Introductory Exercises, which will now be both easy and pleasant. The children are told that the first letter (see example above) is a capital I, and the same as 'top-dotted i,' and the first child is then asked 'What kind of letter is that?' The next is asked, 'Of what letter is this the capital?' and the others in their order, 'What is its small letter like?' 'What has it on the top?' 'What is that letter called?' 'Spell the first word.' He then points out to them how the letters form the words, by repeating the letters by their power sounds, as pronounced in the word, and then pronouncing them together, 'i, t, it.' They are all made to pronounce it, one after the other, and then the next word 'is,' is taught in the same manner. The teacher then asks each child in order, making them take places when they do not answer correctly, 'Spell (from their books) the first word.' 'What is that word?' 'Spell the second word.' 'What is that word?' 'What is the first word?' 'What is the second word?' 'Spell the word after 'is,' 'That is 'bad.' 'What is b-a-d?' 'Read from the beginning.' 'It is what?' 'Spell the word after 'bad:.' 'That is 'for.' 'What is f-o-r?' and so on to the end of the line, catechising on each clause; never allowing the children audibly to spell one word twice; and teaching till each word in the line can be read by each child, as soon as it is seen. The same thing must be done with each line in its order, the teacher taking care that the children never repeat the lines by rote without reading them. For preventing this, the teacher may call upon them to read isolated words out of their connexion, to read lines backwards, &c., and he should

upon no account pass to another line till the present, and all that have preceded it, can be read well."

When all the Introductory Exercises have been mastered, the children go over them again for the purpose of reading, and getting the explanations of the words. For example, the first scholar, or the next if he cannot do it, is required to give the meaning of the word "bad," and the line is then read with a substitution of this explanation, in place of the original word. This process is carried on until each pupil is able to read every line in the same manner, all the important words being represented by their synonyms or equivalent phrases. For a more particular account of this exercise, we must refer our readers to the "One Book" and its "Key."

A portion of this "Key," and of the Key to the "First Initiatory Catechism," is devoted to "Progressive Exercises for teaching children to draw lessons from the Scripture." The first of these exercises are exceedingly simple, and they gradually become more difficult. An idea of them may be formed from the two following examples, one of which is taken from the first, and the other from the seventh section of the Key to the Catechism just mentioned :

"Adam was (1) *holy*."

"Who was holy? What was Adam? What does that teach you?—*Lesson*. We should be holy."

"(1) Free from sin."

"121. *Jonah confessed his sin and prayed for mercy*."

"Who confessed his sin? What did Jonah do? What did Jonah confess? What did Jonah do besides confessing his sin? Who prayed? For what did Jonah pray?"

"How many circumstances are mentioned in this passage? (*Two*.) What is the first? (*Jonah confessed his sin*.) What does that teach you?—*Lesson*. We should confess our sin.—What is the second circumstance mentioned in this passage? (*Jonah prayed for mercy*.) What does that teach you?—*Lesson*. We should pray for mercy."

"*Explanations*.—*Confessed*; Felt and acknowledged. *Prayed*; Supplicated God. *Mercy*; Pity and pardon."

"*S. References*.—Jonah i. 10.; ii. 2."

From exercises like these, the children advance by degrees to those of a higher and more complex character. The grand object in view, is to impart to them, or to teach them how they may attain, *the practical knowledge of the Scriptures*. All of Mr. Gall's books are constructed with immediate reference to this great end. Some of them are devoted to the doctrines, and others to the historical statements of the Sacred Volume. The following

scheme presents at one view the titles of the books, and the order in which they are to be used.

"SCHEME,

Showing the order in which the three Exercises of the day are to be carried on.

DOCTRINAL.	HISTORICAL.	
I.	II.	III.
First Initiatory Catechism, 1st. Course. <i>Taught by the Analysis in the Key.</i> First Initiatory Catechism, 2d. Course. <i>Committed to memory.</i> Second Initiatory Catechism, 1st. Course. <i>Verbal Exercise.</i> <i>General Exercise.</i> <i>Numerical Exercise.</i> <i>Explanations.</i> Second Initiatory Catechism, 2d. Course, <i>With all the Exercises.</i> Shorter Catechism.	Introduction to the Lesson System, 1st. Course. <i>Lesson Extempore.</i> Introduction to the Lesson System, 2d. Course. <i>Lessons prepared at home.</i> Help to St. Luke's Gospel. Help to the Gospels. Help to the Acts of the Apostles.	Progressive Exercises of First Initiatory Catechism. First Step to Old Testament History, 1st. Course. First Step to Old Testament History, 2d. Course. Help to Genesis."

Our limits will not allow us to enter into a description of the several books here enumerated. Mr. Gall has wisely judged that few, if any children, are capable of understanding the Shorter Catechism without much previous doctrinal instruction, and he has, therefore, prepared two catechisms of a more simple form, which are to be thoroughly understood before the other is taken up. In the same way, each of the books named in the above course (the whole of which occupies about three years,) is more difficult than those which precede it. In some the exercises are more, in others less numerous; but every example, whether doctrinal or historical, illustrates the inspired declaration, that "all Scripture is profitable." The nature of the various exercises will be understood by a little attention to the following example, and the explanatory remarks which we subjoin. The example is the first one in the "Key to the Second Initiatory Catechism;" the catechism itself, which is given to the children, containing only the Question and Answer, the General Exercise, part of the Numerical Exercise, and the Explanations; and some of the catechisms have the Proofs instead of the Numerical Exercise.

"1. Q. *Who made you and all mankind.*

"A. The great God, who, in the beginning, for his own glory, created all things of nothing, and very good, made us of dust; and always preserved us, and every creature which he has formed.

#### "1. VERBAL AND GENERAL EXERCISE.

"*Who created all things? What is God here said to be? When did God create all things? What did God do in the beginning? For what purpose did God create all things? What did God do for his own glory? For whose glory did God create all things? What did God create? How many things did God create? Of what did God create all things? What was created of nothing?* [We omit the remainder of this exercise.]

#### "2. NUMERICAL EXERCISE.

"How many things are here stated as being done by God?

"(Three.—1. He created all things. 2. He made us. 3. He preserves us and all his creatures.) What is the first? the second? the third?

How many things are here mentioned regarding our own creation? (Two.

1. We were made by God. 2. We were made of dust.) What is the first? &c. How many things are here mentioned regarding God's creating all things? (Four. 1. He created them in the beginning. 2. He created them for his own glory. 3. He created them of nothing. 4. He created them very good.) What is the first? &c.

How many classes are here mentioned as being under God's preserving care? (Two.—1. We ourselves. 2. Every creature which God has formed.) What is the first, &c.

#### 3. DOCTRINES SEPARATED.

How many doctrines [or truths] are contained in this answer? (Seven.—1. God in the beginning created all things. 2. God created all things for his own glory. 3. God created all things of nothing. 4. God created all things at first very good. 5. God made us of dust. 6. God always preserves us. 7. God preserves all his creatures.) What is the first, &c.

#### 4. EXPLANATIONS AND ILLUSTRATIONS.

In the beginning, at the commencement of time. *His own glory*, the purpose of showing to his creatures the glory of his perfections. *Created*, brought into being. *All things*, every thing which exists, &c. [Remainder omitted.]

#### 5. DOCTRINES PROVED.

1. (1.) *God in the beginning created all things.* Gen. i. 1. In the beginning God created the heavens and the earth.

2. (2.) *God created all things for his own glory.*—Prov. xvi. 4. The Lord hath made all things for himself.

3. (3.) *God created all things of nothing.*—Heb. xi. 3. Things which are seen were not made of things which do appear.

[The remaining proofs we omit.]

#### 6. Lessons from the Doctrines.

From these doctrines we learn,

(1.) That, as God is the maker and owner of all things, we ought to be contented and thankful for what he bestows upon us.

(2.) That we should dedicate our talents and possessions to the glory of God.

(3.) That God can supply us with all that we need.

(4.) That we should hate sin, and strive to be holy.

(5.) That we should be humble, and always be preparing for death.

(6.) That we should take notice of, and rely upon, the care and providence of God.

(7.) That we should, in imitation of God, attend to the wants, and endeavour to increase the comforts of others.

#### 7. APPLICATION OF THE LESSONS.

With, and for what should we be contented and thankful? (Lesson 1.)

What should we dedicate to the glory of God? (2.)

With what can God always supply us? (3.)

What should we strive to be? (4.)

For what should we always be preparing? (5.)

Upon what should we always rely? (6.)

What should we endeavour to do to others? (7.)

#### 8. DEVOTIONAL EXERCISE from the Answer.

*Adoration.*—Thou art the great God, who in the beginning, for thine own glory made all things of nothing, and very good who made us of dust, and who always preserves us, and every creature which thou hast formed.

#### 9. DEVOTIONAL EXERCISE from the Lessons.

O Lord, (1) Thou art the maker and owner of all things, do thou make us contented and thankful for all that thou, in thy kind providence, bestowest upon us. Enable us (2) to dedicate all our talents and possessions to thy service and glory; who (3) art able, by thine almighty power, to supply us with all that we need. May we (4) hate sin, and constantly and perseveringly strive to be holy. Make us (5) increasingly humble; and enable us to look forward to, and prepare for death; and may we while in this world (6) take notice of, and rely upon thy gracious providence and care; (7) and in imitation of thy universal goodness, may we always attend to the wants, and endeavour to increase the comforts of others around us.

#### 10. PARAPHRASE FORMED.

*The great God, who, [at the commencement of time,] for [the purpose of showing to his creatures the glory of his perfections,] [brought into being] [every thing which exists,] [from no substance which previously existed,] and [all in a state of perfection,] made us of [earth, or the dust of the ground,] and [constantly, and without intermission,] [keeps in being, and prevents from falling back into nothing,] [all the human race,] and every [created thing, animate or inanimate,] which he has [contrived and made.]"*

1. The "Verbal Exercise" we have already explained. The "General Exercise," which is printed in italics, and included in the Verbal, brings out the substance of the answer, and 'enables the scholar to re-construct the sentence, by allowing to each idea its proper place and connection.'

2. The "Numerical, or Analytical Exercise," 'communicates truth in portions, separating one part from another, till one be understood; and then, putting the two together, presents both in connection. As the pupil advances in this exercise, it enables him to take a discriminating view of every subject, to divide it into its component parts, and by this means he is enabled ultimately, readily to detect both false premises and erroneous conclusions.'

3. The "Separating of the Doctrines" or truths, is an exercise of manifest importance, since it very much facilitates the selection and application of proof texts; indeed, a clear appre-

hension of the doctrines, is absolutely indispensable to an enlightened use of proofs. And this exercise is also highly instructive, inasmuch as it helps to unfold thoroughly the meaning of every passage. The children are required to separate the truths, by taking them one by one as they occur in the answer and throwing each into the form of a general proposition, as exhibited above. This practice soon renders them very skilful in resolving sentences, however complex, into their simple elements.

4. and 10. The design of these two exercises is "to impart to the pupil such an ease in speaking, and such a command of words, as will enable him readily to communicate to others, the knowledge which he has himself acquired." The "Paraphrase" may be formed extempore, or it may be written. The words of the Answer, which need an explanation, being printed in italics, the child is required to substitute a meaning of his own in place of some of these words previously designated by his teacher. This exercise is repeated several times, until he is able to give the whole answer correctly in his own words, similar to the paraphrase in the key. A child may thus be trained not only to great facility in composition by acquiring a familiar knowledge of synonymous words and phrases, but also to uncommon quickness and precision in thinking.

5. "Proving the Doctrines." As this exercise refers every truth to its inspired source, it deserves peculiar attention. The pupil, with the book in his hand, is catechised on the proof, to see whether he understands it, and then required to point out its connection with the doctrine. To impress these truths the more deeply on the mind, Mr. Gall has prepared a Primer, entitled "Doctrines in Rhyme," which, he says, should be reviewed in connexion with this exercise, in order that the children may avail themselves of that singular tenacity with which they retain stanzas on the memory. "The pupil thus carries with him into life," the author observes, "a small, but well arranged body of divinity, in such a form as to be always under his control, and which, though he be not necessitated always to quote it in the poetic form, will never fail to supply materials on any religious subject when it is requisite to give any one 'a reason of the hope that is in him.'" We quote a single illustration:—

*Teacher.* Who created all things?

*Scholar.* All things were created by God.

[*T.* Repeat that doctrine in rhyme.

S. The Almighty Lord with matchless power,  
This world at first did make,  
And all the host of heaven at once,  
He into being spake.]"

6. "Drawing Lessons from the Doctrines." This exercise needs little explanation. Each pupil in turn is required to separate and prove a doctrine, and then to draw some lesson from it, which he may give either extempore, or from his memory, or from a paper.

7. We come now to the grand distinctive characteristic of the Lesson System, and that which has furnished its name. Instead of describing minutely the various modes by which children may be taught to derive some practical benefit from all that they learn, we shall be excused for quoting, at considerable length. Mr. Gall's observations on this branch of education.

"It is the dexterous use of surgical instruments which alone constitutes *surgery*; it is the ability to speak and write grammatically, which alone deserves the name of grammar; and, in like manner, it is the *capacity of using and applying knowledge to useful purposes*, which alone deserves the name of *education*. Why this fundamental principle, in the first of sciences, has been so long neglected, we stop not here to inquire. That it continue to be so no longer, ought to be the wish, and the endeavour of every friend and well-wisher of his country.

In respect to this particular object in education, we must here again speak in the singular number; for we know of no system of education in which the *application* of knowledge is systematically taught, except in the Lesson System.

The method by which this great object is accomplished, is not less easy than effective. By the simple operation of deducing practical lessons from every subject taught, or fact communicated, whether religious, moral, or natural, the pupil is let into the important secret, that he, himself, is personally and deeply interested in all that he is taught. He is trained to perceive that every circumstance, or piece of information communicated to him, has a use, and may be used; and that by a little attention and care on his part, he may take advantage of its utility, and turn it to some good purpose in his own experience. There is no limit to the power of this simple principle. It embraces every subject which can, by any means, be rendered useful; and it is a most valuable and accurate test, by which to try the value of any branch of popular education. If the subject taught be at all useful, this principle in the system at once detects it, and trains the pupil of *himself* to perceive when, how, and for what purpose it should be used. If this cannot be done, the subject is obviously *useless*, and therefore ought not to be taught. It embraces every subject of a religious nature, whether of doctrine, or precept, or example; and extends its range to every useful truth in natural history, natural philosophy, and personal or domestic economy. He is, by this means, taught the power of giving a new and extended value to every thing in nature, and in art; of impressing the stamp of utility upon every truth, and turning it into a coin, current and valuable in all circumstances, and on every occasion. We shall endeavour to illustrate our meaning by a few examples.

A child, for instance, is taught, that "God made all things," but this is a mere barren truth, as long as he knows not what use he is to make of it; and this, the reader knows is but too seldom done. But the Lesson System communicates the truth for the purpose of making it practically useful, precisely in the same manner as similar facts are communicated to the young in ordinary life. Why does the parent warn the child not to hurt or purloin the kite, the doll, or the baby-house, because it was *made* by its companion, but to teach it, by the communication of the fact, to respect the property of others, and to be grateful for such an extent of participation in its use, as the maker, and therefore the *owner*, may be pleased to allow? This is precisely the principle of drawing lessons, which is universally practised by every *practical* person, although, perhaps, without system, and often without design. But the Lesson System has for the first time, reduced the principle to a set of sim-

ple rules, which even a child can apply. "God made all things," therefore "all things belong to God." This is the *doctrinal* lesson; and the *practical* lesson from it is equally simple. If all things are God's because he made them, the pupil is taught to draw the lesson, that he should not be discontented with what he has, but should be grateful to God for what he has been pleased to bestow upon him."

"To sum up the whole, in one bright example.—The pupil is taught the history of our Lord, and of his transactions upon earth. The Saviour is exhibited to him as holy, humble, kind, merciful, and forgiving; going about continually doing good; submitting to injuries with patience; reproving with gentleness; advising and exhorting with earnestness; and praying for his tormentors and murderers. But why is all this done? Not that the pupil may coldly look upon the picture, thus drawn by the pen of inspiration, to admire, and then to forget it. No:—It is designed as a model for his imitation; and the Lesson System, by teaching him to apply all the various circumstances to his own conduct, in the form of lessons, enables him to grow into the same image and likeness. He is to look upon the picture till he resembles it. He is to contemplate, and study the character and conduct of his Lord, under the various temptations and trials to which he was exposed, that he might make it the rule of his own life, the pattern of his conduct, in similar or analogous circumstances. He is, in short, "to behold as in a glass, the glory of the Lord; that he may be changed into the same image, from glory to glory, as by the Spirit of the Lord."

In order to show that the scheme here proposed is perfectly practicable, we subjoin a few specimens of the application of Scripture lessons by a class of children, who were examined, after very little instruction, from the "First Step," on Old Testament history, from the time of Adam till the death of Moses:

"A child was asked, "When you see others going heedlessly on in the commission of sin, what should you do?" and answered, "I should warn them of their danger;" and referred to Noah who warned the wicked, while building the ark.

Again, "When people about you are given to quarrel, what should you do?" "We should endeavour to make peace;" and referred to Abram endeavouring to remain at peace with Lot's herdsmen.

"When two situations occur, one where you will get more money, but where the people are wicked and ungodly; and the other, where you will get less money, but have better company; which should you choose?" "The good company though with less money;" and referred to Lot's desire for riches taking him to live in wicked Sodom, where he lost all he had."

We may, perhaps, quote some further examples of this kind before we conclude. The two "Devotional Exercises," numbered 8 and 9 under the example copied from the Catechism, explain themselves.

We will here present our readers with a single example from one of Mr. Gall's historical books, his "Help to Luke." The remarks already made will enable them to understand the various exercises. We preface this by the corresponding passage in the "Union Questions," that the two may be compared; the verse is the 34th in the 10th chapter of Luke.

*Union Questions.*—"How did the Samaritan show his compassion?"

What does this conduct of the Samaritan teach you?"

*Help to Luke.*—34. "And went to him, and (1.) bound up (2.) his wounds,



(3.) *pouring in oil and wine, and (4.) set him on his own beast, and brought him to (5.) an inn, and (6.) took care of him.*

1. Stopped the bleeding, dressed, and wrapped.—2. The cuts and bruises which he had received.—3. Washing and anointing them with.—4. Walking himself he put the helpless man.—5. A place of public entertainment.—6. Putting him to bed, watched over.

34. To whom did the Samaritan go? *What did the Samaritan do to the man?* What did he bind up? Who bound up his wounds? &c. [We omit the greater part of this exercise.]

*Lesson.—The Samaritan went to the man and bound up his wounds.—We should not only pity the distressed, but we should endeavour also to relieve them.*

*The Samaritan used oil and wine for the recovery of the man.—We should not, when we can afford it, grudge a little expense to relieve the distressed.*

*The Samaritan set the man on his own beast.—We should not in acts of charity or mercy, grudge a little personal inconvenience or bodily fatigue.*

*The Samaritan brought the man to an inn and took care of him.—We should endeavour to complete those acts of charity or mercy which we have been enabled to begin.*

After having quoted so liberally from Mr. Gall, it is not our intention to enter into an elaborate discussion of the several features of this system of education. In drawing this protracted article to a close, however, there are two or three points on which we shall offer a very few remarks.

In examining the Paraphrastic Exercise of the Lesson System, we have been forcibly reminded of the deficiency in the existing schemes of instruction, which this Exercise is designed to supply. We have always thought that the business of "composition," (a technicality familiar to every school-boy,) was too much neglected in the education of youth. Its importance is not appreciated, nor does it occupy that prominent rank in the studies prescribed by any of our seminaries, to which it is justly entitled. From the highest universities down, through every grade, to the district and Sabbath schools, there is an urgent necessity for reform in this matter. We could name colleges of the first respectability, the students of which are required to exhibit original dissertations only eight or ten times in the course of a year; and even in those cases, they are considered as complying with the statutes of the institution, if they present the merest anatomy of an essay, which ought not to pass muster in an ordinary grammar school. As a natural consequence of this practice, multitudes of young men who are sent out into the world with a diploma in their pocket, certifying (what might not, otherwise, be suspected,) that they have received a liberal education, are deplorably deficient in that command of language and fluency of expression, on which their success and usefulness materially depend. They may, perhaps, write with grammatical accuracy, though even this is in some cases problematical, but their style betrays, at once, the juvenile author, and exhibits neither manly vigour nor classic ease

and elegance. And in the field of extemporaneous debate they learn, frequently at a severe and painful sacrifice of feeling, that they are too "slow of speech" even to cope with an unskillful antagonist, or to set forth in any thing like its appropriate importance, a subject which may be pressing upon their own minds with a weight almost beyond endurance.

It is easy to discover whence the evil in question originates, and to whom belongs the responsibility of perpetuating it. Whenever our teachers and literary professors shall begin to place a just estimate on the acquisition of which we have been speaking, then, and not till then, will their pupils cease to regard the exercise of "composition," as a piece of unprofitable drudgery. It is obvious too, that the reform must commence in our primary schools. The irksomeness of this exercise to the youth in our academies and colleges, arises chiefly from the entire neglect of it in their early education. Were children habituated to the exercise, they would derive a constantly increasing gratification from it, as the gradual development and growing strength of their faculties should enable them to lay hold of subjects with a more vigorous grasp, and to bring to the discussion of them a more comprehensive range of thought. For this reason, we regard that feature of the Lesson System which has occasioned these remarks, as adding materially to its value.

Another peculiarity of this system, and one which promises, like the last, to supply an important deficiency, is seen in its "Devotional Exercises." We do not forget that under the existing modes of instruction, scholars may be often reminded of the duty of prayer, and that children are frequently taught to repeat forms of prayer by their parents; but we know of no plan, besides the one here proposed, which aims by systematic efforts to teach them the precise nature of this duty, and the method of performing it intelligently. That there are difficulties in the way of communicating to the juvenile mind clear apprehensions of an exercise so essentially spiritual, and especially of enlisting their feelings in the discharge of it, we do not doubt; but we are confident that no one, who reads Mr. Gall's observations on this subject, will despair of witnessing the literal fulfilment of that inspired declaration, "Out of the mouth of babes and sucklings Thou hast perfected praise." We esteem it as one of the chief excellencies of the system, that it thus turns into a devotional use each doctrine and its appropriate lessons; for we can conceive of nothing which is better calculated to impress the truths on the memory, enforced by the immediate sanction of the great Author of truth, and to inculcate those sentiments of reverence and pious fear, of which the mind is so much more susceptible in childhood

than at any subsequent period. Nor is it unworthy of mention as a collateral benefit resulting from this practice, that those who are thus early trained will acquire a fluency and richness of expression in prayer, which may be of essential service to themselves and others in after life. Were this system generally adopted, the exercise of prayer would soon lose its frigid formality, and be invested, even in the estimation of the world, with something of that sacred dignity and impressiveness which belong to its true character.

A single word as to the "Application of the Lessons." Apart from this feature, the Lesson System is a manifest advance in the science of education, but with it, we consider its author as having established his claim to rank amongst the benefactors of the age. No finite mind can estimate the blessings which might be expected to flow, from the universal adoption of a system, which thus effectually links all its pupils by strong, though unseen bonds, with the realities of a future state of existence. The child, habituated on the one hand to draw some practical maxim from every Scripture expression which he sees, and on the other to connect each incident of his life with a corresponding event recorded in the sacred volume, would by his own acts, be continually summoning around himself the objects and interests of the invisible world. He would live with an abiding consciousness that the eye of Omniscience was upon him; and in moments of temptation or unguarded passion, the fearful warnings of Holy Writ would rush unbidden upon his soul, and recall him to his duty. It would require no common degree of hardihood to impel a man to the perpetration of crime, whose conscience was thus armed with the delegated terrors of the law, and who felt at every step he was striking chords which sent their vibrations upwards to the throne of God, and onward to the judgment seat of Christ. We do not assert that even then we should have found a complete antidote to vice, but we do affirm that a most salutary restraint would be imposed upon the corrupt propensities of the human heart, and that we should be provided with the surest safeguard against the practice of iniquity which it is possible to have, short of the universal conversion of men to God. We regard it, therefore, as the highest recommendation of the Lesson System of education, that it aims to accomplish by simple, but efficient means, a result so noble and philanthropic, and so full of promise to the Church, as that which is here contemplated. We are aware that the same end has been attempted in the existing system of instruction, but with how little prospect of success, as compared with the system under review, we need not stop to determine.

It was not our design to delineate all the minute peculiarities of Mr. Gall's System. The end which we had in view will be attained, should the imperfect outline which we have sketched of its exercises, and the principles on which they are formed, serve to call the attention of the friends of Sabbath schools to this subject. There is no country in the world, whose prosperity is so intimately associated with these schools as our own. Institutions founded on the principle of popular representation, can be sustained only amongst an intelligent and virtuous people: and considered, therefore, with reference merely to our political interests, every improvement which adds efficiency to our plans for storing the minds of the young with the great truths of scriptural Christianity, may be viewed as a national blessing. But when our thoughts stretch forward into eternity, we are lost in endeavouring to estimate the weighty results which might be expected to flow from even a non-essential modification in the present mode of instruction. Who can tell what consequences might ensue, were one additional truth of fundamental importance to be brought to bear in its divine energy upon the conscience of a single individual! And when we consider that this truth is "precious" and imperishable "seed," which, under the nurturing care of the Holy Spirit shall spring up and bear eternal fruit, the mind faints in attempting to conceive the magnitude of the blessings which would be secured, by the adoption of a system which should every year bring the word of God into more immediate contact with thousands and millions of immortal souls. Whether the scheme of instruction which we have been considering be such a system, it is not for us to say; but it certainly is one which merits a candid examination on the part of all who are interested (and who are not?) in the education of youth. We commend it especially to the ministers of the Gospel, and to all superintendents and teachers of Sabbath schools. It has already been introduced, as we are informed, into a few schools in the city of New York, where its success has been complete. We are surprised that it is not more generally known, and that the whole series of Mr. Gall's books has not been long ago republished here.\* The system can no longer be regarded as an experiment, which may or may not end in a mortifying failure: its efficacy has been fairly demonstrated, and the proofs are before the world. It comes to us recommended by names of high distinction in the literary circles of Scotland; and still more, sustained by facts

\* Whenever this is done, we hope that they will be reprinted *as they are*. If they are not precisely such books as we need, others can be prepared on the same plan. We understand that Mr. Gall is much displeased with the liberties taken by the American editors in their republication of one or two of his works.

which incredulity cannot resist, nor prejudice evade. We know not how we can more appropriately conclude this long article, than by stating a few of these facts, which we find recorded in a pamphlet printed at Edinburgh, and entitled, "Effects of the Lesson System of Teaching, as ascertained by actual Experiment." Could we copy the whole pamphlet, our readers would concur in the opinion that some of the "effects" which it details, are without a parallel in the annals of education.

The only experiment of the results of which our limits will permit us to give a full account, was held at Aberdeen, and was witnessed and reported by the following gentlemen: The Very Rev. Dr. William Jack, Principal of King's College, Aberdeen; James Bentley, Esq., A.M., Professor of Oriental Languages; the Rev. John Murray; the Rev. Abercrombie L. Gordon; and the Rev. David Simpson, ministers of Aberdeen. The children were selected by the three clergymen just named, in the following manner. After examining as thoroughly as possible the children collected from various schools, they selected from them twenty-two "who seemed to be the most ignorant, and to understand none of the three fundamental doctrines of the Gospel, viz. our connexion, as sinners, with Adam; our connexion with Christ as the Saviour, and the means by which sinners receive an interest in Christ's salvation." From these twenty-two children, Mr. Gall made up a class of ten, whom he instructed for eight days, occupying two hours each day. In the civil history, biography, and natural philosophy department, however, he had to take the children for half an hour at mid-day, some of them being employed in business, who, therefore, could only attend during part of their dinner-hour. At the expiration of this time, the children were examined at a public meeting, held in one of the churches at Aberdeen.

"They were first interrogated minutely on the following doctrines of Revelation, *seriatim*, a list of which was handed to the Chairman, viz. 1. Of the Bible, its design and authority. 2. Of Adam, and our relation to him in the covenant of works. 3. The consequences of the fall; 1st. In the loss of eternal life, and why; 2d. In bringing down the curse on all mankind. 4. Why sin will be visited with punishment, notwithstanding God's perfections of goodness and mercy. 5. The utter inability of man to help himself. 6. The origin of the plan of salvation by Christ. 7. The reasons why repentance cannot save us. 8. The reasons why good works cannot save us. 9. How the curse is removed by Christ. 10. How eternal life is restored by Christ. 11. Why Christ, the Son of God, alone, and no created being, could accomplish man's redemption. 12. The nature and exercise of Christ's offices as Prophet, Priest, and King. 13. How we receive an interest in Christ's salvation. 14. Why faith, repentance, and new obedience, although necessary, are not meritorious. 15. Of the last judgment. 16. The grounds upon which the righteous will be acquitted, and the wicked condemned, at the last judgment.

"After being examined generally and satisfactorily on each of these heads, the chairman called upon some of them individually, who were carefully examined, and showed

by their answers, that they severally understood the nature of the above doctrines, and their mutual relation to each other.

"They were then examined on the Old Testament history, from the account of the death of Moses, downwards, to that of the revolt of the Ten Tribes, in the reign of Rehoboam. Here they distinctly stated and described all the leading circumstances of the narrative comprised in the 'First Step,' whose brief, but comprehensive outline they appeared, in various instances, to have filled up at home, by reading in their Bibles the corresponding chapters. From the various incidents in the Sacred Record, with which they had thus been brought so closely in contact, they drew, as they proceeded, a variety of practical lessons, evincing that they clearly perceived, not only the nature and qualities of the actions, whether good or evil, of the persons there set before them, but the use that ought to be made of such descriptions of character, as examples or warnings, intended for application to the ordinary business of life.

"They were next examined, in the same way, on several sections of the New Testament, from which they had also learned to point out the practical lessons, so important and necessary for the regulation of the heart and life. The meeting, as well as this committee, were surprised at the minute and accurate acquaintance which they displayed with the multiplicity of objects presented to them; at the great extent of the record over which they had travelled; and at the facility with which they seemed to draw useful lessons from almost every occurrence mentioned in the passages which they had read. But the most important part of the exercise, that which showed more particularly the great value of this system, and with which the meeting were especially struck, was the appropriate *application* of the lessons from Scripture, which they had previously drawn. They were desired to suppose themselves placed in a great variety of situations, and were asked how they ought to conduct themselves in each of these. A few examples may be given, though it is quite impossible to do justice to the subject. A boy, for instance, was asked, 'If your parents should become infirm and poor, how ought you to act towards them?' 'I ought,' replied the boy, 'to work, and help them.' And being asked, 'Whence he drew that lesson?' he referred to the conduct of Ruth, who supported Naomi and herself by gleaning in the field. A girl was asked, 'If your mother was busy, and had more to do in the family than she could easily accomplish, what ought you to do?' Her answer was, 'I ought to give her assistance;' and she referred to the conduct of Saul, in assisting his father to recover the asses which were lost; and to that of David, in feeding his father's sheep, when his brothers were at the wars. A little boy was asked, 'If your parents were too indulgent, and seemed to give you all your own will, what ought you to do?' 'I ought not to take it,' replied the boy, very readily; and added, that it was taking his own will that caused the ruin of the prodigal son. Another boy being asked, 'If you should become rich, what would be your duty to the poor?' answered, 'I ought to be good to the poor; but it would be better to give them work than to give them money; for Boaz did not give Ruth grain, but bade his sheavers let some fall, that she might get it by her own industry.'

"Mr. Gall here stated, that at this point it had been intended that the experiment, as originally projected, should close; but that the interest which these exercises had excited in the minds of the children, at a very early period of the experiment, had induced him, short as was the time he had prescribed to himself, to proceed with them to some other branches of education, embraced by the Lesson System of teaching, viz. 'Civil History,' 'Biography,' &c. For this purpose, he had selected four of the class that had now been examined, and four other children who could attend, and had met with them at their dinner hour, for five or six days, and the result he would now very shortly exhibit to the meeting.

"They were accordingly examined on that portion of the history of England, embraced by the reign of Charles I. and the commonwealth; and from the details of this period, they drew, from the *same circumstances*, or announcements, political, domestic, and personal lessons, as these applied to a nation, to a family, and to individuals; lessons which it ought to be the leading design of history to furnish, though, both by the writers and readers of history, this committee are sorry to say, they are too generally overlooked.

"They were then examined on Biography, the life of the late Rev. John Newton being chosen for that purpose; from whose history they also drew some very useful practical lessons, and seemed very desirous of enlarging, but had to be restrained, as the time would not permit.

"They were next interrogated, scientifically, as to the production, the nature, and the properties of several familiar objects, with the view of showing how admirably calculated the Lesson System is for furnishing the young with a knowledge of natural science, and of the arts. One of their little companions being raised before them on a bench, they described every part of his dress, from the bonnet downwards, detailing every process and stage of the manufacture. The bonnet, which was put on his head for this purpose, the coat, the silk handkerchief, the cotton vest, were all traced respectively from the sheep, the egg of the silk-worm, and the cotton-pod. The buttons, which were of brass, were stated to be a composition of copper and zinc, which were separately and scientifically described, with the reasons assigned, (as good as could be given,) for their admixture, in the composition of brass. Here they also found no want either of capacity or of materials for practical lessons. A boy, after describing copper as possessing poisonous qualities, and stating that cooking utensils, as well as money, were made of it, was asked what practical lessons he could draw from these circumstances, and replied, 'That no person should put half-pence in his mouth; and that people should take care to keep clean pans and kettles.' A lady's parasol and a gentleman's watch were described in the same manner. The ivory knob, the brass crampet, the bamboo, the whalebone, the silk, were no sooner adverted to, than they were scientifically described. When their attention was called to the seals of a gentleman's watch, they immediately said, 'These are of pure, and those of jeweller's gold,' and described the difference. The steel ring was traced to the iron-stone in the mine, with a description of the mode of separating the metal from its combinations. The processes requisite for the preparation of wrought-iron from the cast-iron, and of steel from the wrought-iron, with the distinguishing properties of each of these metals, were accurately described, and some practical lessons drawn from these properties, such as, that a knife ought never to be put into the fire, and that a razor should be dipped in warm water previous to its being used. Various articles were collected from individuals in the meeting, and successively presented to them, all of which they described. India-rubber, cork, sponge, pocket-combs, &c. A small pocket thermometer, with its tube and its mercury, its principles and use, and even the Turkey-leather on the cover, were all fully described. After explaining the nature and properties of coal-gas, one of the boys stated to the meeting, that since the commencement of this experiment, he had himself attempted, and succeeded in making gas-light, by means of a tobacco-pipe; his method of doing which he also described.

"At the close of this examination, the chairman and several of the gentlemen present, expressed warmly and decidedly their opinion, as to the entire success of the experiment, and declared that they were indeed quite astonished, that this system had, in so short a period, imparted to the children such an extraordinary store of knowledge; and that they were fully prepared to state this to the public."—[This report is signed by the gentlemen mentioned above.]

We have thought that a single detailed account like this, would be more satisfactory than detached portions from several different reports. An experiment similar to the one just described, was tried by Mr. Gall in London, in May, 1829, under the supervision of a committee of the Sunday School Union. We copy a paragraph from the report of this committee, which brings into view a point not mentioned in the extract already given. The class here mentioned consisted of three of the most intelligent girls of the school to which they belonged, (of the ages of 11, 12,

and 16, respectively,) and they had been instructed by Mr. Gall for half an hour on thirteen successive evenings.

"The third class was next examined on the nature and practice of *prayer*. They showed great skill in comprehending and defining the several component parts of prayer; as invocation, adoration, confession, thanksgiving, petition, &c. They first gave examples of each separately; and then, with great facility, made selections from each division in its order, which they gave consecutively; showing, that they had acquired with ease and aptitude, by means of this classification, a most desirable scriptural directory in the important duty of prayer. They then turned several lessons and passages of Scripture into prayer; and the Chairman and several of the gentlemen present, read to them passages from various parts of the Bible, which they readily classified, as taught in the "Questions on Prayer," and turned them into adoration, petition, confession, or thanksgiving, according to their nature. Some of the texts were of a mixed, and even of a complicated nature; but in every case, even when they were not previously acquainted with the passages, they divided them into parts, and referred each of these to its proper class, as in the more simple and unique verses."

We cannot forbear to state that at the public meeting which was held in London, to communicate the result of the experiment just mentioned, a blind man was introduced, who, though born blind, by means of an alphabet invented by Mr. Gall, was able to read by the touch slowly, but correctly, in the first book printed for the use of the blind. He had acquired the art of reading by only one hour and a quarter's teaching, together with his own practice during a fortnight. He also wrote before the meeting, by means of an apparatus invented by Mr. Gall for that purpose, and numerous specimens of his writing, which he read by his fingers, with great ease, were distributed among the individuals present. He had been taught to write in the space of one hour, and his own practice for a single day had done all the rest. We mention this circumstance in the hope that it may be useful to some in our own country who are suffering under this distressing privation.

As to the facts which we have quoted concerning the Lesson System, they speak a language too plain to be misunderstood, and too impressive to be forgotten.



## Select List of Recent Publications.

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### THEOLOGICAL.

Discourses on the Covenant of Works, the Fall of Man, and Original Sin. By William Lusk, Pastor of the First Presbyterian Church in Cambridge, New York. pp. 224.

A Discourse on the Doctrine of the Trinity. By Conrad Speece, D. D. Richmond.

Butler's Analogy. With an Introductory Essay by Albert Barnes. Philadelphia.

A Second Series of the Doctrine of the Church of Geneva, comprising Discourses by the Modern Divines of that City; edited by the Rev. J. S. Pons, Minister of the French Episcopal Church, Eglise des Grecs, and the Rev. R. Cattermole, B. D. London.

Neander, Geschichte der Pflanzung und Leitung der Christlichen kirche durch die Apostel. Hamburg.

Tholuck, Beitrage zur Spracherklarung des N. T. Halle.

Ewald, Abhandlungen zur Biblischen Literatur. Gottingen.

Hengstenberg, Christologie des Alt. Test. Erlangen.

Neander, der heilige Johannes Chrysostomus und die Kirche. 2d edition. Hamburg.

Tittmanni de Synonymis in Nov. Test. Leipzig.

Olshausen, Nachweis der Echtheit des N. T. Hamburg.

Elvers, das Wesen der Katholischen Kirche.

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### HISTORICAL AND BIOGRAPHICAL.

History of the Reformed Religion in France. By Edward Smedley, M. A. late Fellow of Sidney Sussex College, Cambridge. Vol. I. Being the Third Volume of the Theological Library. London.

A Chronological Table of the Kings and Prophets of Judah and Israel, in parallel columns; intended to assist the Study of the Books of Kings and Chronicles, in Schools of Christian Instruction. By William Hancock, M. A. Minister of St. Paul's Chapel, Kilburn.

Hengstenberg, de rebus Tyrionum. Berlin.

Magazin für die gesch. der Missions gesellschaften.

Lucke, Planck's Biographie. Gottingen.

**Government of the Churches.** *The Primitive Government of Christian Churches Also, Liturgical Considerations.* By James P. Wilson, late Minister of the First Presbyterian Church, Philadelphia. To which is prefixed a Sermon, preached on the occasion of the death of the Author, by Rev. Thomas H. Skinner, D. D.

## BIBLICAL AND PHILOLOGICAL.

**An Evangelical Synopsis, for the Use of Families.** The Holy Bible, with notes explanatory and practical, intended to assist the understanding in the perusal of the Sacred Volume, and to furnish a body of Evangelical Truth founded on its contents; selected from the writings of esteemed divines and biblical critics of various denominations. Illustrated with steel engravings, after the old masters. No. I. Continued weekly. London.

Borsen, Arabisch Grammatik. Copenhagen.

## SERMONS AND ADDRESSES.

**American Enterprise; or Christianity adapted to American Youth.** Preached at the request of the Philadelphia Institute. By Albert Barnes, Minister of the First Presbyterian Church.

**The Young Man's Glory.** Preached at the request of the Philadelphia Institute. By S. H. Tyng, Rector of St. Paul's Church.

**Wisdom's Call.** Preached at the request of the Philadelphia Institute. By W. T. Brantly, Pastor of the First Baptist Church.

**The Golden Rule.** Preached at the request of the Philadelphia Institute. By George G. Cookman of the Methodist Episcopal Church.

**An Oration Commemorative of the late John Holt Rice, D. D.;** spoken before the Literary and Philosophical Society of Hampden Sydney College, at their anniversary in September last, by William Maxwell, Esq. Richmond.

**Of the Increase of the Church,** as described in St. Luke, xiii. 18, 19. A Sermon, preached before the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, at its Triennial Meeting, in St. John's Chapel, in the city of New York, October 22, 1832. By the Rt. Rev. Wm. White, D. D. Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania. New York.

**Calmet's Dictionary of the Holy Bible,** as published by Mr. Charles Taylor, with the fragments incorporated; the whole condensed and arranged in alphabetical order. American Edition, with large additions, by Edward Robinson, Professor Extraordinary of Sacred Literature in the Theological Seminary, Andover. Illustrated with Maps and Engravings on Wood. Boston.

**Trials of Missionaries.** An Address delivered in Park Street Church, Boston, on the evening of October 24th, 1832, to the Rev. Elias Riggs, Rev. William M. Thompson, and Dr. Asa Dodge, about to embark as missionaries to the Mediterranean, by the Rev. Eli Smith, a member of the mission.

**Importance of Theological Institutions.** An Address delivered before the Trustees, Students, and Friends of the Newton Theological Institution, Nov. 12, 1832. By James D. Knowles, Professor of Pastoral Duties. Boston.

**Dr. Beecher's Sermon on Dependence and Free Agency.** Preached in the Chapel of the Theological Seminary, Andover, July 16, 1832. 8vo. pp. 40. Boston.

## MISCELLANEOUS.

**A Treatise on the Millennium;** in which the prevailing theories on that subject are carefully examined, and the true Scriptural doctrine attempted to be elicited and established. By George Bush, author of Questions and Notes upon Genesis and Exodus. New York. pp. 277.

**Letters to a Brother on Practical Subjects.** By a Clergyman. Pp. 108. Boston.

**The Lay Missionary, or the Way to do Good.** Pp. 81. Boston.

**The Eclectic Reader, designed for Schools and Academies.** By B. B. Edwards. Editor of the American Quarterly Register. 12mo. Pp. 324. Boston.

**Letters to a Young Student, in the First Stage of a liberal Education.** Pp. 174. 18mo. Boston.

**Philosophical Catechism of the Laws of Man.** By G. Spurzheim, M. D. late of the University of Vienna and Paris, &c. 18mo. Pp. 176. Boston.

**The Biblical Annual, or Scripture Cabinet Atlas.** London.

**Lectures on the Present State and probable Results of Theological Speculations in Connecticut.** By an Edwardean. 44 pages 8vo.

**Prayers for Young Persons.** By the Rev. Charles Watson, Minister of Burntisland. 12mo. Edinburgh.

**Is It Well? or, Three serious and interesting Questions to Wives and Mothers.** By G. T. Bedell, D. D. Rector of St. Andrew's Church, Philadelphia.

**It Is Well: or faith's estimate of afflictions—altered from the original work of the Rev. John Hill, by G. T. Bedell, D. D.**

**A Brief Treatise on the Duty of Courtesy between those who differ in opinions. Addressed to all Religious Denominations, and to all Political Parties.** By Gustavus F. Davis. Hartford.

**The whole works of Rev. John Howe, with his life by Dr. Calamy, in one vol.** London.

**Guide to Confirmation, by Stephen H. Tyng, D. D. Rector of St. Paul's Church, Philadelphia.**

THE  
BIBLICAL REPERTORY.

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APRIL, 1833.

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No. II.

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ART. I. *The Life of William Farel, prepared from original authorities*, by Melchior Kirchhofer, Minister at Stein on the Rhine, in the Canton Schaffhausen, &c. Vol. I. Zurich, 1831. 8vo.\*

THE lives of some men are an integral part of history; and of none is this statement more emphatically true than of the Reformers. Notwithstanding its immediate and ulterior effects, the Reformation is an event which has not yet been fairly estimated by the world. The time is coming when this mighty revolution will be seen to surpass, in every attribute of grandeur, all political convulsions put together; and when those who were the instruments of bringing it about, will, by general consent, take precedence of all who have been recognised as heroes. In the mean time, it is pleasant to extend our knowledge of their personal history, especially in the case of some, with the details of whose biography we have not been familiar. Among these we may reckon that impetuous thunderbolt, and terror of the papists,

\* Das Leben Wilhelm Farel's, aus den Quellen bearbeitet, von Melchior Kirchhofer, Pfarrer zu Stein am Rhein, Cantons Schaffhausen, Mitglied der Schweizerischen geschichtsforschenden Gesellschaft in Bern und korrespondirendes Mitglied der Gesellschaft zur Beförderung der Geschichtskunde zu Freyburg im Breisgau.

Guillaume Farel. The accounts of his life, which we have seen before, are lamentably meager, yielding just enough to kindle a desire of knowing more. We were, therefore, not a little pleased to find, that his biography had fallen into able, diligent, and friendly hands. The volume now before us was a contribution to the solemnities of a *Reformationsfest* at Neuenburg in 1830. We at first intended to defer our notice of it, till the work should be complete; but as the preface leaves it doubtful whether the public authorities would suffer its completion, we shall present our readers with an abstract of the information thus far furnished.

Our author has been able to add very little to the facts already known respecting Farel's infancy and early education. That he was born at Gap, in Dauphiny, of respectable parents, in the year 1489, and brought up in the strictest principles of popery, is about the sum of what we know in relation to this period of his life; to which we may add the conjecture of our author that the physical peculiarities of Farel's native region helped to form the distinctive features of his character.

In 1512 we find him studying at Paris, where his religious prejudices gained new strength. It is well known, that the philosophy then taught was ~~suited~~ rather to darken than enlighten. The theologians of that famous University appear to have waged perpetual war against refinement, taste, and elegant literature. The great principle, which they inculcated, was submission to the church. Under such instruction, Farel's prepossessions soon became more deeply radicated. To all the monstrous superstitions of the papacy he was devotedly attached. The worship of the saints and monastic austerities he looked upon as fundamental parts of Christianity. In these delusions, he was encouraged and confirmed, not only by the precepts, but the uniform example of his instructor, Jacob Faber. It was in vain, however, that the young man sought, in midnight darkness and absurd observances, for something to satisfy his undefined desires. He felt the need of knowledge, which was furnished neither by the subtilties of Aristotle, nor the Legends of the Saints. This vague feeling of dissatisfaction drove him to the Scriptures; but the light which they imparted was too painful for him. Startled to find how widely his teachers differed from the oracles of God, he tried to banish his uneasiness by a belief, that the true sense of Scripture was not obvious, but latent. This device, however, though sufficient to retain him in his shackles, could not make him love them as he did before. The duties which he once performed with enthusiastic cheerfulness, he now merely toiled through, with a doubtful mind. The glimmering spark had been enkindled, which was soon to shoot up in a strong, clear flame.

This consummation was accelerated by the secret influence of his revered instructor Faber. Even while they continued to unite in their addresses to the Virgin and the Saints, the old man would sometimes say with solemn significance, "God is about to renovate the world, and you are to be a witness of it." Faber's very devotion to the Saints had begun to correct itself. In his zeal for their honour, he resolved to write their lives. The close contact into which this brought him with their history was made the means of opening his eyes. Rejecting in disgust these childish forgeries, he addressed himself with ardour to the study of the Bible. The similar pursuits of some, and the opposition of others among his colleagues, only quickened his progress till he reached the conclusion—"We will hold fast to the *certain*, and let the *doubtful* go." This change in the teacher could not be without its influence upon a pupil, who had been confirmed in error by respect for him. It was not long before Farel had obtained a satisfactory conviction of that fundamental truth, that God alone is to be worshipped. It was in reference to this auspicious change in his opinions, that he uttered that memorable sentiment, confirmed by all experience: "To a devotee of popery the discovery of its corruptions is so bitter and unbearable,\* that it would drive him either to despair or madness, were it not for the delightful doctrine of redemption through a Saviour, which begins to dawn upon him." There is something deeply affecting in the struggle which succeeded these discoveries. We have read of seamen, who, though giving satisfactory proofs of their conversion, were long unable to renounce their awful habits of profanity, but went on swearing, and weeping over every oath, till they were brought off conquerors. We were forcibly reminded of this fact, by the touching simplicity with which Farel tells how difficult he found it to exclude the Saints from all his supplications, and address them all to God. In process of time, however, he renounced every vestige of idolatry, his new opinions gaining strength with every step of his researches into ecclesiastical history. He now applied himself with ardour to the study of Greek and Hebrew, and his biographer here directs attention to the erroneous statement made by certain writers, that Farel was illiterate. This is so far from being true, that Calvin proposed him as a Professor at Lausanne on the ground of his proficiency in Hebrew learning.

As might have been expected, his rejection of popish idolatry was soon succeeded by an entire rejection of all pomp and ceremonial in the worship of God. The mummeries of the mass and

\* "—so bitter and unerträglich," p. 8.

other public offices, began to appear in their true character, as mere juggling tricks and incantations; and his soul now thirsted for the beautiful simplicity of undefiled religion. The natural result of these momentous changes was an express abandonment of popery, attended with a deep abhorrence of its abominations, and a bitter repentance on account of his own participation in them. The very depth of his previous devotion to the Apostate Church increased his subsequent hostility, and, by calling forth the native strength of his emotions, made him the Boanerges of the Reformation. With such views and feelings, when he looked at the condition of society around him, and as yet had no conception of the means by which a change could be effected, nothing less than the faith of an apostle, and the courage of a martyr, could have saved him from despair. The influence of Faber, and the reputation earned by Farel's diligence, procured him a situation in the college of Le Moine at Paris; an appointment highly creditable from the fact, that none but men of merit were promoted to it. Among his successors in the college may be mentioned the distinguished names of Muretus, Turnebus, and Buchanan. On leaving this situation, which he filled with credit for a short time, he accepted an appointment offered him by Briconet, Bishop of Meaux, who had made himself conspicuous by his avowed attachment to evangelical doctrines, and the zealous discharge of his pastoral functions. The venerable Faber had already been driven, by the vexations which he suffered from his colleagues, to take refuge with the Bishop, and had been followed or accompanied by other men of learning, who were likewise suspected of heretical opinions. The difficulties in which Farel was involved at Paris, in consequence of the notorious change in his belief, made him very willing to assist the Bishop in his churches and his schools. He here enjoyed the society of many zealous and sincere inquirers after truth, some of whom were afterwards distinguished labourers in the work of reformation. In this society, the Scriptures were acknowledged as the only infallible standard of religious truth, and the Bishop, as well as his co-adjutors, preached, without reserve, that any doctrine not there taught was false. It was at this time, and in this situation, that Faber translated the Gospels into French; which, in conjunction with the effect produced upon the income of the mendicant friars by the labours of Briconet, excited an opposition on the part of those religious swindlers, which resulted in a serious persecution. One of the *heretics* was branded in the forehead, and the rest were scattered. A chasm of some months in the chain of documentary materials leaves it doubtful whether Farel went from Meaux to Paris, or to Metz, or to his native country. He is

known to have been in Dauphiny not long after this event, proclaiming the new doctrines in the teeth of an episcopal interdict, though not himself a priest, nor indeed even a member of the church. It was not till afterwards, however, that he assumed the character of a regular public preacher. Nor was he the first to introduce the evangelical doctrines into Dauphiny. One of his pupils and two of his own brothers had planted them there before him. This pupil, the Chevalier Anemund de Coet, was now gone into Switzerland, to escape persecution, and visit the Reformers there. He was soon followed by Farel, leaving the incipient Reformation to be prosecuted by a Minorite, named Peter de Sebillon, priest at Grenoble, who, in spite of threats and opposition, continued, with a heroic spirit, to sustain the banner of the cross.

The fame of Zuingli and the other Swiss reformers, and the kind reception which they gave to foreigners, encouraged the persecuted heretics of France to take refuge in a country where conscience and opinion were comparatively free. Farel's first visit was to Basle, which enjoyed great reputation, from the presence of Erasmus, some of whose writings were at this time in the press there, as well as from the successful labours of Oecolampadius in behalf of Gospel truth. The fame of Farel went before him, so that on his arrival he was recognised at once as a Reformer, and cordially received by Oecolampadius into his own family. In Basle, he had the happiness to meet with many refugees from France, and among the rest his friend the Chevalier Anemund, whose visit had confirmed him in his resolution to devote his property and talents wholly to the service of religion.

The state of things in Basle, at this juncture, was extremely interesting. The calmness and gentleness displayed by Oecolampadius in his disputations, had exalted him in public opinion and increased his influence. There were two other circumstances which excited a deep interest in his polemic, or rather apologetic, exercises. One was that they were wholly free from scholastic subtilities; the other that they were performed, not in Latin, but in the vulgar tongue. A number of the people, and a majority of the magistrates, appeared disposed to favour his opinions. On the other hand, the members of the University were violent and bitter in their opposition. So far however had the Reformers gone, that in a public disputation they had vindicated the marriage of priests before a numerous assembly. Encouraged by these examples, Farel modestly requested leave from the Regents of the University to defend certain theses, which he had prepared, but was refused. He then applied to the Council of the city, who at once gave him leave to hold a public disputation. The Regents



now prevailed upon the Vicar of the diocese to forbid the attendance of any priest, student, or office-bearer in the University, at Farel's exhibition. The council, regarding this as an encroachment on their powers, issued a counter-manifesto, not inviting merely, but requiring, priests and students to be present at the time and place appointed. Farel's theses, though they recognised all the fundamental principles of the Reformation, had reference chiefly to religious freedom and the paramount authority of Scripture, which they asserted in modest but intrepid language. The details of this debate are not on record; but we know that the impression, which it made upon the people, was powerful and lasting. The learning and piety, combined with zeal and courage, which appeared in Farel upon this occasion, gained him the confidence of all who loved the truth. Oecolampadius speaks of him to Luther as fully competent to fight the whole Sorbonne. From this contest we may date his intimate and uninterrupted friendship, not only with Oecolampadius, but with Conrad Pelican, and other kindred spirits, who, while they warned him of his characteristic faults, regarded him as an invaluable addition to the little band of champions for the truth.

For some months after his public appearance as a disputant, Farel was occupied in visiting different parts of Switzerland, forming acquaintances and friendships which continued till his death. But in proportion as he rose in the estimation of one party, he of course lost the favour of the other. Between him and Erasmus, in particular, there arose a strong dislike. That distinguished character, although he affected moderation and neutrality, had been alienated from the friends of reformation, by the chastisement which he had received from one or two of them in print. The indifference, therefore, which he might have felt towards Farel on his first arrival, was not likely to be turned into regard, by the neglect with which the latter treated him. The truth is, that Farel came to Basle strongly prejudiced against him. The treatment which his own instructor Faber had received in a literary controversy with Erasmus, had made an unfavourable impression, which was much increased by his equivocal position in relation to the church and the Reformers. Farel was never able or desirous to disguise his feelings, and he therefore paid no court on his arrival to Erasmus. The great man's pride was wounded by this seeming superciliousness, and not much soothed by what he heard of Farel's private conversation through his gossiping acquaintances. It seems that with a characteristic recklessness, the open hearted Frenchman uttered sarcasms, which were afterwards reported to the subject of them. He said once, for example, that Erasmus knew less of theology

than the printer Froben's wife ; and more than once asserted, that Erasmus knew the truth, but was afraid to own it. A still greater offence was his comparing Erasmus to the prophet Balaam, who was bribed to curse God's people, in allusion to the treatise *de Libero Arbitrio*, which was written at the pope's request, against the author's will and judgment. This last was so galling to Erasmus, that he personally asked an explanation, and on learning that this bitter jest did not originate with Farel, he turned the conversation, and began to dispute about the invocation of saints, and other controverted matters. Of this conversation, the two parties gave accounts entirely different, each charging the other with misrepresentation. It seems, however, that Erasmus got so little satisfaction from it, that he sorely repented of his having given rise to it, and even attempted to make others believe, that he had never honoured Farel with his notice. It soon appeared, that his influence at Basle was too strong for the resistance of a stranger, and the quarrel ended in Farel's departure, by direction of the magistrates. It deserves to be mentioned, as a characteristic circumstance, that Erasmus, even while affecting great indifference to Farel, laboured hard to blacken and belittle him in his correspondence; whereas Farel, though he spoke so unadvisedly with his lips, seldom mentioned Erasmus in his letters, and at no time disrespectfully. This single fact speaks volumes.

After a short visit to Strasburg, and a vain attempt to return to Basle, Farel obtained permission from the Duke of Wurtemberg to preach the gospel at Montbelliard (or, as the Germans write it, Mumpelgard,) where that Prince resided after his ejection from his own dominions. So far as history affords us any light, it would appear that Farel was a mere lay preacher. It was in compliance with the strong solicitations of Oecolampadius, that he undertook to preach at all, but that wise and holy man does not seem to have considered any outward ordination either requisite or proper in the existing state of ecclesiastical affairs. His ministrations were not long without effect upon the people, and the Duke himself appeared completely won. He had very soon, however, to encounter opposition. A dignitary of the order of Franciscans rose in the church at Montbelliard, gave the lie to Farel's statements, and accused him of damnable heresy. In the contest which ensued, and which our author records with some minuteness, both Prince and people were on Farel's side, so that it ended in the Franciscan's making a public recantation and apology before the congregation, and subscribing a paper to the same effect. This result very naturally quickened Farel's zeal and courage, so that all the influence of his wiser friends at Basle

was not able to restrain him from occasional excesses. The correspondence on this subject presents Oecolampadius in a highly favourable point of view. The beautiful conjunction of devoted zeal, with heavenly wisdom and the milk of human kindness in his character, are set off to advantage by the tempestuous ardour of his bolder, but less prudent friend. Farel's intrepidity and promptitude, however, often wrought the best effects, as was seen in the discomfiture of a juggling friar who came among the people with an assortment of choice relics, but soon found it prudent to transfer them to some other market.

In the midst of his pastoral labours, Farel not only maintained a constant correspondence with his friends at Meaux and Basle, but, in compliance with the wishes of Oecolampadius, he became an author. His first publication\* was designed for the instruction of his flock, and was shortly followed by a number of small treatises, the most of which have perished. His friend and colleague Gailling, the court preacher, having been removed in consequence of an application from the Swiss confederacy, Farel was under the necessity of doing all the duties of a minister himself, though even his friends were dubious with respect to the propriety of his administering the sacraments. He continued to do so, however, with the approbation of Oecolampadius, till he left Montbelliard, which he did not long after the departure of the Duke. The immediate cause of his removal is said to have been a violent attack upon a procession in honour of the relics of St. Anthony, though most of the circumstances stated by some writers, as, for instance, his throwing the image of the saint into the water, seem to rest upon a mere tradition. One thing is certain, however, that he continued ever after to cherish a warm affection for his ancient flock.

The sixth chapter of the work before us contains a very interesting statement of the effects produced upon the French and Swiss reformers, by Luther's violent opposition to the Zwinglian doctrine with respect to the Lord's Supper. The extracts from the correspondence show that on the part of those who rejected consubstantiation, there was a moderation and desire of unity very unlike the bitter zeal of their opponents. Of this disposition nothing could be stronger proof than the fact that even the impetuous Farel, in his letters to the adverse party, was conciliatory, moderate, and mild. At the same time, he was exceedingly dissatisfied with those of his own party who continued to connive at popish idolatry in any form or measure. With increased ear-

\* Sommaire; c'est une brève déclaration d'aucuns lieux fort nécessaires à un chacun Chrestien, pour mettre sa confiance en Dieu et à ayder son prochain.

zealness, he urged Conrad Pellican to lay aside his sacerdotal vestments, and give over saying mass, until he finally prevailed.

After a short visit to Basle, Farel turned his attention to the district of Aelen, which extends from the Alps to the vineyards of the Rhone. In this region, which was at that time under the government of Berne, he had an opportunity of preaching in his own tongue to a people who had never heard the unadulterated Gospel. He accordingly procured a temporary appointment to instruct the people, which was afterwards rendered permanent by the authorities of Berne. While here, he wrote three letters to Natalis Galeot, of Lausanne, for the purpose of gaining him over to the side of Reformation. His first two letters were unnoticed, and the third received a bitter and contemptuous answer. Soon after he assailed a mendicant friar, who had denounced him and his hearers from the pulpit, and insisted on his uttering a public recantation; and about the same time made an attempt, by letter, to convert the Nuns in the convent of St. Clare, at Vevay, but without effect. In the mean time, he diligently studied all the controversial writings of the day, still adhering to Zuingli on the sacramental question, though he did not hesitate to find fault with the scholastic style of his arguments, as likely to impair their popular effect. He also corresponded with Bucer, Capito, and Bertold Haller, on the leading topics of dispute at that time, freedom of will, and the abrogation of the law. On the latter subject he appears to have used unguarded language, perhaps in consequence of his desire to counteract the undue stress laid by the Anabaptists upon mere external rites.

In 1528, the famous conference of Berne took place between the Reformed and Popish clergy. The immediate result was a determination by the magistrates of Berne to reform the Church within their territory. The disorders which ensued appeared to place Farel in his congenial element. Oecolampadius, who had held the reins of friendly influence so tight while Farel was at Montbelliard and Basle, relaxed them altogether when he saw him placed in circumstances, where decision was essential, and timorous discretion could do little good. He exhorted him, therefore, to be very courageous, and his counsel was not slighted. Through a series of conflicts and commotions almost ludicrous, the fearless missionary fought his way to conquest. Though we cannot approve of the despotic measures which were used in this case to reform religion, it is impossible not to admire the spirit with which Farel acted his part. With all the zeal of an old Iconoclast, he broke down images, subverted altars, and swept away every vestige of idolatrous observance. This violence the

bigoted commonalty repaid with interest. Not only was he rudely interrupted in his preaching, but the very pulpit was thrown down in which he stood, and more than once he was severely flogged by parties both of men and women. With our ideas of religious freedom, it is impossible to look upon his conduct with unmingled approbation, for it must be remembered that he was not aiding his own converts to resist oppression, but compelling those who would not be converted, to submit. The wonder is, that his attempts were so successful. His impetuous onset having broken the courage of the popish clergy, and removed the outward insignia of corruption, the more prudent measures of the government succeeded in disarming animosity and restoring peace. This victory was no sooner known abroad, than coadjutors poured in from the adjoining countries, so that Farel in a short time found the district into which he had introduced the Reformation, supplied, in a great measure, with religious teachers. As might have been supposed, however, these were not all faithful shepherds, and the zealous Reformer had occasion to speak bitterly of many, who, instead of feeding the flock of Christ, had only trodden down the pastures and defiled the waters.

One chapter of the work before us is filled with a detailed account of Farel's missions, or excursions into adjacent districts, for the purpose of promoting the Reformation, under the patronage of the magistrates at Berne. The latter seem to have entertained far juster views than he with respect to freedom of conscience, and the proper mode of propagating truth. It was not without reason that they plied him continually with admonitory letters. For, notwithstanding their repeated directions, that he should only preach where a majority were willing to hear him, and shake off the dust of all other places from him, his native disposition very often got the better of his judgment. He not only preached without permission, and in the face of opposition, both popular and ecclesiastical, but in one case burst forth even while the priest was saying mass, in such a powerful appeal, that the people, papists as they were, rose and threw the altar down. The light in which he was regarded by the popish priests and people, may be gathered from the fact, that his familiar name among them was *Der Luther*,\* a title which the fame of the German heretic and popular credulity had invested with more terrors at a distance, than it wore in Wittenberg. The particulars of Farel's labours at this period scarcely admit of any abstract or abridgment. The eleventh chapter exhibits a most ex-

\* The Luther.

traordinary picture of his deeds and sufferings in the cause of Reformation. Under the patronage of the government of Berne, he undertook a sort of *general agency* throughout the circumjacent region, for the purpose of decrying popery and recommending truth. His *modus operandi* seems, to modern eyes, extremely strange. It appears to have been his practice to ascend the pulpit whenever he could, often in the very midst of some religious ceremony, and never to preach in private houses or the open air when he could possibly get access to the church. On the other hand, he did not hesitate, when popish priests were preaching, to interrupt the sermon, and refute them on the spot. These extraordinary measures very naturally led to extraordinary remedies. When he could not be prevented from mounting the pulpit, it was usual, in those places where the opposition was zealous, to prevent his being heard by means of hissing, shrieks, and loud vociferation. His policy, in such cases, was very calmly to continue his discourse without appearing to be conscious of the least disturbance, till the people, weary of exertion, or astonished at his self-command, gave over their attempts to silence him. As soon as he perceived that the assembly was comparatively tranquil, he gave vent to his emotions in a thunder storm of eloquence. When allowed to proceed thus far, he seldom failed to influence the mass of those who heard him. But in many cases, when the tumult was found insufficient to arrest his progress, bodily violence was resorted to; and he was dragged from the pulpit, beaten, kicked, and trampled on. In these strong defensive measures (for, in almost every case, Farel was, according to our notions, the aggressor,) women and children were actively employed. The latter were employed to sing, shout, scream, and hiss. The former did a large part of the personal violence. More than once our reformer was in danger of destruction by the hands of female bigots, who tore his hair from his head, and disfigured him by furious laceration. After one of these engagements he returned to his home, at Murten, vomiting blood, and almost destitute of strength. Yet, strange to tell, instead of growing weary or dispirited, he seemed to gather courage from defeat, and solemnly declared, that, if the friends of Reformation would be as brave in its behalf as papists in behalf of popery, the work would soon be done. In some of the places visited by Farel, during the period in question, his efforts seemed to be entirely unsuccessful; yet, in almost all of them he reaped, eventually, an abundant harvest. As in one case, the blood which he lost in an encounter, stained the walls of the cathedral where it happened, and continued there for years, so, in many others, the impression of his preaching, though not visi-

ble at first, was deep and permanent. He afterwards enjoyed the satisfaction of embracing, as his brethren and helpers in the Gospel ministry, some of his most bigoted and virulent opposers. Sometimes, indeed, he had the happiness of finding, in the midst of darkness, those who already loved the light. At Orbe, where he had well nigh lost his life, and where his labours seemed entirely ineffectual, he succeeded in prevailing on a young man who had embraced the new opinions, while a student at Paris, and was now living in retirement, to become a preacher. This man was Peter Viret; and we might add other names, though less distinguished, to the list of those whom he was the means of introducing to the Gospel ministry, during this eventful period. One unpleasant consequence of his incessant labours and unsettled life, at this time, was the interruption of his correspondence. "If my father were alive" said he, "I could not write to him." His friends, however, did not cease to write to him, particularly Zuingli. One circumstance in his correspondence with this eminent reformer has a melancholy interest for all who love his memory. He wrote to Farel, charging him not to expose his life without necessity, but rather to preserve it for the service of his Master. Farel, who seems to have been wholly without fear of any fatal issue, thanked him kindly for his advice, but added, "My life is in less danger than your own." When the letters which contained these words reached Zurich, he, to whom it was addressed had fallen, and, by a singular providence, had fallen in battle. All the details of this eleventh chapter would be deeply interesting to the Christian public, and are highly worthy of an English dress.

Early in the year 1531, Farel attended the Synod held at Berne, where he had the pleasure of meeting with many of his friends and fellow labourers, and of co-operating with them in the work of Reformation. At this Synod, it was resolved that a deputation should be sent to visit the Waldenses, who had previously manifested a desire to know what the recent revolution in the Church of Rome might mean. To discharge this duty, Farel was appointed in conjunction with another, and they accordingly went into the valleys of Piedmont, caused a Synod to be assembled, and delivered the message with which they were entrusted by the Swiss reformers. In compliance with their urgent exhortations, the Waldenses determined to abandon every semblance of popish corruption, both in doctrine and worship. And to this resolution they adhered, notwithstanding the expostulations of the Bohemian brethren, occasioned by the unfair statements of a few dissatisfied Waldenses. Convinced that true religion could not flourish in Piedmont, without the means of education, Farel

urged them to establish schools, and undertook to send them teachers, which he afterwards performed.

The next attempt of the adventurous Reformer was upon Geneva. Zuingli had before directed his attention to that city, and he was resolved to take it in his way as he returned to Berne. Though the doctrines of the Reformation had already been embraced by some among the Genevese, and though a few were labouring in secret for their propagation there, the public sentiment was all the other way. The members of the Senate were opposed to change, and the people were kept in darkness by the influence of a clergy, unsurpassed by any throughout Europe in bigotry, ignorance, and disgusting profligacy. Though the credentials, which the strangers brought from Berne, commanded some respect among the members of the government, they had no such effect upon the clergy. Such, indeed, was their malignant dread of the famous *Priest-Scourge*,\* that, in order to get rid of him, they formed a plot so dark and diabolical, that, in the absence of strong proof, it would be thought incredible. Under the pretext of an amicable conference, they invited Farel and his comrade, Saunier, to the house of the vicar of the Diocese. There they were received with gross abuse and malediction by a company of ecclesiastics, every one of whom was secretly provided with a weapon. His escape from the foul ambush, the particulars of which are minutely stated by our author, can only be referred to that wise Providence, which still had great things to accomplish by his agency. It was evident, however, that mere courage was of no avail against perfidious malice, and that, therefore, in the existing state of things, Geneva was no place for Farel. His friends succeeded in sending him away by stealth, defeated, it is true, but not discouraged. He went, only to return in due time, with far different success.

Soon after these events, Farel established meetings or conferences of the Reformed pastors in his region, out of which by degrees grew regular Synods, which ordained ministers, and would have stationed and transferred them likewise, had the government of Berne been willing to relinquish these prerogatives.

The next scene that presents itself in this graphic series, is undoubtedly the one in which Farel appears to most advantage. In his efforts to promote the Reformation at Geneva, he displayed, not only the devoted zeal and inflexible perseverance which his previous exploits had given reason to anticipate, but a consummate self-command and prudence, which redeem his charac-

\* Geissel der Priester.



ter from the imputation of mere headlong rashness. He felt, no doubt, that this was not a case to be adjusted by brute force; and that the events suspended on his own proceedings were too serious to warrant rash experiment. Having gained admission to the city for himself and Viret, under the wing of certain envoys sent from Berne, to make complaint of the contempt which the letters of that government had met with in Geneva, he proceeded cautiously to teach the doctrines of the Reformation in his own lodgings, and at private houses. Through the influence of the envoys, he procured from the Senate an order for his safety, and soon after, a requisition that the clergy should teach nothing in the church which they could not prove from Scripture. It was in vain that the infuriated priesthood wrought the mob into a phrenzy by absurd accounts of Farel's dealing with the devil. He stood firm, though he still made no attempt to occupy the pulpit, or to interrupt the services of the church. By way of antidote to his pestiferous influence, a doctor of the Sorbonne, Guido Fürbity, of the order of St. Dominic, was brought to preach in the cathedral of Geneva. Instead of offering direct opposition to him, Farel charged him before the council with teaching what was contrary to Scripture. The monk long refused to answer for his opinions to a secular tribunal; but at last, goaded by Farel's taunts and accusations, he consented, in an evil hour, to submit his doctrine to the test of Scripture. On the 29th of January, 1533, a *Gesprach*, or conference, (for so they called their fiercest disputations,) began in the presence of the Council, the Senate, and a large assembly of ecclesiastics, jurists, and physicians. In this debate, Farel seems to have exhibited uncommon calmness, self-possession, and good temper, while, at the same time, he was perfectly bold and fearless in the maintenance of truth. And here we may remark, by the way, that in the Swiss Reformers, and especially in Farel, there was a sort of full assurance with respect to doctrine, very unlike the sceptical diffidence which seems in these days to be thought a virtue. It was not blind bigotry or pedantic dogmatism; but a calm, clear, full persuasion of the truth. In almost every case, Farel offered and desired to die, if he should fail in proving what he taught from Scripture. So strong at least was his own conviction of his being in the right. Another circumstance in this discussion which has given us pleasure, is the clear views which he entertained upon the subject of church government, and his promptness in rejecting the absurd analogy between the Jewish priesthood and the Christian ministry, which some Episcopalians have unwisely copied from the church of antichrist. This fact sufficiently refutes the foolish statement of some heady

prelatists, that the Presbyterian doctrine on this point was forged by Calvin, who, when this debate took place, had never visited Geneva, and was unknown to Farel. The unfortunate Dominican appears to have been utterly amazed at what he heard. The idea that the Church, yea the Holy Apostolical Roman Catholic Church, could be in the wrong, was so new to him, that he found himself, at last, reduced to say by way of answer, "Let me send your doctrine to Paris, and Lyons; and the other universities, and see whether they will not condemn it." "You may send it to an angel," was the brief reply, "and if an angel preach any other gospel, let him be accursed." This was too much for the poor monk, and he fairly acknowledged that he could not vindicate himself by an appeal to Scripture. This unexpected issue served to open many eyes. The Council ordered the Dominican to recant his errors in the church, but when he got into the pulpit, he embraced the opportunity to make complaints of unjust treatment. He was then thrown into prison, where he refused either to make a recantation, or to bear a part in any subsequent disputes.

The defeat of this champion soon brought matters to a crisis. The Council were distracted, not in their own opinions merely, but by foreign influence. Freyburg and Berne pressed equally upon them, but in opposite directions. The former urged the banishment of Farel, and the suppression of his heresy. The latter insisted that he should be suffered to prosecute his work. Each threatened to dissolve the league, and the distracted Genevese knew not how to choose between them. Events relieved them from this painful perplexity. Farel, believing that the time was now arrived when he must use more vigorous measures, resumed his former method of attacking popery in the church itself, and denouncing the mass whilst the priest was celebrating it. The Council, alarmed, required him to desist. But it was now too late to check the master spirit. He continued his efforts till the people themselves, unexpectedly called for him to ascend the pulpit in the great cathedral. The disclosure of a horrid plot to murder the reformed, and change the government, turned popular feeling all against the clergy. The bishop's fulminations and the pope's decree of excommunication struck a final blow to the papacy at Geneva. The Council at last consented to convoke the people. Farel harangued them, in an admirable strain of calm but overpowering eloquence, and on the memorable twenty-first of August, just three centuries ago, the Reformation was established in Geneva, by a vote almost unanimous. This glorious revolution sets the man, who was

the instrument of bringing it about, upon a lofty elevation among heroes, sages, and the friends of human happiness.

The advantages thus gained, Farel was careful to secure by unequivocal and formal expressions of the public will. From similar motives he was unwilling to leave any thing that could serve as a memorial of the exploded superstition. In a short time, every vestige of idolatry had vanished, and the worship of God was reinstated in its original and beautiful simplicity. Another change still greater, and to many more offensive, now took place in the discipline of the church. The odium incurred by Farel's vigorous theory and practice, as to morals, shows how far he was from meriting the charge of antinomianism. The Reformation being now established in the city of Geneva, efforts were made to give it extension in the surrounding territory. These attempts succeeded in some places, but in others the opposition was too strong, through the influence of the monks, who, at one place, acted a farce in which Farel was a conspicuous personage.

The want of coadjutors in the city now pressed heavily on Farel. Viret had been induced to make an attempt upon Lausanne, and Fabri, who was stationed at Geneva for a time, had been transferred to Thonon. While things were in this posture, a young man took lodgings in Geneva for a night, and being known to Caroli, who was there at that time, Farel heard of his arrival. This young man was Calvin, who had already gained some reputation as a scholar and a friend of evangelical religion, and was now on his way to Basle and Strasburg, where he designed to pursue his studies. Convinced that God had sent him there to help him, Farel insisted on his entering at once upon the work. When he persisted in declining it, Farel adjured him, in an awful voice, and in the name of God, not to disobey so manifest a call, assuring him that God would curse the studies which seduced him from his duty. Calvin felt, according to his own account, as if the hand of God was laid upon him, and immediately consented to become a preacher and a teacher of theology. In him Farel found, not only an efficient helper, but a wise instructor and a faithful friend, relations which continued to subsist between them till the end of life.

The effect of the public disputations which had already taken place, led Farel to desire a repetition of that measure. The greatest obstacle was the want of persons, on the popish side, who either could, or would, maintain the cause of superstition in the face of an assembly. This backwardness was not at all surprising on the part of clergymen, among whom, Farel once solemnly asserted, there was scarcely one who could repeat the

ten commandments. At length, however, the famous disputation at Lausanne took place, in which Farel and Viret defended ten theses against all the popish priests who could be gathered in the diocese, assisted by Blancherose the king's physician. Calvin scarcely spoke at all, except upon the doctrine of transubstantiation, which he refuted with such cogency and clearness, that one of his opponents was converted on the spot, and very many of the audience went home with deep impressions of the truth as he declared it. Farel was the chief speaker, and displayed great readiness in argument, and intimate acquaintance with the Scriptures and the fathers. In answer to the objection, that the doctrine of justification by faith was subversive of morality, he assailed the morals of the popish priesthood with indignant eloquence. Some of his sarcasms were extremely galling. While exposing their gross ignorance, he represented them by a two-edged sarcasm, as knowing less about religion than their own illicit offspring, the young beggars of Geneva. These undisputed and indisputable charges gave an irresistible effect to his triumphant question, "Who are you that dare to talk about good works and Christian morals?" The effects of this debate upon the people were immense and durable.

The Confession of Faith, which soon after this debate was published at Geneva, raised up many adversaries. Three sorts of persons in particular made opposition; first, those who adhered to popery; secondly, those who disliked and dreaded the new system of church discipline; and lastly, the Anabaptists, who had sprung up in Geneva, or been brought in from abroad. Liege and Benoit, two Flemish Anabaptists, challenged Farel and his colleagues to a public disputation, and being found unable to maintain their ground by argument, were banished from Geneva. The seed which they had sown, however, took deep root, and in the end brought forth abundantly.

Another enemy, with whom the Reformers had at this time to contend, was their former associate, the conceited and changeable Caroli. This singular character had repeatedly changed sides since the beginning of the Reformation. His ruling passion, the desire of notoriety, had led him, while a Doctor of the Sorbonne, to espouse some of Luther's doctrines, but without abjuring popery. In consequence of this, he was expelled from Paris; but no sooner did he find a place as parish priest at Alençon, than he renounced his heresy, and became in his turn a persecutor. It was not long before he was again upon the side of Reformation, and in this second paroxysm, found his way to Geneva, where he made himself conspicuous at the public disputations, sometimes as an advocate of the evangelical doctrines, and sometimes as a cham-

pion of his Mother Church. Two circumstances, over and above his native fickleness, appear to have prevented his uniting heartily with the Reformers. One was his finding it impossible to set himself in public estimation higher than his colleagues. The other was the strictness of the discipline adopted by the Reformed churches, which was any thing but pleasant to so loose a liver. Farel said, from the beginning, that Caroli needed something more than a change of his opinions, and that unless he became a new man he would only do them harm. So little were these feelings relished by the Doctor himself, that on one occasion, he arose and left the church when Viret was preaching against lewdness, saying, "These fellows are forever aiming at me. I will have my revenge;" a speech which furnishes an equal proof of his malignity and weakness. Soon after this expression of his spite, he delivered, from the pulpit at Neufchatel, where he and Viret were collegiate pastors, a written discourse in vindication of the doctrine of purgatory and of prayers for the dead, at the same time giving out that so young a man as Viret, (who was absent at the time,) should no longer dictate or prescribe to him. The difficulties, which of course ensued between them, brought the affair before the Council of the canton (Berne), by whom Caroli was condemned and ordered to recant. This he did with great humility, but instantly proceeded to discharge a burden which, he said, had long been lying heavy at his heart. The curiosity which this excited was succeeded by amazement when he gravely accused Farel, Calvin, Viret, and some others, of being Arians. Calvin and Viret, who were present at the time, demanded proof of his assertions, the former asking him with great contempt whether he made this discovery at the dram-shop. As he refused to produce his evidence before a civil court, the Council called a Synod which was held at Lausanne in the spring of 1537. There Caroli succeeded in proving the Arianism of Claudius, a Savoyard preacher, who recanted publicly. All that he could say against the others was, that in their writings (and especially in the Geneva Confession of Faith) the word *trinity* was omitted. This, with respect to Calvin, was untrue, for he had himself defended the adoption of that word, though not a Scripture term. Nevertheless he took the same ground with his brethren, and insisted that the rejection or omission of mere technical expressions, cannot possibly be heresy. On the same principle they all refused to subscribe the Nicene and Apostle's creeds on this occasion. The Synod, which consisted of a hundred and twenty ministers, unanimously agreed that the Confession was orthodox and the accused sound in the faith. This led to further proceedings, which we cannot detail, but

which resulted in Caroli's deposition as a slanderer and a man of corrupt morals. As he would not comply with the requisitions of the government, they ordered his arrest, but he escaped from their territory and then wrote to them, thanking God for his deliverance from such connexions, and announcing his determination to defend the doctrines of the Trinity and Purgatory in the face of the world. He then went to Rome, renounced his errors, declared his abhorrence of the Reformers and their damnable heresy, was absolved from his marriage (or, as he called it, his concubinage) and recovered all his privileges as a Doctor and a Priest. Whether he found in the bosom of the church that rest which he had elsewhere sought in vain, may be conjectured; but we have no doubt, that the evil spirit found his old abode well garnished; and that the last state of this, as of all apostates, was far worse than the first.

But although these proceedings freed the Swiss Reformers from a treacherous associate, they led to some unpleasant results among themselves. The authorities of Berne, apprehensive that the rejection of the terms in which the orthodox doctrines had for ages been expressed, would bring reproach upon the Reformers, and give colour to Caroli's statement in his letter to the Pope (that they were bringing back the old exploded heresies) resolved that no one should be admitted to the office of the ministry, without an explicit recognition of the doctrine of the Trinity in the usual form. This produced a division of opinion among the clergy, some regarding it as a prudent regulation, others condemning it as an encroachment upon Christian liberty, and tending to obscure the truth. A similar difference arose about the same time, in relation to the compromise between the Lutherans and Zuinglians respecting the Lord's Supper. These divisions depressed Farel more than all his former conflicts, insomuch that Calvin was afraid of losing him, when he saw him affected in a way of which he had thought his iron frame incapable.\* He soon became himself however, and prepared a new edition of his *Summary*, the ungarded phraseology of which had given colour to some of Caroli's charges.

Our author well observes, that to the people of Geneva, freedom of conscience was too new a thing to be enjoyed aright. May we not add, that even the pastors of Geneva were in the same predicament with respect to ecclesiastical authority? The disturbances and divisions which form the subject of the closing chapter in the volume now before us, are referred by the author, it would seem, entirely to the factious disposition of the people, and the malig-

\* "Pectus illud farreum." Calvin's *Epistles*.

nant arts of malcontents. Without detracting in the least from the pernicious tendency of these two causes, we are fully of opinion, that the mad attempt to use civil authority as an engine for the promotion of truth; or, in other words, the universal error of the Reformers with respect to *Church and State*, yields the best explanation of these lamentable strifes. It is astonishing to see how pertinaciously this error was maintained, in spite of all the practical refutations which the Providence of God arrayed against it. The history of the Church of Geneva at this period is alone sufficient to explode it. The discontents occasioned by enforcing the Confession raised a strong, though in some degree a secret, opposition to the persons who prepared it. This was spreading by degrees among the people, when a new and more disastrous difference arose between the ministers and magistrates of Berne and Geneva, with respect to uniformity of usages and rites. Those of the former city cherished the chimerical idea of complete external unity in form as well as doctrine, and maintained it with such warmth, that the senate of Geneva found it politic to side against their own religious teachers, who it seems had gone a little further in simplifying than their neighbours relished. Berne insisted with a foolish zeal upon the observance of Christmas, new year, and some other festivals, and also upon certain non-essentials as to the method of administering the sacraments. These had been discarded at Geneva, or perhaps referred to individual discretion. This was the beginning of sorrows. The disaffected of all parties now combined in bold resistance to the pastors, who, deserted by the magistrates, were forced to wage a most unequal contest with the many who disliked their persons or detested the restraints which they were anxious to impose. After a year not only of vexation but of danger, from the violence of partisans and the remissness of the government, matters reached a crisis. Farel and Calvin were directed by the council to administer the communion on the approaching Easter, in the manner practised and enjoined at Berne. This they not only refused to do, but, on the ground of the unhappy and disgraceful state of things, determined not to administer the ordinance at all. They were then forbidden to preach, but with a spirit, not exactly in accordance with their sentiments respecting civil authority in matters of religion, they refused obedience. On Easter Sunday, Calvin preached in the cathedral and Farel in the church of St. Gervais. They preached too on the subject of the existing difficulties, but omitted the communion. Such was the state of public feeling that drawn daggers were displayed in church, and on the next day Farel and Calvin received orders from the government to leave Geneva. A series of conferences

and negotiations now took place, with a view to the restoration of peace. Farel and Calvin frankly admitted in a conference at Zurich, that they had perhaps gone too far in their attempts at discipline, as well as in their refusal to comply with harmless ceremonies. They continued, however, to urge certain requisitions as essential to the welfare of the church. Among these were the division of the city into parishes, and the appointment of pastors and ruling elders over each; the introduction of psalmody into the church service; the ordination of ministers by ministers, without the interference of the magistrates or others; the monthly administration of the Lord's Supper; and lastly, the exclusion of offenders from the church. The government of Berne interfered at last, and sent one of their own magistrates to procure the restoration of the exiled pastors. The latter went with him, but were met by an imperious prohibition from Geneva, and on still advancing, found the gates of the city actually guarded by a military force! They returned to Berne, and there our author leaves them at the close of this first volume.

It will be perceived, that this biography possesses a historical interest, for which reason we have been more minute in our account of its contents than we should otherwise have been. To us many parts of it have proved as entertaining as the liveliest romance, with the addition of that charm which no romance can boast, the charm of truth. If the foregoing abstract should afford our readers any pleasure or instruction, our design will be accomplished; and in that case, should another volume come into our hands, we shall embrace the opportunity to finish our analysis.

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## ART. II.—THEORIES OF EDUCATION.

It is a curious fact, though not an unaccountable one, that the wildest speculations are, and always have been, upon practical subjects. Religion, ethics, civil government, derive their importance altogether from their practical relations. Yet who can enumerate the imaginary commonwealths, the theories of virtue, and the schemes of false theology, which have been generated by the human fancy? The same may be said of education. If there is a theme within the range of human thought, which might be safely classed among the things of real life, and considered safe from the incursions of romance, it is the art of teaching children. We are abundantly aware of the propensity in some minds to



belittle this employment, and underrate its difficulties. But we also know that there is more than one extreme, in this as well as every other case. Because the instruction of the young is not a mere mechanic art, consisting in a blind routine of formal usages, it does not follow that it is a subject for wanton experiment and the vagaries of a wild imagination. Yet such it has, in fact, become to a deplorable extent. Amidst all the zeal which has of late years been exerted, and the real improvements which have been adopted, it remains a truth, that education has been trifled with. A large proportion of the public have been gulled. Many young minds have been impaired in power, or retarded in advancement, by empirical imposture. If this be so, and we must leave it to the reader to convince himself of it, we see no reason why an attempt should not be made to remedy the evil. Why should the quack in medicine be scouted as contemptible, or denounced as dangerous, for vending his inoperative mixtures, while the quack in education is allowed to tamper with the delicate texture of our children's minds? It is unreasonable, it is wrong. Let us look, then, for a moment at the true state of the case, not with a view to the suggestion of expedients, or the vindication of peculiar doctrines, but for the simple purpose of detecting sophistry and disabusing those whom it has duped.

Before we enter on a subject which may seem to have somewhat of an invidious aspect, we wish to preclude misapprehension. It is not the specific scheme of this or that man that we quarrel with. In relation to this matter, it is almost as hard to find a person wholly wrong, as to find one wholly right. Some innovations which have been suggested are extremely plausible. Some have been proved by fair experiment to be genuine improvements. The instances of error are detached, and for the most part trifling, as they seldom affect the *tout ensemble* of a plan, but only some of its details. Of such minutiae, we, of course, can take no notice. The tone of censure, which we have assumed, and which we cannot honestly abandon, has relation, not to actual arrangements, or the details of any given system, but to certain circumstances which are characteristic, in a greater or less degree, of nearly all novel schemes of reformation and improvement in the method of instruction. A few of these characteristics we shall now attempt to specify.

I. The first is a preposterous disposition to exaggerate the vices of existing modes, and the necessity of new ones. That the methods of instruction which have prevailed in former times are imperfect, may be readily admitted. That the general progress of improvement should produce a change in this as well as

other things, is a very plain and very harmless proposition. The state of feeling which induces men to question both or either of these doctrines is a state of unenlightened prepossession. We are aware of very few things more unfavourable to the progress of knowledge, than a superstitious attachment to the forms which happen to exist, in combination with substantial excellence. As such an attachment always springs from inability to draw the line between substance and shadows, it is of course a blind attachment; and we need not say that blind attachments only grow more violent and obstinate when their objects are convicted of futility and worthlessness. Against this spirit those should guard with very special vigilance, whose interest it is to hold up ancient institutions in their primitive integrity. The great mass of those who receive a college education, form a traditional attachment to their Alma Mater, which is fortified at first by emulation with regard to other seminaries, and made stronger and stronger, as the man grows older, by the influence of memory and association. As it cannot be supposed that one in fifty of our ordinary graduates ever enters very deeply into the rationale of instruction while himself the subject of it, we can scarcely think it strange, that this attachment to the place of education should be rather an instinctive than a rational affection. As little can we wonder that the views, with which the student leaves his college, do not gain, in depth or compass, by the lapse of time. Those especially who pass at once, or very soon, into active life, are apt, not only to retain their views unaltered, but to lay increasing stress upon them year by year. Such persons, therefore, are extremely apt to look upon the course of mental discipline through which they passed in youth, with a partiality exclusive of all others. As it is from this class that the legislators of our public institutions are for the most part taken, we have no doubt that there is a leaning towards undue tenacity in many of our learned bodies, and that of course there ought to be a corresponding effort to control and counteract it.

We have said thus much about inordinate attachment to established forms and usages, in order to evince that we have no morbid antipathy to change, but are strong believers in the possibility and need of very great improvement in our modes of education. We now proceed to say, that even this blind zeal for what is ancient, is less hurtful in its tendency and actual operation than the mania of experiment. The latter, moreover, springs from a false assumption. We deny the charges which are urged in general terms against the methods of instruction that have hitherto prevailed. We dispute the claim to philo-

sophical exactness and superior conformity to the laws of human intellect, on the part of many pompous innovations. It is scarcely possible to read the prospectus of a school at present, without lighting upon some explicit or implied assertion of peculiar skill in the philosophy of teaching. Now, we are not satisfied with passing these things over as mere bagatelles. One by one they are such; but the obvious tendency of all united is to blind the eyes and warp the judgment of the public. The most wary and judicious cannot grow familiar with these arrogant pretensions in the public prints, without sooner or later yielding tacit credence to at least a part of them—without receiving the impression that some great discovery has certainly been made, and that education is no longer what it was. We have two strong reasons for disliking this effect. One is that it insensibly engenders a contempt for the great men and great performances of former times. The moral unworthiness of such a feeling is sufficient to condemn it; but it has other crimes to answer for. It encourages the notion, always current among ignorant and self-conceited people, that the only useful knowledge is contained within the limits of the present generation, and that any recurrence to the wisdom of the past is arrant pedantry. This is the prolific parent of a thousand schemes for getting rid of what is thought to be a plethora of learning. Hence the rigid process of depletion which the course of study in some schools has undergone. Hence the strong solicitude to purge out from a liberal education such malignant elements as classical learning and its kindred branches. Hence the outcry against pedants, raised by half-bred caterers for the public press. No man, who understands the character and aspect of the present age, can fail to have observed, that there is a very strong and growing spirit of aversion among some to genuine learning, and a disposition to apply that name to something altogether different. This we regard as one legitimate result of these exaggerated statements with respect to old-fashioned education.

But besides the unhappy influence of these exaggerations upon public feeling, they produce effects more practically and directly hurtful. The suspicion or belief, that what is antiquated is absurd and useless, cannot fail to push the process of amendment to extremes. A rational persuasion that all human systems are imperfect, and to some extent erroneous, will, when applied to education, serve to awaken vigilance and quicken invention; while at the same time it will hold in check the feverish propensity to mere capricious change. A conviction, on the other hand, that there are essential and pervading vices in established systems, that the whole science of instruction is a recent discovery, and that its very fundamental principles are just undergoing the pro-

cess of development, can lead to nothing but disorganization. Those who maintain, and act upon, these doctrines, are the Jacobins of learning. We say those who act upon them; for we know that there are many who indulge themselves in harmless speculation, though their common sense is too preponderant, to let them err in practice. But still, it may be asked, what, after all, is the practical result of these appalling heresies? Their practical result is the rejecting, or a proneness to reject, under the name of obsolete absurdities, a number of principles and expedients, which have received the sanction, not of great names only and of lofty patronage, but of abundant fruit, of rich success. This result is, of course, most obvious in men of narrow minds and very partial cultivation; the soil of whose intellect is, at best, but shallow, and has scarcely been indented by the ploughshare of instruction. It is a fact deserving observation, that the more expanded and profound men's views become, the less are they likely to appear before the public in the character of levellers. It requires no small amount of personal improvement to enable one to estimate the real value of existing institutions. To the eye of the upstart and the ignoramus, that may wear the aspect of a privileged absurdity, which, in the view of one more deeply versed in human nature and the bonds which hold society together, is an invaluable safeguard of man's happiness and rights. We do not wish this to be viewed as a gratuitous assertion. Let the reader bring it to the test of observation. Let him candidly determine for himself what class of men are most intemperately fond of innovation, and most active in the overthrow of all that time has sanctioned. Let him observe among his neighbours whether the loudest brawlers against ancient usage are the most profound and most enlightened in regard to other matters. A little folly and a little self-conceit suffice to raise a suicidal opposition to establishments and systems which owe their existence to the accumulating wisdom of successive generations. Now it happens to be true, most unfortunately true, that the profession of teachers as a body (we need scarcely say that there are great exceptions) is by no means what it ought to be. The average ability expended on the arduous and momentous business of instructing youth, is notoriously far less than the interests of society demand. The office of a teacher is regarded by many as a *pis aller*, and by still more as a stepping-stone to other walks of life. This opens the door of that employment to a multitude of sciolists and smatterers wholly incompetent to estimate the value of those principles and plans which have in past times regulated this important business. We need not wonder, therefore, at the increasing disposition to have novelty in every thing, and to banish every vestige of the

old regime, or at least to transmute its base metal into gold by the pretended alchemy of some new Paracelsus. We are not now enumerating the particular effects thus brought about. All that we have to do with here is the procuring cause of these effects, an extravagant contempt for ancient methods, and an exaggerated estimate of new ones.

II. The second circumstance that strikes us as a characteristic of too many recent theories, is an apparent misconception of what education is. There are some, very many, who appear to think that they have gained a great advantage, when they have excluded from their course of elementary instruction whatever does not bear directly upon some form of active business. The cant phrase with theorists of this class is "practical utility." We need scarcely say, that the expression, thus applied, is grossly perverted, or at least unfairly limited. Until it can be proved, that a foundation must consist of the same materials and be constructed in the same way as the superstructure, we shall maintain that this confounding of professional with preparatory studies has as little pretensions to practical utility as it has to philosophical exactness and consistency. Such as have had it in their power to compare this mushroom vegetation with that sure, though tedious growth, which has a sound root to depend upon, need not be told where lies the difference.

Of this mistake the practical result is rather felt than seen. It is felt by the community, when it finds men pressing into public stations, with minds subjected to no other discipline than that which is likely to result from this false principle. It is felt by teachers, when they find their plans of subsequent improvement all defeated, by the radical defect of the incipient stages, or their efforts hampered by the prejudice of parents against every thing which they do not perceive to be directly conducive to the making of money or the gaining of distinction. Above all, it is felt by students, to their lasting detriment. It is hard enough, at best, to bring the feelings of young men into concert with their judgment, even when that is right. The utility of abstract study is so far from being obvious before it is experienced, that without great authority upon the teacher's part, and great self-command upon the pupil's, it is very unlikely to have justice done it. Now when to this repugnance there is superadded a suspicion that these studies are in fact unprofitable, and when this suspicion is encouraged by parental sanction, or the current slang of fashionable circles, it affects the nerve and muscle of the students' diligence, so far as the branches in question are concerned, with incurable paralysis. Having once been taught to estimate preparatory studies, in proportion to their obvious and ultimate con-

nexion with professional employments, he very naturally applies the test with rigour. What some would think a close connexion he regards as a remote one; and what is really remote he considers none at all. Even those parts of learning which, on his own false principle, are worthy of attention, though as mere preliminaries, he postpones without reluctance as inferior in importance to the rudiments of medicine, theology, or law. These last, thus learned, can never be learned well, though this premature study may afford a fair pretext for neglecting or omitting them, when they become the proper objects of attention. And hence it comes to pass that the exclusion of whatever does not bear upon its surface, the proofs of its "practical utility," instead of giving ampler depth and compass to professional acquirements, helps to make them immature and superficial. We appeal to the leading men of all the liberal professions, whether we are not warranted by facts within their knowledge, in asserting that professional accomplishments are gained with far less ease by those who antedate the study on their principle of "practical utility," than by those who let "practical utility" alone, till their minds have been prepared for it by thorough-going discipline. Such discipline is out of the question, when practical utility, in this perverted sense, is made the test and standard of preliminary study. The only test which ought to be applied to any subject, as a part of elementary instruction, is its adaptation to develop and improve the powers, which are afterwards to act upon the affairs of real life. There can be no doubt, indeed, that where there is equality in this important point, those studies ought to be preferred which will be afterwards available in business. But to make this the sole criterion is a gross absurdity, the *πρωτον ψευδος* of this utilitarian theory.

Thus far we have proceeded on the supposition, that there is a course of study introductory to professional employments, but that this course is interrupted and disfigured by the exclusion of some branches and the anticipation of others, on the mistaken principle of "practical utility." It is possible, however, that in the progress of improvement, the idea of a general preparatory course of mental discipline may be discarded altogether. Assuming such a change, (we hope it never will be more than an assumption,) the foregoing arguments will still be relevant, but with redoubled force. And in addition to them all, there is another certain consequence of such a revolution, which appears to us alarming. Who does not know the tendency of what are called "professional studies" to disturb the equilibrium of intellect, to narrow the views, and to produce a partiality of judgment upon general subjects? Who does not know, moreover, that the danger

of this consequence is just in proportion to the exclusive zeal with which the study is pursued? What then? Is professional learning to be sacrificed in order to escape this evil? Not at all. The wisdom of past ages has provided us a check upon this hurtful tendency, and taught us to fortify the mind against it by a wise preparatory discipline. The virtues of this antidote need no certificate. It has living testimonials in the persons and performances of many, who have mastered the lore of their professions with the grasp of giants, and yet show no signs of intellectual distortion. Look, on the contrary, at those whose first transition was from boorish ignorance to the details of law, theology, or medicine, and you will learn to what extent one power may be strengthened at the expense of others, and how little mere professional accomplishments, even combined with genius, can supply the lack of discipline and culture. Such examples, and they are not wanting even in high places, are a practical comment upon "practical utility."

III. Another prominent feature in some new plans of instruction is the disproportionate regard to forms and mere external regulations. In some cases, this degenerates into a paltry ostentation and attempt at pomp. As might be expected, it occurs in close connexion with the exaggerated estimate of modern improvements spoken of before. The fact that parading advertisements are growing every day more common, is an alarming one to us; for it evinces, that the interested parties find a growing disposition, on the part of parents, to be governed by such influence. In very many cases, it is scarcely possible that parents, or their substitutes, should make an election upon any other principle than that of weighing rival claims against each other. It is a necessary result of the peculiar state of things with us at present, that a multitude of persons who have themselves received but little education, are most laudably desirous of affording that advantage to their children. In this very numerous and respectable class, there is a liability to errors just the reverse of those which we have mentioned as unfortunately common among educated men. While the latter are prone to be unreasonably prejudiced in favour of the forms and methods practised on themselves, the former are as likely to be duped by the pretence of striking novelty and original invention. With such, the display of uncouth terms and strange conceits is very apt to pass for evidence of vast superiority to antiquated systems; and on such, no doubt, the puffs which we allude to, are primarily designed to operate. We wish we could say that they extend no further. But unhappily we know it to be true, that even these paltry artifices take effect in minds of higher order. It is a melancholy

fact, that some whose taste and judgment are offended by such nonsense, are actually ashamed of their attachment to old usages, and, for fear of being obsolete, are fain to swallow the absurd concoctions of capricious innovation. We might say more, much more: though not perhaps without relinquishing our purpose of avoiding all specification and detail. We shall, therefore, content ourselves with an expression of our fears, that the usual tendency of ostentation and undue attachment to mere form, will not be varied or reversed in this case.

IV. We trust that we shall not be misapprehended when we mention, as a fourth characteristic of too many novel schemes, that they tend to encourage superficialness of study and acquirement. This may be thought by some to belong to the practice, not the theory of teaching, and therefore, to be incident to all plans, good or bad. To some extent this is unquestionably true, and we are willing to exclude from our description all that falls within the limits of mere practice, and is therefore chargeable on careless or unskilful operators. We refer at present to no other superficialness than that which is the legitimate result of an erroneous system, and which cannot fail to flow from such a system, be the faithfulness and skill of the performer what it may. The fact that such a tendency exists in many systems, we shall not attempt to prove; but content ourselves with simply assuming and asserting it. The causes of it we consider twofold.

In the first place, it arises from the passion for new methods and devices. Whatever education may have gained by innovation, we are sure that nothing has been gained in depth. The advocates of novelty may say what they will about the conformity of their plans to the laws of mind and the practical utility of their expedients. They may amplify *ad libitum* the superficial area of study and acquirement, and indefinitely multiply the individual objects of attention. But the very act of doing so confirms our strong belief, that in regard to one grand attribute, all modern speculations are diverging vastly further from the standard of truth than any former systems. This one attribute is nothing else than thorough-going accuracy. The crying sin of old fashioned methods of instruction is the sacrifice of time, and ease, and "practical utility," in order to secure profound and solid acquisition. The most plausible objections to existing systems will be found upon inspection, to involve an admission that they make too much of mere correctness and provide too little for the pleasantness and swiftness of the students' progress. We are far from saying that there has been no excess in these respects, or that among European scholars of the olden time there was not a strong propensity to overdo the matter; but we do say, that at present,



there is very little ground for such complaints. The age of scrupulous and sifting study has, we fear, gone by. The current sets, at present, in an opposite direction, and those who are at all disposed to favour the old methods, find it hard enough to save themselves from being overwhelmed in the prevailing freshet. If these statements be correct, it follows that at least the greater part of the improvements now proposed, have some other end in view than an increase of depth and accuracy. They are rather designed to soften the harsh features of the ancient discipline; to sweeten the edge of its bitter cup; to oil the articulations of its ponderous machinery. It follows, of course, then, that these new expedients not only may, but must, have a tendency to generate the habits of superficial study.

This fault, however, is not wholly chargeable on the mere rage of novelty. There is another cause which mightily contributes to the same effect. The multiplicity of objects now included in the course of study, is sufficient, of itself, to render depth and accuracy as to any one, impossible. We have no idea of attempting to define the boundary between inexpedient and expedient subjects of preparatory study. After all that could be said, much must, of course, be left to individual discretion; and a better test of judgment in a teacher could not be desired. Thus much, however, we are prepared to say, that there are indications of a disposition to enlarge the field of study, or more properly the number of things studied, to a preposterous extent. And to make bad worse, this rage for multiplicity of topics, is too often attended by a woful lack of judgment in selecting and arranging them. The specifications necessary to confirm this statement must again be left to private observation. So strong, however, is our own conviction of the fact and of its probable results, that we are almost tempted to estimate an institution or a teacher in the inverse ratio of the bill of fare which they exhibit to the public.

V. The features which we have portrayed may, we think, be readily recognised in almost every novel scheme of education that has been given to the public, not equally prominent in all cases, but in all sufficiently discernible. To these we may add another not quite so common, nor so likely from its nature to become so. There is a fondness, among some whose zeal for learning and endeavours to promote it merit high applause, to mystify the subject of instruction by removing it from the class of sober, practical realities, to that of metaphysical refinements and conceits. The theories broached by some of these philosophers require more time, in order to be fully understood, than would be necessary for the practical development of many other plans. This sort of speculation is extremely captivating to ill-

balanced minds; for, as it gives indulgence to the imagination under the pretext of profound intellectual operation, it enables men to earn the reputation of deep thought without the toil of thinking. As minds of the highest order are but little exposed to the fascinations of this philosophic trifling, it is practised, for the most part, by the shallow, the erratic, and the half informed. It is not surprising, therefore, that the fruits of this philosophy, so far as they have yet been imparted to the world, are as unsubstantial as they are pretending. We are not unwilling to see education brought into conformity with scientific principles; but we are unwilling to see time expended and the public mind amused by a mere flourish of trumpets. The effect of this philosophising mania is to divert attention from the essentials and realities of actual instruction to the unprofitable subtleties of empty speculation, and by necessary consequence to expose the minds of youth to the hazardous process of conjectural experiment. Both these effects, however they may seem in contemplation, are proved by experience to be always hurtful, and not seldom ruinous. Those who subject their children or themselves to this empirical procedure, very seldom fail to pay dearly for their whistle.

We do not think it necessary to go into the inquiry, how these evils may be remedied; because they have begun already to correct themselves. The morbid appetite for novelty has sickened, and we trust, will ere long die. As its disease, however, seems to have reached a crisis, we are anxious to determine it in such a manner as will best insure a fatal termination. This has been our aim in the preceding strictures, and we shall certainly be gratified to find, that they have in any degree contributed to a consummation so devoutly wished for. But while we honestly believe that there is common sense enough remaining in society to crush all mere impostures, we are far from thinking that there is no occasion for discussion or inquiry with respect to education. There are some questions strictly practical and highly important, in regard to which the public mind is still unsettled. Most of these have, from time immemorial, been subjects of dispute among the friends of education, in a greater or less degree. Some of them, however, which were once warmly agitated, now attract less attention, as a large majority have formed conclusions in relation to them. Others, on the contrary, which in former times were canvassed only by a few, have of late become more generally interesting. With regard to some in both these classes, we would say, that the existing doubts respecting them arise not so much from any intrinsic difficulty in the subject, as from the unwise zeal of party disputants. The truth lies on both sides, and

a just conclusion can only be reached by compromise. An extended illustration of this statement, in its application to specific points of controversy, would transcend our limits and the reader's patience. We must be contented with a glance at one or two of these vexed questions.

1. Take, for example, that respecting the comparative advantages of public and private education. In the controversies once kept up among the learned on this subject, the golden mean of truth appears to have been utterly lost sight of. The advocates of public institutions spared no terms of strong contempt in speaking of domestic instruction. Not contented with insisting on the obvious facilities afforded by colleges and schools, beyond the means of individual teachers, with respect to books, varied methods of instruction, and collision of mind among the youth themselves, these zealous champions virtually denied those negative advantages which are implied in the very idea of a fire-side education. They pertinaciously maintain that education in a public institution was more favourable to the students' morals—a paradox too gross for refutation. Those, on the other hand, who were afraid of schools and colleges, endeavoured to justify their preference of private education, by denying to the other system the possession of those merits which result from the very constitution of a public seminary. At present, we believe, these extreme opinions are but little prevalent. No one seems now to question, that it would be a happy thing if the advantages of public schools could be combined with the incommunicable privileges of domestic discipline. Nor, on the other hand, would it be easy to find any one extravagant enough to think such a combination, in its full extent, practicable. The utmost that is now expected by the sober-minded, is such an arrangement of our public institutions as would make them approximate, in all important points, as near as may be, to the economy of families. This we regard as a desirable and feasible improvement. We have no doubt, that expedients might be easily suggested which, if fairly carried out in execution, would produce a most surprising metamorphosis. We cannot here enlarge upon the subject, but we may, at some future period, communicate our thoughts upon it to the public in detail.

2. Another question of the same general class, though far from being equally adjusted, is that respecting the value of classical learning as a part of general education. This subject is, in fact, a more perplexed one than the other; and although our own views in relation to it are distinct and fixed, we shall not run the risk of injuring the cause which we espouse, by attempting even an outline of the arguments on either side. A fair presentation of

the subject is impossible, without a sufficiency of time and space to present it in detail. There is nothing, however, to prevent our entering an earnest protest against ultra sentiments and language upon this point. There is more occasion, it is true, for such a caution on the part of those who vilify than of those who patronise the study of the classics. There are few, we apprehend, among ourselves at present, who are disposed to give classical learning that extravagant preponderance assigned to it in the practice of the Grammar Schools of England. But whether there be any such or not, there can be no doubt that the general current sets decidedly against them. We have reason now to fear, not that too much time will be bestowed on Greek and Latin, but that these antique acquirements will be soon lost sight of, in the growing multitude of more refined accomplishments. We have already hinted at one cause which operates in this direction, while animadverting on the mistaken principle of "practical utility," considered as a rule for determining the value of particular studies. We have seen this sophistical and hurtful doctrine preached and practised too, by men who owe all their distinction to the very system which it aims to overthrow. And on the other hand, we have heard it trumpeted by men of no distinction, as a justification of their own deficiencies, upon the same sound principle which led Esop's fox to recommend the amputation of his brethren's tails. It might *a priori* be supposed, that such assaults upon the citadel of learning would be wholly futile. But experience teaches that even the prate of gossips, if vivacious and incessant, may affect the strongest and most guarded intellect. *Gutta cavat lapidem non vi sed saepe cadendo*. This is our only fear, as well as our only reason for alluding to the subject here. If the public can be put upon their guard against a foe which seems too paltry to be feared, there is but little danger of a disastrous issue.

3. The only other specimen that we can afford to give of these unprofitable controversies, is, to use a bold expression, the absurd dispute about *parental discipline*. This phrase is now entitled to the unenviable honours of a regular cant term. Advertisements or lectures, and colloquial twaddle, have conspired to render it disgustingly familiar. Those who use it in the fashionable manner would appear to have attached a novel meaning to the epithet 'parental.' We could not possibly enumerate the instances in which we have observed its application as the opposite of authoritative, rigorous, or harsh. It seems to be regarded as peculiarly appropriate, when corporeal punishment is disavowed. "No bodily chastisement or other harsh expedients will be used, the discipline of this school being entirely parental." "The age of

flogging and imprisonment is past. No discipline would now be tolerated, but that which is strictly parental."

A more puerile confusion and abuse of terms we never met with. Is the use of the rod so entirely foreign from domestic government, that its exclusion from a school must be denoted by the term parental? The truth is just the other way. Corporeal punishment is so delicate and hazardous a thing, that, as a general rule, it is perhaps expedient no where but at home. And whatever may be thought of the propriety of practising this method of correction in a school, the right to practise it is clearly vested in the head of every household. The father who never whips his son may be perfectly right; but the father who sets out with the determination not to do it, come what may, is most indubitably wrong. The term "parental," therefore, far from denoting the exclusion of the rod, implies distinctly the authority to use it. We beg the reader to observe, however, that we find no fault with the phrase 'parental discipline' when properly interpreted. On the contrary, we think that it expresses fully the true principle of government in public institutions. There discipline should always be parental. We have already hinted that the organization of our literary seminaries would be much improved by an approximation to the internal regulations of a well-ordered family. It follows, of course, if this be just, that the controlling and directing power in such an establishment, should be analogous in operation to the corresponding power in a family. In other words, the discipline should be, as far as possible, parental. We do not mean, however, by parental discipline, that sickly, fondling and old-womanish cajolery, which bribes and coaxes children to behave themselves. We mean a firm, kind, steady exercise of that discretion, which Providence allows to every parent, and which every parent, when he sends his son to school, transfers, so far as it admits of transfer, to the teacher whom he trusts. This, and this only, is parental discipline.

Most of these remarks have been suggested by the perusal of the London Quarterly Journal of Education, though we have not intended them as a formal review of that work. The plan of the Journal renders it extremely difficult to give a bona fide criticism of its contents in such a way as would be interesting to the general reader, though at the same time its design and scope might bring it legitimately before us. We feel it due, however, to the respectable character and standing of this journal, to disclaim all intention of charging its conductors with any peculiar bias towards the errors and absurdities which we have undertaken to expose. The faults of that periodical are almost wholly of another kind;

and though it could not be expected that in such a work, there should be no departures from the line of strict sobriety, we must confess that we have found as few in this, as in any contemporary publication. And on some points which we have adverted to in terms of disapprobation, it should be distinctly stated that the *Quarterly Journal* very strenuously advocates what we consider as the cause of truth and common sense.

We cannot dismiss the subject without hinting at some topics, which we wish to see presented in their true light to the public, as a means of rectifying false impressions, and exciting well directed efforts for the promotion of true learning in our midst. Besides some of those which have been slightly touched in the present article, we attach great importance to the question, how the profession of teachers may be raised to a higher point upon the scale of actual merit and of public estimation? Nothing to us appears more evident than that there is an urgent call for some peculiar and effectual expedients, corresponding to the peculiar circumstances of American society. There are safeguards and provisions in the old world, which are here unknown; and we do honestly consider that the man who shall devise a method of supplying this defect and of raising the business of instruction to its proper elevation in the public eye, will merit far more gratitude than many deep-mouthed demagogues, whose apotheosis is the order of the day. Next to the character of teachers, we desire to see the influence of the press on elementary instruction brought before the public mind. While public-spirited and enterprising publishers are showing themselves willing to do much for education by the supply of books, we are anxious to see learned men and authors duly sensible of their obligations to co-operate in this important work. America possessing, as she does, so many highly gifted sons, will have no excuse for coming short, in this respect, of other nations. Though we do not mean to give any pledge to that effect, it is our present purpose to attempt such an exhibition of these subjects as we think agreeable to truth, and likely to produce a good effect.

ART. III.—*The Racovian Catechism.*

It is known to all students of ecclesiastical history, that Poland, and the neighbouring states of Transylvania, Bohemia, and Hungary, were the theatre of the Unitarian churches, during a considerable part of the sixteenth century. The reason why the propagators of heresy chose this region for the dissemination of their opinions, is easily explained. In all other countries of Europe, they were restrained by the laws, but here liberty of conscience was enjoyed. It may also be mentioned, that with the doctrines of the Reformation was introduced a spirit of free, unshackled inquiry into all opinions; and as was natural, from the imbecility of man, this liberty degenerated into licentiousness, and frequently terminated in downright infidelity. At first, the heterodox of Poland professed to be either Arians or Sabellians; they did not, indeed, adopt these denominations, but they held the opinions which are commonly so denominated. There were, however, numerous shades of difference among these Unitarians, and they separated into a great number of petty sects, which were usually denominated from the town or province in which the leading members respectively resided. One writer asserts, that at a particular time, about the middle of the sixteenth century, the number of Unitarian sects was above thirty, but he does not inform us in what points they differed from each other.\* According to the custom of the times, many public disputations were held, and many synods were convened, by which means it was attempted, but unsuccessfully, to settle the points in controversy, between the Trinitarians and Anti-Trinitarians.

In the midst of this confusion of sects and prevalence of heresy, Faustus Socinus visited the country. His uncle, Lælius Socinus, had been there many years before; but though he left his opinions as an inheritance to his nephew, he was himself either too timid or too prudent to avow and defend the Unitarian opinions which he held. But Faustus, with equal talents and address, possessed that courage which is requisite to appear openly as the advocate of unpopular tenets. When he first came to Poland, all parties seemed to be afraid of him; for they were aware that he had pushed his Unitarianism to consequences which they were not prepared to admit. None of the sects were disposed, therefore, to receive Socinus into their communion. No doubt he was displeased at being expelled from the communion of Unitarians; but he disguised his feelings, and artfully turned all to his own

\* Maimbourg.

advantage. He now professed an unwillingness to be connected with any particular sect, but declared himself to be the friend of all; and by intercourse with the leading ministers and teachers, he in a short time brought them all into one harmonious body, and induced them to embrace his peculiar opinions, which have ever since been called **SOCINIANISM**. One dispute, however, arose, which Socinus, with all his address, could never bring to a favourable conclusion. Francis Davidis, a man of learning and abilities, who had passed through many changes of theological opinion, was a leading minister among the Unitarians in Transylvania, and now began to teach and preach, that Jesus Christ being a mere man, had no more claim to divine worship than any other saint; a most legitimate conclusion from the acknowledged premises. But the broaching of this doctrine excited much uneasiness and alarm. Blandrat, who was now physician to the young prince Sigismund II., over whom he had a decisive influence, sent to Poland for Socinus, as being the only man who, by his skill and address in managing men, would be likely to prevail with Davidis to renounce his dangerous opinion. Accordingly, Socinus came, and for several months was lodged in the same house with the heretic, as he was considered by the Unitarians. But all his arguments and persuasions were ineffectual to convince Davidis of his being in an error. How could they, when the doctrine which he held is so manifestly correct upon Unitarian principles, that it is probable there is not now a Unitarian in the world who does not adopt the opinion of Davidis as correct, and dissent from that of Socinus as most unreasonable? But light does not break upon the world all at once. Even Unitarians may for a while remain in gross error and idolatry; and what to their successors is still more mortifying, they may proceed so far as to persecute those who differ from them. The young prince of Transylvania was induced to cast Davidis into prison simply on account of his pertinacious adherence to his opinion. Here the persecuted man died. We ought not, however, to be too severe in our censures of such conduct; for the doctrine of toleration was not yet well understood, even by those who pleaded for it in their own case, when they needed its shelter. We think that this case may fairly be placed as a parallel to that of Calvin. It is not clear, however, that Socinus advised this measure, although it is very certain that Blandrat directed the whole affair, as in all religious matters the prince was governed by him. So far as Socinus' own declaration will go to exculpate him from all concern in this transaction, we must acquit him of being accessory to the death of this learned man; for we recollect to have seen in some history of the churches in Poland,



that when at a large synod Socinus was accused of participating in the persecution of Davidis, he publicly denied that he had advised his imprisonment, or had any concern in the matter. But although the leading advocate of the obnoxious opinion was thus put out of the way, the doctrine of Davidis prevailed more and more. Socinus not only never changed his opinion respecting the worship of Christ, but he would hold no communion with any one who denied that Christ should be worshipped, and publicly taught and published, the opinion that those who received the doctrine of Davidis, had no just claim to the name of Christians.

The Unitarians of Poland cultivated biblical learning with assiduity and no small success, as appears from the volumes, entitled "*Poloni Fratres, &c.*" Most of the writings of Faustus Socinus were at first anonymous; and he strongly expressed his opinion in favour of that mode of publication, because men are so prone to be influenced in forming their opinions, by prejudices arising from the name of the author. His principal work was on the person and offices of Christ, entitled "*DE CHRISTO.*" It was in answer to a treatise in support of the divinity of Christ, written in the Polish language, by a Jesuit, whose name was Wiek. This work of the Pole was, indeed, nothing else than the treatise of Bellarmine on the deity of the Saviour, translated into the Polish tongue. Socinus' book received many answers, of which it is not our purpose at present to speak. The Racovian Catechism, of which we propose to treat somewhat particularly in this article, received its name from the town of Racow, where it was first published. It was not written by Socinus, nor published during his life, but was compiled by SMALCIUS, from his writings, and at first appeared in the Polish language, A. D. 1606. It was not long, however, before this Catechism was published in Latin by MOSCONOVIVS; and also in the German language, by Smalcus himself, who sent a copy of it to the professors of Wittenberg. Among the fathers in this cradle of the reformation, it was a matter of serious deliberation, whether an answer should be given to it or not. At length, however, it was determined, that it would not be expedient to neglect it, lest the Socinians should consider silence as a sign that they had achieved a victory, and should be led vainly to triumph in the strength of their career. In conformity with the resolution now adopted, a pious and solid theologian, Frederick Baldwin, was requested to undertake a refutation of this Catechism. An able answer was also published by that consummate theologian, Wolfgang Crellius. The attentive reader will be in no danger of confounding this orthodox theologian with another of the same name greatly distinguished among the Socinians. This work of Crellius

was unfortunately left unfinished, in consequence of the distinguished author having been called to be court preacher to the duke of Brandenburg. But there was no lack of Polemics to contend for the faith, against this summary of all heresy. Alsted, Alting, Maresius, Tarnovius, Hornbeck, John Gerhard, and others, undertook its refutation; but no refutation was so full and satisfactory, as that of N. Arnold, professor in the University of Franeker; in which he sets down the questions and answers of the Catechism, without abridgment, and gives a solid answer to each, as he goes along. Arnold took a deep interest in this controversy, not only because he considered the questions in dispute as involving the essence of Christianity, but also because he himself was a native of Poland, and was intimately acquainted with the condition of the reformed church in that country.

It is our object to give a faithful translation of a part of this work, principally for the purpose of showing by what sort of argument and exegesis the old Socinians defended their cause; and that our readers may have the opportunity of observing the similarity between the neology with which we are threatened, and the heretical opinions of those who lived two centuries ago.

The part of this work which we have selected for translation is the first part of the tenth chapter, *De Libero Arbitrio*.

Quest. 1. "Is IT IN OUR POWER FULLY TO OBEY THE COMMANDMENTS OF GOD?"

Ans. "Certainly: for it is evident, that the first man was so formed by God, that he was endued with free will; and no reason existed why he should be deprived of this power, after the fall: nor was it consistent with the justice of God that man should be deprived of free will. Accordingly, in the punishment inflicted on his sin, there is no mention made of any such loss."

### *Refutation by Arnold.*

To obey the commandments of God, to put off the old man, to desist from sinning, not to walk after, but to mortify the flesh, to contract no evil habits, but only such as are virtuous and good, this writer asserts, is altogether in our power. But we affirm, that these things are not at all in our power; according to the declaration of our Saviour, "Without me ye can do nothing," (John, xv. 5,) and that of the apostle, "I can do all things through Christ which strengtheneth me." (Phil. iv. 13.) And the same apostle says, "For it is God which worketh in you both to will and to do of his good pleasure." (Phil. ii. 13.) Why should these things be ascribed to God and to Christ, if they are completely in the power of man?

It is true, indeed, that man when created by God was endued with free will; but a distinction must be made between man in a state of integrity, and man as fallen. In the former, he possessed free will, and also the power of obeying all the commandments of God, and of avoiding all that was forbidden. Not that man by the fall was entirely deprived of liberty, but he became depraved, so that in things pertaining to salvation he labours under an entire blindness of intellect. "For the natural man receiveth not the things of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (1 Cor. ii. 14.) And the will of man has become so rebellious, that it is not subject to the law of God, neither indeed can be. (Rom. viii. 7.)

When this author says that there was no reason why God should deprive man of free will, he errs, not knowing the Scriptures, which clearly teach, that God, as a just Judge, denounced to man on account of his fall, the punishment of interminable death. And this was not merely eternal death, as the Socinians pretend, but the threatening comprehended corporeal and spiritual death also; so that man is not only liable to eternal death, but to death temporal and spiritual; and is declared to be dead in trespasses and sins. Now since every kind of death is a part of the penalty incurred by sin, which a just God inflicts, who does not see, that man in just judgment is deprived of the right exercise of free will?

Hence also we may understand, what is to be thought of that declaration, that it is inconsistent with justice for a man to be deprived of free will. It certainly belongs to justice to inflict deserved punishment on the disobedient; but this deprivation is a part of the punishment. Neither have you a right to say, that other men are not chargeable with the sin of Adam; that as they never committed that sin they cannot be punished for it; for undoubtedly Adam should be considered as the head of the whole human race, and so his sin was not *personal* but *universal*. As the father and head of the whole family of man did he perpetuate this crime, and so he involved all his posterity in guilt; and thus spiritual death has come upon them, as the merited punishment of this sin, and this includes the depravation of the free will of man.

In regard to the last words of the answer to the question stated above, that there is no mention of any such punishment inflicted on Adam, it is false; for we know that the punishment of the sin of Adam was death; but death is fourfold; temporal, spiritual, eternal, and the afflictions of this life. These several species of death, it is true, are not distinctly mentioned, yet they should all be considered as comprehended in the general denunciation; and

this is rendered manifest where spiritual death is mentioned as the state of man, by reason of which he is declared to be dead in sin. But if man be dead in sin, how can his will remain upright and uninjured?

In the primeval state, the judgment of man in regard to things natural, civil, and spiritual, was correct; and the inclination of his heart was pure in the choice of the highest good; not only possessing freedom from necessity and coercion, but also an immunity from every degree of depraved disposition, and from all moral and physical evil. And this is that goodness and rectitude in which God is said to have created man. But although man in a state of integrity was in fact inclined to that which was good, nevertheless by the sovereign dispensation of the Creator, and from the very nature of a dependent creature, his will was mutable; so that it could be turned to either of two opposites, and was liable to be deceived by the false appearance of objects presented, so as to be led to embrace that which was apparent, instead of the true good; of which mutability the event furnished a certain demonstration.

But in man's fallen state, his will is despoiled of its rectitude; and although his judgment in other things may be to a certain degree correct, yet in spiritual things it is entirely blind; and his inclination is so averse to all spiritual good, and so determined to evil only, that he must be considered as entirely depraved. And, accordingly, the Scriptures represent him as being blind in his understanding, perverse in his will, and rebellious in his affections; nay, as being "dead in sin;" labouring under a complete impotence as to all spiritual good. Gen. vi. 3. Matt. vii. 13. Rom. viii. 7. 1 Cor. viii. 4. Ephes. ii. 1.

Now, although man in this state is free from the necessity of nature, and also from that of coercion, yet he is not free from the servitude of sin and death. Before his conversion, he is not only impotent, as it relates to spiritual good, but is turned away from it with aversion. The fact, therefore, is, that man can contribute nothing towards his own conversion, but simply the natural faculty of the will, without which he would neither be a man, nor would he be capable of conversion.

Quest. 2. "BUT IS NOT THE WILL OF MAN VITIATED BY ORIGINAL SIN?"

Ans. "There is no such thing as original sin; the Scripture teaches no such doctrine; and the will of man could not be vitiated by a cause which had no existence. The sin of Adam being a single act could not corrupt his own nature, much less had it power to deprave the nature of all his posterity. That this sin should be charged on them, is, as has been said, a doctrine

unknown to the Scriptures; and it is utterly incredible, that God, who is the fountain of equity, should be willing to impute it to them."

### Refutation.

That the will of man is depraved by original sin, we have already declared to be our belief. Our opponent denies this, because, in his opinion, original sin has no existence, and could of course be the cause of no such depravity. The affirmative, however, is capable of being demonstrated by an appeal to facts and to the testimony of Scripture. From both these sources we shall therefore now endeavour to show, that original sin exists in every man who has derived his nature from Adam, by natural generation.

It is true the Scriptures do not express the inherent and habitual stain of our nature by using the technical phrase *original sin*; but they clearly designate the same thing, by words which have the same import. By a metonymy, it is called *flesh*. (John iii. 6.) It is called by way of eminence, *sin*, which reigneth in our mortal bodies. (Rom. vi. 12.) And *sin* that dwelleth in us—evil, present with us. (Rom. vii. 17.) So also it is denominated, *the old man*, as indicating its origin from our first father, and to designate its vileness and corruption; as it is contrasted with the *new man*, which signifies something precious and excellent. It is called, "a law in our *members*," that is, a principle which binds with force like a law. It is also denominated, "*the body of sin*," by which strength and cohesion are represented as belonging to this evil principle. It is also termed "*the old leaven*," and by James, *lust*, (αἰδουσία,) by a metonymy of the subject for the adjunct. But original sin is not any one faculty, habit, or art, but a general disorder or ἀταξία.

With the fathers, original sin has various names, such as *mali tradux*, a hereditary evil, *malum domesticum*, a domestic evil—*infusum et coagulatum delictorum contagium*, the concentrated contagion of all crimes. Augustine called it *naturæ vitium*, the vice of nature; also, *peccati contagium ex origine*, the original contagion of sin; and finally, *peccatum originale*, original sin; which last name, as most conveniently expressing the thing, was retained in the schools, and has been in common use till this day. The word *original* has no relation to God as the author of our being, and the first cause of all things, but altogether to the second cause, namely, our sinning first parent.

But to deny the existence of original sin altogether is the madness of the Socinians; and to assert that it cannot be proved from Scripture, is the dotage of reason. What then is that which is

said, (Gen. iii. 5.) where Adam is said to have begotten a son in his own image? In which passage we should carefully attend to the antithesis between Adam and Seth; that is, between the image of God in which Adam was created, and the image of Adam in which Seth was begotten. For as *the image of God* designated the moral excellence in which Adam was created, the wisdom of his understanding and the sanctity of his will; so the image of Adam, now fallen, signified the blindness of his mind and the depravation of his will. Adam, by his apostacy, transformed himself from the image of God to the opposite character. He could not, therefore, beget a son in the image of God in which he was created, but *in his own image*; that is, in a state of corruption.

It will not do to say, that Adam begat Seth a man like himself, as to his species, for that idea was fully expressed, when it was said, "he begat a son;" nor will it answer to say, that he begat a son in figure, form, and external lineament, like himself; for it is supposed, not proved, that such a likeness existed between the father and the son; and if it had been the fact, this was not a matter of so much consequence as that to designate it, the Holy Spirit should use the twofold expression of *similitude and likeness*, as had been done before, when it was said that Adam was made in the image of God. Certainly, in that case, the sacred writer had no respect to any external image or likeness; neither, therefore, should we suppose he had here, where he uses the same terms.

Another evasion is, that we should here understand the moral image of Adam as regenerated by the Holy Spirit; so that Seth was the heir of that renovated image; but that renovated image did not pertain to man's nature, but was altogether the effect of supernatural grace, which is never communicated by physical generation, but by a mystical regeneration.

Again, does not Job prove the doctrine of original sin, when by the Holy Spirit he says, "Who can bring a clean thing out of an unclean? Not one." (Job xiv. 5.) To which Socinus has nothing to except but this, that believers are not unclean, but washed and sanctified. It is true, believers are holy, but not as they are natural men, for "whatsoever is born of the flesh is flesh." The same doctrine appears evident from the necessity of regeneration, concerning which Christ says, "Except a man be born again, he cannot see the kingdom of God." From this it is clear, that our first birth is corrupt; for what need would there be for regeneration, if our first generation were holy? And how does it happen, if depravity is not born with us, that there should not be found a man, who by the tendency of his own nature does

not rush into the commission of sin? And if the whole mass of human nature had not become corrupt, it would never have been said of Christ that he was in all things made like to us, *sin* only excepted; for if this be not the fact, then all infants dying in infancy are as free from sin as Christ himself was.

But finally, infants die, and death is the punishment of sin; yet it cannot be the punishment of actual sin, for infants dying in infancy are incapable of committing it; they are destitute of the use of reason, and of the exercise of free will; and those who are our opponents in this question, consider it a cardinal point, that there is no sin which does not consist in the exercise of the will. Since, then, the punishment of death is not inflicted on infants for actual sin, it must be for original sin.

There is no truth nor force in what is next asserted, "that the fall of Adam did not corrupt his own nature, and therefore, could not corrupt that of his posterity." For they admit that eternal death was the punishment incurred by the sin of Adam; and why should it seem strange, that that act which subjected the transgressor to so great a penalty, should at the same time work a corruption of his nature? Surely that which could effect the greater might also produce the less. But the reason why the sin of Adam corrupted the nature of his posterity was, because it was not the sin of an individual, as your sin or my sin, but it was the sin of a whole race. It was a *universal* sin. For Adam was the stalk, the root, the head of the whole family of man.

That this corruption of nature came upon man as the punishment of sin, is evident from this, that every thing which properly comes under the name of death is the punishment of sin; for this was the penalty of the law, and it comprehended every kind of death; and this depravation of nature is expressly called by this name, by the Apostle Paul, (Ephes. ii. 1.) wherefore original sin is the punishment of the first sin.

The conclusion of this answer, "that because God is the fountain of all equity, it is altogether incredible that he should punish the posterity of Adam on account of his sin," is a mere assertion totally incapable of proof; for why should God cease to be the fountain of equity, when he punishes the posterity of Adam on account of his sin, when he has constituted him the head and representative of the whole race? The legitimate course of reasoning is, that because God does punish the posterity of the first man on account of his sin, therefore, it must be just, and should be so considered, whether we can understand it or not. Whatever he does is just, because he does it; for his will is the rule of justice.

QUEST. 3. BUT ARE THERE NOT SCRIPTURE TESTIMONIES WHICH TEACH THE CERTAIN EXISTENCE OF ORIGINAL SIN, SUCH

AS THAT IN GEN. iv. 5. "And God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually;" and that in Gen. viii. 21. "For the imagination of man's heart is evil from his youth?"

Ans. "These testimonies treat of voluntary sin; therefore, from them original sin never can be proved. For as to the text first cited, Moses teaches that it was sin of that kind, which caused God to repent that he had made man, and which provoked him to bring a deluge upon the world; but who would venture to assert that this was done on account of original sin inherent in the nature of man? And in the other passage, it is declared that the sin of man should not again be the cause of the destruction of the world by a deluge, which certainly cannot relate to original sin, or inherent depravity."

#### *Refutation.*

That the doctrine of original sin is inculcated in these kindred passages, is evident from several considerations. The corruption of man is represented as being universal, habitual, and unceasing. What could more clearly indicate that the principle of human actions was vitiated? What sort of proof could be more convincing, that this depravity was born with us? Our opponent, however, replies, that the sacred historian is here speaking of actual sins, on account of which God overwhelmed the world with a deluge. I grant that actual sins are referred to in these passages, but I deny that they alone are intended to the exclusion of original sin: for the Holy Spirit makes a plain distinction between the wickedness which was external and actual, and the imaginations of the heart which are internal and habitual; otherwise there would be here a mere tautology, and the very same thing, without necessity, would be repeated. Another decisive evidence that inherent natural depravity is included in the account is, that infants who were incapable of actual sin, were nevertheless swallowed up in the deluge as well as adults. Now this judgment was sent upon them justly or unjustly; if the first, then they are chargeable with sin, and grievous sin too, to deserve such a punishment; but this of necessity must be original sin, for as we have seen, they are not capable of actual sin. But if this punishment should be pronounced unjust, then we do no less than accuse the Governor of the world of acting the part of an unjust judge, in bringing such a calamity unjustly upon his innocent creatures; which would be blasphemy.

In these passages, it was the design of the Holy Spirit not only to indicate actual sin, but to trace it up to its internal cause; namely, original sin. For the declaration is universal, in relation



to all the thoughts and imaginations of the heart; and to give it the greater force, it is exclusive of every thing of an opposite kind. "Every imagination of the thoughts of his heart was only evil, and that continually." Surely, if this be a just description of the moral condition of man, his whole soul must be depraved. Total depravity could not be more emphatically represented. The evil is universal—*every imagination of the thoughts of the heart*. It is exclusively of all good—and *only evil*. And it is the same at all times—and *that continually*. The true source of evil thoughts of every kind is designated by Christ, where he says, "Out of the heart proceed evil thoughts." When, therefore, we refer the second cause to the first, the stream to its fountain, the effect to its cause, the Socinian has no right to complain. To the eye of God both the cause and the effect are equally manifest; the evil tree as well as the bad fruit. This last was, indeed, the immediate cause of the deluge, but the former was the cause of this. As infants perished in the deluge, and God is here giving the reason why the deluge was sent, it must be comprehensive enough to include them, and therefore must include original as well as actual sin; unless any one will choose to maintain that infants were punished without any fault; which, as was before shown, would be an impious impeachment of the character of God. But if it be alleged that they could not be guilty of actual sin, then it follows, that they were punished on account of original sin. So much for the first testimony. As to the second, our opponent says, "that it is merely declared that the sin of man shall not again be the cause of a deluge for the destruction of the world; but this can have no relation to original sin." But why not? We have seen, that both on account of original and actual sin, God brought the deluge on the world; so now in this parallel passage, he makes known his will, that in time to come, the sin of man both original and actual, should not induce him again to destroy the world by a deluge. As the form of expression is nearly the same as in the former text, the argument will be the same; and as there it was shown that original might fairly be inferred from the universality and constancy of the prevalence of actual sin; so the same conclusion may be deduced from the words now under consideration,

Quest. 4. "BUT WHAT DO YOU THINK OF THAT DECLARATION OF DAVID, (PSALM li. 5.) 'BEHOLD I WAS SHAPEN IN INIQUITY, AND IN SIN DID MY MOTHER CONCEIVE ME.' " ?

Answ. "It should be remembered, that David is not here speaking about every man, but concerning himself alone, and that not simply, but in relation to his fall; and he uses that method of speaking, of which he himself furnishes an example in Psalm

lviii. 4. 'The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.' Wherefore, neither can original sin be evinced by this testimony."

*Refutation.*

When David says, "Behold I was shapen in iniquity, and in sin did my mother conceive me," from the consideration of the actual sin committed by him, he ascends to the origin of all his sins, and laments the proneness of his nature to sin; and this inherent depravity he represents as coeval with his existence; a corrupt mass in which he was conceived and born, and which he had derived from his parents; all which, taken together, can signify nothing but original sin.

Against this interpretation, Socinians make many objections, as may be seen in the work of Volkelius, *De Veru Religione*; all which, however, have been fully discussed and refuted by our Spanheim, in his "Collection of Theological Disputations." It is alleged that David is not speaking here concerning the conception of his own nature, but of the conception of sin. But the unreasonableness of this gloss is too manifest to need any refutation. This would be referring what is said about the subject to the act; what is said about the sinner to his sin. Certainly David was not here speaking of the mother of his sin, but of his own mother.

Again it is alleged, "that David is not here speaking of original sin, but of the actual sin of his parents, and especially of his mother." Now this is frivolous. David was not here confessing the sins of his parents, but his own sins. Moreover, his parents were in all probability, dead long before this time, as David was the youngest of Jesse's sons, who was an old man when Samuel anointed David to be king; and this Psalm was composed when David was past middle life. And for what purpose should he drag his mother's sins into public notice, in this manner? Besides, there is not the smallest evidence that David's mother was remarkable for her transgressions. The sin of which David complains is that from which he prays to be cleansed, and from which he entreats that God would hide his face; but who does not see that these were his own sins, and not those of his parents?

A third interpretation given to this passage is, "That from it, not even actual sin can be proved, much less original sin; for it is possible that one might be conceived in iniquity, and yet not be a sinner, just as one might be conceived and born in blindness, who was not himself blind." But that a person should be shapen in iniquity, and yet not be a sinner, is a palpable contradiction. If it be meant, that we may derive our being from a sinner without being infected with sin, as the child of a blind man need not

be blind, the error consists in comparing things of an unequal kind. Individual properties are not indeed communicated by ordinary generation; but qualities which affect the whole species are transmitted, of which nature is original sin.

They allege again, "that if it had been the design of David, in this passage, to designate the innate corruption of our nature, he would have ascended from his own sin to that of the first man; but since he does not do this, but stops with the mention of his immediate parents, and especially of his mother, it is a clear indication, that he did not mean here to speak of original sin." To which it may be replied, that there was no need of David's ascending to the sin of Adam, for he was not now speaking of the first origin of sin, but of original sin itself; not of *the originating sin*, as we say in the schools, but of *sin originated*; although indeed the latter supposes the existence of the former. It fully answered the purpose of the penitent psalmist, to describe that inbred corruption, which he was deeply convinced dwelt within him, and also the immediate source from which it was derived to him, which was by natural descent from his parents; and this was substantially the same, as if he had traced this corruption up to his first parent.

But it is still objected, "that, if the words of David are taken literally, they can by no means be referred to any person but himself, for he speaks of no other: if they are to be understood figuratively, then, according to all just rules of interpretation, they cannot be the foundation of an argument." Take them as you will, if they have any meaning at all, they must be considered as evincive of the fact, that David himself was infected with original sin; and if it existed in him, what reason can be assigned why it should not be in others? And as to a figurative interpretation, the words do not appear susceptible of such an explanation without being subjected to great violence: for what can it be supposed that he intended to represent by saying that he was shapen in iniquity and conceived by his mother in sin?

The author of this Catechism, perhaps distrusting such evasions as these, confines himself to two particulars in his attempts to break the force of the argument derived from these words. The first is, that David was here discoursing of himself alone, and that he had special reference to his own disgraceful fall, and did not design to speak of the sin of other men. But this subterfuge takes for granted that David alone was infected with birth-sin, which, for the best reasons, is utterly denied. Moreover, this exposition concedes the main point in controversy; namely, that at least one man has been born in original sin; for it is admitted, that David was shapen in iniquity, and conceived by his mother

in sin. Now this is precisely what we assert; only we argue from the fact, that if this was the origin of David, it must also be of every other man; and the argument cannot be invalidated as long as the fact is admitted; for what imaginable reason can be assigned, why David, above all other men, should be conceived in sin? There is the less reason to think that David would speak thus of his origin, as being in a peculiar manner polluted, when it is considered, that he was born in lawful wedlock, and was descended from pious parents, as appears by the sacred history. But it would be easy to show, if this were the proper place, that what David so emphatically declares respecting his own sinful origin, the Holy Ghost, in other passages, teaches to be the condition of all men. See Psalm, xiv. 4. Job, xiv. 2. Ephes. ii. 3.

The second evasion, to which our Catechist resorts, is, that the words ought to be understood hyperbolically, just as we must understand those words of the same author in Ps. lviii. 4. "The wicked are estranged from the womb, as soon as they are born, they go astray speaking lies." So in this place, David, under the strong feelings of repentance, exaggerates his sin; and, therefore speaks of it as if it was coeval with his existence. These people blow hot and cold with the same breath. What is here said about exaggerating his sin, is in direct opposition to what we read in the Institutes of Ostorodus, who asserts that those words were spoken by David not with a view to exaggerate his criminality, but to extenuate his sin, as proceeding from a constitution born with him. But who that has ever read attentively the whole Psalm, can believe, that the royal penitent had the least thought of extenuating his sin? If then it should be considered a hyperbole, in which David exaggerates his sin, I would retort the argument, and say, if his object was to speak in the strongest terms of the greatness of his actual sin, he was led by the same motive to designate as its source, his original corruption; and how could he have more effectually represented his guilt, than by ascending from his actual transgressions to his original corruption?

The reference to the passage cited from the fifty-eighth Psalm, can be of no service to the cause. The cases are entirely different; the passages are by no means parallel. It is one thing for a pious man, descended from pious parents, to declare 'that he was shapen in iniquity, and conceived by his mother in sin,' and another to say, that the wicked go astray and speak lies from the womb. These last words evidently relate to voluntary, personal acts; but this can by no means be said of the former. I deny, however, that even in these last words, there is any thing hyper-

bolical; for the object was to describe the depravity of the wicked, both in relation to act and habit. But admitting that there is a hyperbole in the words from the 58th Psalm; yet that would not prove that the same must be the fact, in regard to the passage in the 51st Psalm. Therefore, I must, after impartially considering all the evasions to which Socinians have had recourse, consider the doctrine of original sin, as fully established by this single text, if there were no other in the Bible.

"Quest. 5. BUT DOES NOT PAUL SAY, ROM. V. 12. "THAT ALL MEN HAVE SINNED IN ADAM?"

"Answ. It is not declared in the text quoted, that all men sinned in Adam; for the words in Greek *ἐν ᾧ*, which are everywhere rendered in Latin by *in quo*, *in whom*, may with more propriety be rendered *because that*, or *since*, as in the parallel passages Rom. viii. 3. *ἐν ᾧ in that*. Phil. iii. 12. *ἐν ᾧ that for which*. Heb. ii. 13. *ἐν ᾧ in that*. 2 Cor. v. 4. *ἐν ᾧ because that*. It is evident, therefore, that the doctrine of original sin cannot be built on this passage."

### Refutation.

The passage of Scripture which the Catechism here brings into view is certainly the most decisive for the proof of the doctrine of original sin of any in the Bible. "As by one man sin entered into the world, and so death passed upon all men because that (in whom) all have sinned." In the Latin vulgate, the latter part of this phrase is rendered *in whom* all have sinned. The apostle in this place institutes a comparison and contrast between Adam and Christ, and shows that the righteousness of Christ avails to the justification of all who are united to him, just as the fall and disobedience of Adam was the cause of the sin and condemnation of all his posterity. He then proceeds to show that death had actually invaded the whole human race in consequence of their connexion with their first father. The fact is undeniable that all die, not even excepting infants; and it is vain to allege that all became voluntarily sinners by the imitation of Adam, for to the majority of men, the first sin was unknown, and as to infants, it is certain they could not become sinners by imitation; nevertheless they are obnoxious to death as much as adults, and in circumstances of as much bodily pain and distress; which can only be accounted for by supposing that they are partakers of the blame and punishment of the first offence. The apostle goes on to declare the reason why all are infected with the pollution of sin and are exposed to its punishment, which is, that in this first man, all have sinned. The phrase *ἐν ᾧ* ought in this place to be considered as of the same import with *ἐν ᾧ* in 1 Cor. xv. 22, where we

have *οι εν Αδαμ* in *Adam* all die, so *οι εν Χριστῳ* in *Christ*, shall all be made alive. And in Mark ii. 4. this identical phrase is used in this sense, "They let down the couch *εφ' ἣν* on which, the paralytic lay." But if we take this phrase, as our adversaries wish, to designate, not the *subject*, but *the cause*, it will come to the very same thing. For the reason is here assigned by the apostle why death has passed upon all men, and according to this interpretation, the reason is, "because all have sinned;" but this cannot be understood of actual sin; for in this sense all who die have not sinned, since infants are incapable of sinning actually. The meaning, therefore, must be that all have sinned in their first father and representative. If they had not sinned in him, they would not have been subjected to the punishment of his first transgression. And that condemnation comes on the race on account of this one sin, is so clearly taught in the following verses, that there is no room left for any reasonable doubt, that the apostle meant to teach that this sin was imputed; or that hence condemnation was incurred by all men. It is repeatedly declared that by the *one sin* of the *one man* many *had died*—*had come into condemnation*—*had been constituted sinners*, &c. : it seems, therefore, most natural and reasonable, to suppose that the apostle in the 12th verse, where he assigns a reason for the death of our whole race, means the same which he evidently does in the subsequent verses. This interpretation renders the whole context consistent with itself; whereas, if by *πᾶσις ἡμετέροις*, we understand the actual sinning of all, not only will infants, who also suffer death, be excluded; but the reason assigned for the death of all will be different from what it is in the following verse: 'Guilt has, by one man, come upon all men to condemnation, not in effect merely, but in righteous judgment.'

In this passage, then, we are clearly taught, first, the universal and total corruption of all men; secondly, that this corruption is derived from the first man, not by imitation of his first sin, concerning which many knew nothing, and of which others were incapable, but by a participation of the crime of the first man. Hence all men are bound to suffer death, although not guilty of actual sin; for according to the nature of the apostle's argument, the participation and propagation of sin and death, must be derived from one man, just as the participation and propagation of righteousness and life are derived from another, even Christ. In a word, the argument may be stated simply thus: 'As by Christ alone, life and righteousness are introduced, so by Adam, sin and death. And as all who are justified and receive the gift of life, are indebted for these benefits to Christ alone; so as many as sin and die, do all sin and die in Adam alone. Therefore, original

sin exists, as is evident from the fact that infants [die, who are altogether incapable of actual sin.

The objection which they make, "that it is not asserted, that all men die in Adam is of no force; for the contrast which is here set up between the first and second Adam requires, that the words of the apostle should be understood in this sense. The same thing is necessarily implied in those words, "As in Adam all sin, so in Christ shall all be made alive," for evidently, if all die in Adam, all must have sinned in him. It is repugnant to every idea of divine justice, that any should be subjected to the punishment due to another, without any participation in his sin.

Where the Catechist asserts that  $\epsilon\phi\omega$  should be rendered *because that* or *inasmuch*, in accordance with the use of the same particles in other passages, he gains no help to his cause, for I have shown, that admitting this interpretation, still an unanswerable argument for original sin may be derived from this passage. But I deny that the words ought to be thus translated: and our opponent has adduced no reasons for his interpretation; unless that, elsewhere, these words are thus rendered; which reason makes just as much for us as it does for him. We might, therefore, argue thus, the particles  $\epsilon\phi\omega$  elsewhere signify *in which*, or *in whom*, therefore they ought to be so understood here; but our opponent would not admit this conclusion, because "*a particulari ad particulare non valet consequentia*:" that is, we cannot draw the conclusion from the use of a particle, in one place, that its signification is the very same in another. Well, we can make the very same objection to his argument. It is not, therefore, a satisfactory reason that  $\epsilon\phi\omega$  should signify *inasmuch*, or *because that*, merely because passages may be found where the words are thus used. Besides, the places alleged, are not in point, for in Rom. viii. 3. the phrase is not the same: it is  $\epsilon\psi\omega$ . In 2 Cor. v. 4. we do indeed read  $\epsilon\phi\omega$ , yet the particles are here used *subjectively*, that is, in a sense corresponding with our interpretation for  $\epsilon\omega\alpha\eta\eta\epsilon\iota$  is evidently the antecedent to which the relative refers. And in Heb. ii. 18. the phrase is  $\epsilon\psi\omega$ , and, therefore, although it be taken *casually*, it does not affect the interpretation of the words now under consideration. But while we judge, that the Latin version is correct, in rendering this passage (in quo) *in whom all have sinned*; yet we are not of opinion, that the force of the argument for original sin, is at all invalidated by the other interpretation; for as we have shown above, it comes eventually to the same thing, whether you take these words as expressive of the *subject*, or the *cause*.

As to the exception of Ostorodus, that in this passage the word "sinners" does not denote those who were really such, but per-

sons who are spoken of as if they had been sinners, is too unreasonable to require a moment's consideration; but it is enough forever to silence this objection, that these persons are *really* subject to the penalty of death; if therefore, they are liable to death, which is the wages of sin, they must be sinners; otherwise there would be no correspondence between the crime and punishment. If the crime was merely supposititious, and the punishment real, how could God be a just judge when he treated those as real sinners who were only putatively such?

Quest. 6. "AS YOU HAVE TAUGHT THAT MAN'S FREE-WILL IS NOT VITIATED BY ORIGINAL SIN, EXPLAIN ALSO, HOW FAR THE POWER OF FREE-WILL EXTENDS?"

Answ. "Generally, the strength of human nature in regard to those things which God requires, is very small; yet for those duties which we are bound to perform, the will by which they may be performed exists in all men; so that human ability is not so small, but that if any one sincerely desires to exert his power in obeying the commandments of God, he, by divine assistance, will not make his efforts in vain. This divine aid, God never withholds from any man to whom he has communicated the revelation of his will; otherwise He could never justly chastise or punish the rebellious; but we know he does both."

### *Refutation.*

Although in man there is remaining some light of reason and conscience, and some liberty of will, in relation to actions of a merely moral, civil, or political nature; yet in regard to things spiritual, and those which concern our salvation, the strength of human nature is not only, as the Catechist acknowledges, "very small," but is absolutely nothing at all; for man in his state of destitution and ruin, is "dead in trespasses and sins." Now, we know that in death there is not merely *little* strength, but not any strength. This is the fact in regard to all those who have fallen under the power of corporeal death, as it relates to natural actions; and the same is true of spiritual death, as it relates to spiritual actions. And as the man who is naturally dead, is altogether impotent to put forth the actions of a living man; so, he who is spiritually dead, is equally unable to put forth those acts which appertain to the spiritual life. For although there remains in man the natural faculty of willing, yet in this faculty there is no ability of willing that which is good, and of refusing that which is evil, of a spiritual kind. But what is this which our opponent teaches? "That human strength is not so very small, but that if a man will exert what he has, by the divine aid which will be granted, he will not fail of obeying the will of God."



This is purely Pelagian. It is as if you should say, "a man who is naturally dead, if he will exert the strength which he has, may by divine aid, put forth the acts of a living creature. But we know that a man naturally dead can do nothing toward his own resuscitation; and the same is equally true respecting spiritual death. No man can produce strength in himself, if the cause and principle of that kind of action be wanting. If he can, it must be either in dependence on God, or independently of him. If the former, it is not man but God who produces the effect; if the latter, the creature is independent of his Maker, for at least one good thing which he possesses. He produces ability in himself by his own effort, and does not receive it from above; but this pretension approaches near to atheism, and is blasphemous. This is for a man to attribute to himself, what the Scriptures expressly ascribe to God, namely, the power "to will and to do;" and the apostle asserts, "That we are not sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." (2 Cor. iii. 5.) And if the words of Christ himself are true—and we know they are truth itself—"Without me you can do nothing." The assertion of our adversary is altogether false, when he asserts, that a man without the help of God, or previous to that aid, can produce strength in himself to perform the will of God. Indeed, his aid he will deny to none of those to whom he has revealed his will. But this is true only of those who, understanding his will, implore aid from God. Thus in Psalm l. 15. "Call upon me, and I will deliver thee;" and in Luke xi. 9. "Ask and it shall be given you." But the passage which best suits our purpose is that in the 13th verse: "How much more will your heavenly Father give the Holy Spirit to them that ask him?" But even to ask aright, and to implore divine aid sincerely, are not in the power of man until by the operations of grace those groanings which cannot be uttered are excited in him. For until the spirit of prayer is given to a man by God, he cannot truly call Jesus, Lord; nor can he with the spirit of adoption cry Abba, Father. It is true then, that God does not withhold his aid from those to whom he not only externally makes known his will, but whom he internally persuades; for, indeed, that the aids of grace are denied to many who externally have the will of God preached to them, can be doubted by none except such as are ignorant, that "God heareth not sinners," and that their prayers are an abomination unto Him; but he will hear the petitions of the righteous, and his ear is ever open to their cry.

In answer to what this writer says in the last place, "That God cannot justly punish the rebellious unless man is endued with the power of free will to obey, is of no force, because God most

righteously punishes that impotency, which the first man incurred for his posterity. For the devils themselves are evidently unable to do any thing truly good; and yet who would deny that they are justly punished for their wickedness? They who urge this argument allege, that if you take away free-will, you take away all punishments and all rewards. But this is not true, as we know from the case of the blessed angels, whose will is not in a state of indifference between two opposites, which is the Socinian notion of liberty, but the will of the angels is unchangeably determined to that which is good, and to that alone; so that they cannot will that which is evil; and yet who would deny, that these holy beings are deserving of praise, for the perfection of their obedience? And this inclination of theirs only to that which is good, God is pleased to crown with a gracious reward of everlasting felicity.

**Quest. 7. "BUT WHAT IS THAT DIVINE AID OF WHICH YOU HAVE MADE MENTION?"**

**Ans. "Divine aid is twofold, internal and external."**

**Quest. 8. "WHAT IS THAT DIVINE AID WHICH IS EXTERNAL?"**

**Ans. "The principal is the word of God, especially its promises and threatenings; but of these, the promises have much greater force than the threatenings. Here also, it may be remarked, that under the new covenant the promises are far more excellent than under the old. Moreover, it is much easier to do the will of God under the new, than it was under the old covenant."**

### *Refutation.*

I observe, in the first place, that our author makes external aid to consist in the promises and threatenings of God's word. Now these may indeed furnish strong motives to induce a man to accept the good proposed, and to reject the evil; but there seems to be no propriety in calling this by the name of "aid," unless we give to the term an acceptation much broader than usual. But that which is most objectionable in this statement is, that divine aid is confined to the external promises and threatenings; whereas God not only promises good and threatens evil in his word, but graciously operates within us, and by divine energy renders these motives effectual; which, without such an internal operation would produce no effect whatever; for the good contained in the promise is neither apprehended nor desired, much less enjoyed, until the mind is illuminated and excited by divine power. And what else is that which we read in so many perspicuous texts of sacred Scripture, where God is said to enlighten those who are spiritually blind, as in Ephes. i. 17, 18—to regenerate

and renew those who are carnal, as in John .iii. 5, 6. 1 Cor. iv. 15. Pet. iii. 7. To quicken the dead in sin, as in Ephes. ii. 1. 5. To soften the hard heart, as in Ezek. xi. 19—xxxvi. 16. To convert us to himself, as in Jer. xxxi. 13. 19. To draw us effectually, as in John vi. 44. To create within us a clean heart, and renew a right spirit within us, as in Psal. li. 12. To open our understanding to understand the Scriptures, as in Luke xxiv. 31. 45. To confer upon us saving faith, as in Phil. ii. 9. To excite good thoughts and volitions, as in 2 Cor. iii. 5: Phil. ii. 13. To cause us to walk in his statutes, as in Ezek. xxxvi. 27, and to fear his name, as Jer. xxxii. 39, and to love the Lord, as Deut. xxx. 6. From all these texts, and numerous others which might be added, it is manifest that "divine aid" consists in God's efficient and gracious operation within us; and not in the bare proposition of promises and threatenings. For without a divine agency to illuminate our minds and cause us to understand the promises, so as spiritually to apprehend the good which they contain, the mere exhibition of them will never produce any saving effect. Unless God incline our will to embrace the good revealed in the word, with all our strength, we shall continue to be unaffected by it. "For the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." The writer, while he describes both promises and threatenings, under the name of "divine aid," intimates that the former are much more powerful in their operation on the mind, than the latter; concerning which however, we are constrained to doubt, since there are many more who hate and avoid sin, through fear of punishment, than from the love of virtue. Again, that the promises of the New Testament are much more excellent than those of the Old; and that the duties of the new covenant are much more easily performed than those of the old, is asserted but not proved, by our author. We say, that in substance, the promises of the Old and New Testament are the same, namely, Christ and his benefits, together with eternal life; so that, in substance, there is nothing promised in the new covenant which was not also promised in that of the former dispensation. It is true, however, that the blessings promised are much more clearly exhibited under the Gospel, than they were under the Law. In regard to clearness and sweetness, it may be said, that the promises of the New Testament are more excellent; but not as it relates to the substance of the things promised.

We are aware, however, that Socinians believe that the Old and New Testaments differ, not merely in circumstances, but in essence.

**Quest. 9. "WHAT IS THAT 'DIVINE AID' WHICH YOU CALL INTERNAL?"**

**Ans.** "It is this; that God seals on the hearts of those who obey him; whatever he has promised."

*Refutation.*

Wonderful theology! This sealing, which the catechist calls "divine aid" of the internal kind, is produced by a consideration of the divine promises and threatenings; that is to say, the seal of a thing which is sealed, is "aid." But sealing is an act, the object of which is merely to produce a more perfect confirmation. When, therefore, God is said to aid a man by sealing the promises, it is nothing else than for God to certify to a man, running of his own accord in the right way, a prosperous issue to all his efforts. According to this view of the helps of grace, there is not in works of piety any such thing as the preventing, co-operating, or accompanying agency of God; but only a certain sealing of the work consummated by man, to assure him that his labour shall not be in vain. Simply to state the Socinian theology, in relation to this point, is a sufficient refutation. For if there be any truth in the Scripture doctrine of grace, it is God who first excites us to works of piety, then co-operates with us in our spiritual exercises, and enables us to persevere in the performance of the good thus commenced.

**Ques. 10. "IF THE WILL OF MAN REMAIN FREE, [AND UNHURT BY THE FALL,] WHY IS IT THAT SO MANY HAVE SET THEMSELVES IN OPPOSITION TO THIS DOCTRINE!"**

**Ans.** "They are induced to do so, from entertaining the opinion that there are certain testimonies of Scripture which they are confident teach that man is no longer possessed of free will."

**Quest. 11. "BUT WHAT ARE THOSE SCRIPTURE TESTIMONIES ON WHICH THEY DEPEND?"**

**Ans.** "They are of two kinds. The first are such, as that from them, they suppose this doctrine can be fairly inferred: the others are thought to contain express declarations, that free will does not now exist in man."

*Refutation.*

It is not with the orthodox a mere matter of conjecture or opinion, that the will of man, since the fall, is enslaved to sin; but it is a truth which is capable of being confirmed by the clearest demonstration; and we not only *suppose* that we have texts of Scripture from which it can be deduced that the will of man is entirely indisposed to all spiritual good, but we do actually accomplish what we profess, as will appear, when we come to the

consideration of the particular passages, on which this doctrine rests.

Here we must, for the present, close our extracts from ARNOLD'S REFUTATION of the Racovian Catechism. The writer proceeds in the following questions, in this tenth chapter, *De Libero Arbitrio*, to treat largely of predestination. We should be pleased, if our space would permit us, to follow this learned and solid theologian through the whole discussion; but what we have extracted may serve as a specimen of the manner in which theological discussion was conducted nearly two centuries ago. One thing must have struck the reader as remarkable, namely, that the modern arguments, by which error attempts to defend her cause, are precisely the same as those employed for centuries past. We know, indeed, that those who now adopt and advocate these opinions, greatly dislike this comparison of modern theories with ancient heresies, and denounce it as invidious. But why should it be so considered? Or why should they be unwilling to acknowledge the conformity of their opinions with those of ancient times, when the agreement is so manifest, not only in the doctrines themselves, but in the arguments and interpretations of Scripture, by which they attempt to support them? If the "New Divinity" be correct, then certainly many who were formerly condemned by the majority of Christians, as heretics, ought to be considered the true church, and their doctrines as orthodox; while those who censured and condemned them, ought to be considered as a set of unreasonable bigots, who by their numbers and influence were able to suppress the cause of true Christianity.

Certainly, then, they who are now so confident that they have received new light, ought not to be ashamed of their brethren, who struck out this same light, hundreds of years before they were born, and defended their opinions by arguments as ingenious, and by exegesis as learned, as any of those now living have a right to pretend to. It is, however, a fact, that these theologians who long maintained the character of being orthodox, are very reluctant to be classed with Arminians, Pelagians, and Socinians, even when they are conscious that their opinions coincide with those designated by such denominations. This does not arise from any real abhorrence of the sects so denominated; but they are aware that the Christian public, with which they are connected, entertain strong prejudices against these sects; and it requires no small degree of moral courage to stem the torrent of popular prejudice. There has been, therefore, in our "new light" theologians, an unusual solicitude to persuade the religious community that they were not contemplating innovations

upon the ancient creed of the orthodox, but that they had merely adopted a more rational philosophy, by which they were able to explain the knotty points in Calvinism, so as to render doctrines naturally offensive to human reason, if not entirely palatable, yet in a great degree free from objection. These attempts at reconciling the new opinions with the commonly received doctrines of the church have been pushed so far, that even some who have gone far into the "new divinity," have been ashamed of the want of candour and ingenuousness, which has sometimes been manifested. And now, at length, the character and tendency of these modern theories have created alarm even in the largest body of professed Arminians on earth. I mean the Methodist Episcopal church. The tables are strangely turned upon us. Formerly, we shrunk from contact with this increasing body of zealous Christians, lest we should receive some taint of Arminianism; but now they are lifting up a warning voice to their widely extended disciples, not against our Calvinism—for against this they have uttered their anathemas long enough—but against our Pelagianism; that is, against the Pelagian character of the "New Divinity;" for they are at no loss to identify the system which is now so zealously maintained and propagated with that of John Taylor of Norwich. But while the affinity of the "New Divinity" with Pelagianism has been well understood by considerate men for some time past, it has not been commonly believed that there is also a striking resemblance in the modern theories to the doctrines of the ancient Socinians. This will, however, be remarkably evident by a perusal of the *Racovian Catechism*, which contains the acknowledged standard of Socinian doctrine—and even from the extracts here given, the coincidence between the two systems is exceedingly manifest. This, however, ought to be asserted with some exception; for it is a fact, that in several points, the Socinian creed stops far short of the "New Divinity." This last makes no scruple to assert the complete ability of man, in all respects, to do the will of God, and that by the exercise of his own free agency; but in the *Catechism* which we have had under consideration it is taught that the strength or ability of man is very small; and it is not pretended that he can do any thing without divine aid: and although they fall far short of the truth, yet they admit that there is need, not only of external divine aid, but of that which is internal also.

Whether the "New Divinity" will maintain the consistency of the Socinianism of Poland, remains to be proved: but there is much reason to apprehend, that although the theologians who now advocate it, will not have the courage to carry it out, in its legitimate consequences, yet their successors will be less timid,

and will feel, that in self-defence, it is necessary to go a great deal further in the line of deviation from orthodoxy than has yet been done. Whoever lives to see another generation of men rising to maturity, will see that the "New Divinity" is the stepping-stone to German neology.

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ART. IV.—*A Treatise on the Millennium; in which the prevailing theories on that subject are carefully examined; and the true Scriptural Doctrine attempted to be elicited and established.* By George Bush, A. M. *Author of 'Questions and Notes upon Genesis and Exodus.'* New York, J. & J. Harper. 1832. Pp. xii. 277. 12mo.

WE have long wished to see the peculiar gifts which Mr. Bush possesses fairly exercised in such a way as to command attention. This end will in some degree, we trust, be answered, by the work before us; for whatever may be thought of its hypotheses and reasonings and interpretations, it has literary merits quite sufficient to preserve it from neglect. Were it only as a writer, Mr. Bush deserves distinction, though we fear that his profession, and the theme which he discusses, will prevent his ever gaining it among mere men of taste. Our literary journals and our current works of fancy might be searched in vain for finer specimens of rich and nervous English than we have met with in this slender duodecimo. Both its merits and its faults are, indeed, of a kind almost unknown to our American reviewers, bards, and novelists. The perfection of fashionable excellence at present seems to consist in a stereotype monotony of thought, and perfect weakness of expression. Now of these faults Mr. Bush is seldom guilty. If his style ever languishes, it is not from debility, but plethora. He often wastes enough on one distended paragraph to furnish, if adroitly spun and woven, the entire material of a tolerable Annual; and we sometimes find more poetry in one of his expressive solecisms, than falls to the lot of many a poet by profession. There are passages in this book which, if found in the pages of a novel or review, would be completely daubed with eulogy; but which, as they stand, are not likely to be even read by many except theologians. This, so far from lowering our own estimation of the treatise, is, in part, our motive for reviewing it at all. We are not disposed to acquiesce in the monopoly of literary honours so ambitiously asserted by the witlings of the world. As the church has in times past sent her giants and her mighty men into the amphitheatre,

so ought she to do now. Christian ministers especially are under obligations to convince the world that the religion which they teach is not an enemy to mental cultivation, and that genius when subdued by grace, is, instead of being quenched, baptized with fire. We are far from apprehending that excess of erudition and refinement which is such a bug-bear in the eyes of some alarmists. Intellectual culture is at least as favourable, both to truth and virtue, as vulgarity and ignorance. The literary fame of Hall and Chalmers never hurt the cause of orthodoxy; which is more than we can say of the unlettered honesty of some among her champions. We have no desire to see the effeminate graces of a false refinement introduced into the church; but a very strong one to see muscular strength and manly elegance assume the place of that which calls itself simplicity, but ought to be called meanness. In accordance with these sentiments, we are disposed to welcome every appearance of an effort to enlist real literary talent in the service of religion. And as we know Mr. Bush to be possessed as well of genius as of learning, we shall not wait to chime in with the tardy praise of others, but embrace this opportunity to testify of his gifts.

The cardinal excellence of Mr. Bush's style is that it has a soul. It is sometimes heavy, but never dull. What he writes is not a lifeless carcase, every now and then convulsed by the galvanic impulse of affected animation. There is a quickening influence pervading all its parts, which makes it always readable and almost always interesting. Indeed we are aware of no contemporary writer more remarkable for uniform and unremitted vigour. This is the more observable, because Mr. Bush is not, in one sense of the phrase, an easy writer. It would often be very hard to read him, were it not for this *vivida vis* which we are speaking of.

But besides this general vivacity and vigour, there are seasons when he rises into eloquence. In proof of this, we may refer to some of the passages in which he applies his exegetical hypotheses to history. In these cases, he is far from being satisfied with a jejune detail of facts; but after a patient and perspicuous statement of the proposed interpretation, he presents the corresponding points of history, with a distinctness, clearness, and impassioned earnestness, which are exceedingly effective. Historians are almost always frigid; and even when, like Gibbon, they are skilful rhetoricians, there is commonly an artificial gloss upon their pictures, which detracts from their effect. But in the few brief specimens of this kind which our author furnishes, he seems to enter into the events as fully as Æneas into those portrayed upon the walls of Dido's palace. Nor could he well have exhibited a



more lively personality of interest, had he been literally able to exclaim,

Quae ipse miserrima vidi,  
Et quorum pars magna fui.

Now the secret of the effect thus produced is nothing more than that the author did not write till he was full to overflowing. Here is the mystery of eloquence, the arcanum of rhetorical effect. The most ordinary intellect might sometimes scintillate, if fairly brought into collision with an animating subject. But while the plan is adhered to, of composing first and feeling afterwards, no electric apparatus can provoke a spark. It is Mr. Bush's heartfelt interest in what he writes about, that vivifies his language. There is of course, therefore, nothing like a set-speech in the volume; no convulsion or grimace such as commonly accompanies mere declamation. We should be sorry indeed to have it thought from our expressions, that the work before us, or its author, is in any degree chargeable with school-boy fustian. With the exception of a somewhat jacobinical invective against crowned heads with which the third chapter closes, the volume is free from even the semblance of mere bombast. The author never rises to the tone of declamation, except when his feelings and his subject raise him to it; and then merely pours out of his fullness, in the first words that present themselves, which, of course, are not invariably the best.

But in characterizing Mr. Bush's style, we may proceed still further. There is more to be said than that he writes in earnest, and at times with fervour. A quality still more distinctive is the graphic richness of his phraseology. His sentences are pictures, and the very sins which he commits against the purity of language often seem to conjure up a train of vivid imagery. This agreeable property of Mr. Bush's diction may no doubt be referred, in some degree, to the original susceptibilities and bias of his mind. Still more may it be ascribed to his familiarity with works of taste and genius, the standards of our own and other languages. We meet, in almost every page, with gratifying proofs of the refining influence exerted by such studies. But the largest part of the effect alluded to we trace to another cause. Although we doubt not that this characteristic quality would have displayed itself in different circumstances, we believe that the remarkable degree in which it now appears, is directly owing to the nature of Mr. Bush's studies for a few years past. He has applied the prophetic taper to the niches and vaults of history, until he feels at home there; and we need not say, that there is majesty enough in the *phantasmata* of prophecy and history

combined to fill the largest fancy. In a particular manner we can see, that the Apocalyptic imagery has at least cast its shadow on our author's pages.

We have often wondered, that when critics undertake, *more rhetorico*, to laud the Bible, they are so apt to forget the splendid panorama at its close. Without any reference to prophecy, theology, or even style, we think the book of Revelation is the grandest specimen of imagery extant. It is distinguished from all others by the independence of its finest beauties on the language which conveys them. It may be translated into any dialect, with scarcely any loss upon the score of grandeur. There are parts of this mysterious scroll in which the concentration of sublimity is awful. A single verse sometimes transcends the entire machinery of many an epic. Some minds owe their first experience of sublime emotion to the symbols of the Apocalypse; and through life retaining the impressions of their childhood, never cease to feel a thrill when it is read, as though they heard the "noise of thunder" or the "sound of many waters." If such be its effect upon the occasional and casual reader, how profound must the impression be which it produces when it is itself the leading object of attention, and when in addition to its mere poetical or pictorial beauties, it is recognised as prophecy, and as such intertwines itself not only with the thread of past events, but with the complicated tissue of the present and the future. Who can wonder that the light which, as it were, steals through the hangings of this mystic temple, should impart a tinge to those who worship on its threshold? Who can wonder that our author, as was once said of another, catches eloquence from his theme, and, like the giant of old, gathers strength from the ground on which he treads?

After this minute account of Mr. Bush's merits as a writer, our impartiality as critics will not suffer us to leave his faults unnoticed. On the score of purity, the best that can be said of Mr. Bush's diction is, *abundat dulcibus vitiis*. He seems quite indifferent to custom or example in his use of words, and even inclined, where other things are equal, to give barbarisms the preference. Some of the words which he has coined and borrowed from writers little known, are mere gratuitous substitutes for those in common use; while others (such as "*septem-cephalous*") are such gross violations of analogy and rule, that they are quite unworthy of a scholar's pen. In a few cases he appears to have intended to employ a common form, but to have failed in hitting it, as when he says, "*ecclesiastico-politico*," which may be good Italian, but is certainly not English. It is not, however, to be understood that there is any laborious affectation of outré expressions in the work before us. The fault in

question is the effect of negligence. An absorbing interest in the subject treated, and long familiarity with various forms of speech, very naturally lead to the employment of some phrases, which are only endurable because they are expressive. To the same neglect upon the author's part we may ascribe the want of neatness, due proportion, and compactness, in the structure of his periods. As Mr. Bush's faults are for the most part those of redundancy, not deficiency, the occurrence of pleonasm in his style is not surprising. In the first sentence of his first chapter he speaks of an *import denoting* something; and in another place (p. 90) points out the *design* of a *scope*.\* In a work so full of tropical and figurative language, it would be mere hypercriticism to take notice of mixed metaphors. Indeed, we should not go into details at all, were it not that we consider these offences against taste as the only thing that can deprive our author of an elevated standing among English writers. Were his merits less conspicuous, his faults would not deserve specification. We are not without our fears that his absorption in the subjects which he handles, will forbid the *limæ labor* that is absolutely necessary to remove these blemishes. If not, we know that Mr. Bush has taste enough, and a sufficient knowledge both of principles and models, to exhibit in his style a chaste refinement not a whit inferior to its copiousness and vigour.

We have not included in this list of faults a slight approach to the *pomposo* in our author's general manner. It is so far removed, as we have said before, from vulgar bombast, that we prefer to let it pass for one of those peculiarities which stamp a writer's manner as his own; although we doubt not that to some readers it will prove offensive and perhaps excite the feeling of resistance to what certainly looks something like dictation.

It is time, however, to dismiss the question of mere literary merit, and proceed to view Mr. Bush in a character far more important, that of an interpreter. Some of the needful qualifications for this office, he is well known by the public to possess in ample measure. Of his acuteness, diligence, and accurate acquaintance with the languages of Scripture, there can be no doubt. In his present situation he has access, we believe, to many valuable sources of information; and his recent works on Genesis and Exodus sufficiently attest his deep devotion to this study. The little that we have to say on this point, has exclusive reference to the specimen of exegesis which the work before us furnishes. Founding our judgment upon that alone, we are prepared to say,

\* The most pleonastic sentence in the book, perhaps, is on the title-page. Short and simple titles are the most agreeable to modern usage, and to good taste likewise.

that Mr. Bush, in our opinion, has a just conception of the principle on which interpretation should proceed, and of the mode in which it ought to be conducted. His object, in the present case, was to determine the true import of certain prophetic symbols. For the attainment of this purpose, he has resorted, very properly, to a thorough investigation of Scriptural usage, and by a minute induction has endeavoured to fix the uniform sense of every phrase and symbol. In so doing he displays at once research and ingenuity, and certainly develops his conclusions to the reader in a manner highly plausible and striking. These are qualifications so seldom found combined, that we are gratified to see one who possesses them engaged in this employment. There is a single point, however, with respect to which we are not wholly satisfied. Skilful as Mr. Bush is in collecting and illustrating the details of evidence, he does not seem so happy in his mode of weighing them, and giving each its just proportion in the mass of proof. He speaks too much as if he did not recognise degrees of clearness and conclusiveness in argument. Not that we charge him with allowing an equality of influence to all, in the original formation of his own decisions. What we mean to say is that his method of exhibiting the items of the evidence, in favour of his doctrines, leads the reader to conclude that he expects an equal stress to be laid upon them all. And this impression is confirmed by the unvaried tone of confidence in which he speaks of almost all his own conclusions as alike in point of certainty and clearness; whereas, even admitting the correctness of them all, some are certainly less obvious and convincing than the rest.

We confine ourselves to these general remarks, because minuter criticism would require citations, which we have not room for, to explain and justify it, as well as an analysis of the treatise, which we do not mean to give. Our reasons for not giving it are two. In the first place it would be impossible to furnish any abstract, within reasonable limits, which would not do great injustice to the author's argument. In the next place, we expect such of our readers as the subject interests, to read the book itself, and do hereby recommend it to their notice, without any fear or scruple, notwithstanding Mr. Bush's premonitions of "imputed heresy."

The phrase just quoted brings to mind a circumstance which struck us very forcibly while reading Mr. Bush's treatise. We mean the tone of mingled apprehension and defiance, in which he forestals reproach and censure. For the author's own sake we regret this very much. It is always ill-judged in a writer to anticipate too large a measure of abuse and opposition. And in the

present case, especially, the mighty preparations to withstand a coming storm, are so entirely disproportionate to any consequences likely to ensue, that they seem to us inexplicable. So far are we from apprehending any great convulsion from the doctrines of this work, that we believe it easy to admit them all without a change of principle. Mr. Bush himself says, that the leading doctrine which he tries to prove, was held at least as early as the seventeenth century. The names of Lightfoot and Usher, Marck and Turretin, would be sufficient of themselves to save our author from the fires of persecution. But even on the supposition that this doctrine were a novel one, it could not be expected to make much disturbance. Mr. Bush appears, in this case, to have been misled by names. Because the word *Millennium*, which is commonly applied to an expected glorious condition of the church, is borrowed from the "thousand years" of the Revelation, he concludes, we think too hastily, that what he calls the "popular Millennium" coincides throughout with the Apocalyptic one. Our own belief is, that the word *Millennium*, in colloquial usage, means no more than what our author calls the *latter day glory*, without any idea of restriction or vicissitude. The expectations of Millennial purity and blessedness, so prevalent throughout the Christian church, are founded, therefore, not as he supposes, on tradition, but on the same explicit prophecies which he considers as prefiguring a halcyon period yet to come. It is true, that the *binding of the dragon* has been commonly reckoned as one of these predictions, and that the name *Millennium* came in this way to be applied. But we think it very clear that this Apocalyptic vision is not the foundation of the popular opinion, and that, therefore, any novel exegesis of the former can affect the latter in a very slight degree. The utmost that we can imagine to be proved by Mr. Bush, is, that one of the passages supposed to be prophetic of a state of things yet future, has received its full accomplishment, and that the name *Millennium*, as commonly applied, is inappropriate and erroneous. Further than this, he leaves the popular belief just where he found it, in entire coincidence, so far as we can compare them, with his own.

Allowing then the utmost that can possibly be asked for Mr. Bush's arguments, the issue, which they lead to, is a very harmless one; so harmless, that to some, we are afraid, his large expressions will appear ridiculous. The solemn tone in which the author sometimes speaks, as though he were indeed lifting up the axe against the carved work of the sanctuary, and revealing secrets which must make the ears of those who hear them tingle—raises expectations which are not fulfilled. The work, upon in-

spection, proves to be a critical commentary with a historical introduction. Had the author left the reader to discover, by perusal, the uncommon merit which it certainly possesses, as a specimen of criticism and composition, all would have been in good taste and agreeable to truth. But when the public are mysteriously forewarned of something terrible, and put upon their guard against some mighty shock to be sustained by ancient doctrines, expectations are created to which nothing in the disclosures of the treatise corresponds. What in itself is interesting, thus becomes jejune, and the bewildered reader tries in vain to understand the martial air with which the author in his closing chapter casts up his intrenchments. All this seems so much out of place in such a work, that it subjects the writer to the imputation of a self-importance which does not belong to him.

Another objection to the same thing is, that it is likely to beget unjust suspicions in the minds of many readers: struck with the incongruity of these protestations and provisos against the charge of heresy, when the doctrines of the book are so innocuous in themselves, they will be apt to imagine that "coming events cast their shadows before," and that these prophylactic measures have a bearing upon some ulterior changes in opinion which have not yet been disclosed, or which as yet have no existence save in the author's second-sight. Under this impression it would not be strange if they should draw the inference, that Mr. Bush is actually preparing to explain away the doctrine of a future judgment and corporeal resurrection, though in fact they are not affected, in the least degree, by this millennial theory. We regret that Mr. Bush should have afforded any colour to these dark surmises, by a gratuitous anticipation of what never will take place, and still more by the expression of so strange a sentiment as that which is propounded in the following paragraph:

"In answer to this, we have only to say, that we cannot see the justice of being held responsible for consequences having relation to other truths, provided our main point, the proof of which is conducted independently of all correlate tenets, is solidly and conclusively made out. It must be obvious to the reader that we have proposed to ourselves a single object of inquiry and proof, viz. that the Millennium of John is past. This position we have treated as capable of being established upon independent grounds, by a train of argument having no respect to any kindred dogmas whatever. If we have succeeded in our attempt, if the demonstration be in itself sound, the conclusion must stand, however it may be impugned on the ground of being at variance with other commonly-received articles of faith. For any such discrepancy the conclusion cannot be deemed responsible, nor does it fairly devolve upon us to show how the result we have reached is to be harmonized with those points of revelation with which it is supposed to be in conflict. Leaving this task, therefore, to those who think it needful to be accomplished, we challenge a rigid scrutiny to our grand position, and to the chain of proofs upon which it rests. Let it stand or fall upon its own merits. And let him who shall take up the gage, be reminded, that if he denies the signification which we have assigned to the prophetic symbols, it devolves upon him to state the reasons of his dissent, and to show *what they do mean*."

Without taking notice of the curious alternative proposed in the closing words, we must express our wonder, that the mind of Mr. Bush could, for a moment, harbour so grotesque a paradox as that any tenet admits of independent proof without regard to any other, and that consequently no one has a right to make objections to one doctrine, on the ground of its collision with another. This sentiment is flatly contradicted, not by common sense alone, but by the constant practice of the writer who has broached it. To illustrate or establish what is doubtful or disputed, he appeals throughout to what is acknowledged and believed. Ought he then to forbid a similar appeal in opposition? Is analogical reasoning like the pillar of cloud, all darkness one way and all light the other? It is needless to say, that such a canon would unsettle all the laws of argument, and by a sort of logical nullification would establish the sovereign independence of each petty dogma on the ruins of that mighty system which we call **THE TRUTH**.

We make these strictures, it will be observed, not upon any of the specific tenets which this book was meant to advocate, but on a general principle, admitting of extensive application, which is only not dangerous because it is absurd. It might be stricken out without the slightest mutilation of the treatise which contains it, and in our opinion, to its very great improvement. Of the treatise itself we say, as we said before, that though a hasty judgment of its doctrines would deserve no notice, and we therefore do not give one, we believe that those doctrines might be honestly adopted without any deviation from the strictest orthodoxy. What subtle nexus may exist between this theory and others less innocuous, we are not endowed with optics to discern; but so far as any thing is visible at present, so far as this one is alone concerned, we think our author needs no bulwark to repel "the missiles of imputed heresy."

We cannot conclude without an expression of our satisfaction, that on this occasion we have found our learned countryman as much superior to the "prophetic school" of England in sobriety and sense, as in the graces of his style. We take leave of him with unfeigned wishes for his rich success in this delightful occupation, and shall look with some impatience for the maturer fruits of his attempt to rend the veil of the Apocalypse.

ART. V.—*Notice of Cyril, Patriarch of Constantinople.\**

CYRILLUS LUCARIS, who was regarded as the most learned Greek of his age, was born in 1572, on the island of Candia, then belonging to the Venetians. After enjoying the instructions of Maximus Margunius, a learned Greek at Venice, and afterwards studying at Padua, he travelled over all Italy, and several other countries of the West, particularly Switzerland, where he resided a considerable time in the city of Geneva. His travels had the effect of increasing his dislike to the Church of Rome, which just about this time was using means to gain the Greek Church over; and in Switzerland he seems to have acquired that strong predilection for the doctrines of the Reformed Church, which he retained till death. He returned to Greece and found a powerful patron in Meletius Pega, patriarch of Alexandria and vice-patriarch at Constantinople, a zealous adversary of Rome. By Meletius he was ordained Priest, and promoted to an Abbacy; but in 1595 we find him acting as rector of the Greek School at Wilna, in Poland. While in this station he was commissioned by Meletius to attend the Synod held at Breze, the object of which was to unite the Greek Church of Poland and Russia with the Church of Rome. Cyril, of course, was in the opposition, and by that means was involved in no small danger, as Sigismund III., king of Poland, was disposed to carry the measure through by force. In a letter to Sigismund, dated in 1600, Meletius calls Cyril his Exarch, or Vicar, (i. e. of the See of Alexandria,) and recommends him to the king as a man of piety and learning; without avail, however, for Cyril was obliged to save himself by flight from the intrigues of his enemies. Not long after this Meletius must have died, for in 1602, we find Cyril Lucaris himself upon the patriarchal throne of Alexandria, which, after a lapse of nineteen years, he exchanged (Nov. 5, 1621,) for that of Constantinople. During his travels in the west he had become personally acquainted with various learned men, and we find that he endeavoured by his correspondence with Protestant countries, not only to preserve the recollection of himself there, but to form new connexions. Before the year 1616, he had opened a correspondence with George Abbot, archbishop of Canterbury. In a letter dated March 1, 1616, he introduces to his acquaintance and commits to his care, a young Greek Presbyter, of Berrhoe, in Macedonia, Metrophanes Critopylus. Abbot, in a former letter, had expressed his own wish, and that of king James I., that a young Greek might be sent to England to become acquainted

\* From a Sketch by Dr. Mohnike, of Stralsund.



with the state of learning and religion there. It appears from Abbot's answer to the patriarch, (dated Nov. 17, 1617,) that Metrophanes had been matriculated at Oxford, and he seems to have resided several years in England. In the letters of both prelates there are indications of a mutual disposition to agreement and confidence in matters of religion. Cyril complains of itinerant emissaries from the See of Rome; Abbot talks about his sovereign's meddling with the science of theology.

It was probably during the residence of Metrophanes abroad, that Cyril was promoted to the patriarchal chair of Constantinople; and if we consider his predilection for the Protestant opinions, it is not surprising that he entered into friendly relations with the ambassadors of Protestant courts at Constantinople, especially with Sir Thomas Rowe from England, and Cornelius von dem Haag from Holland, both of whom continued faithful to him in his various persecutions. He also maintained a correspondence with some foreign princes and statesmen, as for instance with Gustavus Adolphus of Sweden, and his Chancellor Oxenstiern. Among the western literati with whom he kept up epistolary intercourse we may mention, in addition to archbishop Abbot, the well known Dutch remonstrant John Vytenbogard (or Utenbogardus) and Anthony Leger, afterwards Pastor and Professor at Geneva. The latter is not to be confounded with John Leger the celebrated historian of the Waldenses. To Geneva and its church, Cyril Lucaris appears always to have felt a strong attachment. Thither he sent, in 1629, his Confession of Faith in the Latin language, which his friend Cornelius von dem Haag, the Dutch ambassador at Constantinople, had caused to be printed there, and which made a strong impression on the Greeks and Catholics at Constantinople. An answer appeared from the pen of Matthaeus Karyophilus, titular Bishop of Iconium, a Greek who was in communion with the Church of Rome. It appeared both in Greek and Latin, under the title *Censura confessionis fidei seu potius perfidia Calvinianae quæ nomine Cyrilli. Patr. Const. circumfertur*. Cyril afterwards delivered to Anthony Leger a Confession of Faith in the Greek language, for the information of the clergy at Geneva, where it was printed in 1633. A still more explicit declaration of his doctrinal agreement with the Reformed, is contained in his Letter to the Pastors and Professors of Geneva, brought by Anthony Leger in 1636, on his return from Constantinople. It was this agreement with the Protestants which deprived him repeatedly of his patriarchal office, and at last cost him his life. In the persecutions which he suffered, a conspicuous part was acted by his popish enemies, and especially the Jesuits.

As early as 1613, when the patriarch of Constantinople was banished to Rhodes, by Sultan Ahmed, Cyril was fixed upon as his successor; but Timotheus a Marmore, bishop of Patras, found means to supplant him. This prelate, eight years afterwards, was poisoned by Josaphat, Archimandrite of the island of Andros, and Cyril, as was mentioned before, succeeded him. In the following year, however, his enemies the Jesuits, to whom the French ambassador attached himself, continued to remove him for a time from court. In 1622, a tumult produced by the murder of Sultan Othman was the occasion of Cyril's being banished to Rhodes, an event so grateful to Pope Urban VIII., that he wrote a letter of thanks on the occasion, to the French ambassador at Constantinople. His joy, however, was not of long continuance; for after a hundred and forty days, Cyril, through the influence of the English ambassador, was reinstated in all his honours, which he retained from 1623 till the 5th of March 1634, in spite of all the intrigues and bribes employed by some of his own clergy and by the See of Rome. But on the day last mentioned he was under the necessity of retiring to Tenedos. During this period, perhaps about the year 1624, he sent Metrophanes Critopylus, now his *Proto Syncellus*, as a regular legate to the west of Europe, for the purpose of forming a more intimate acquaintance with the doctrines and usages of the two Protestant communions, especially the Reformed, and at the same time of forming connexions which might lead to a union of the Protestants and Greeks. On this occasion, Metrophanes visited not only England, the Netherlands and Switzerland, but also the most distinguished Universities of Germany, to wit: Helmstadt, Altdorf, Wittenberg, Tübingen, and Strasburg. At Helmstadt he wrote a statement of the doctrines of the Greek Church which was afterwards translated into Latin. He then returned to Constantinople by the way of Venice. Not long after he became the patriarch of Alexandria, no doubt through the agency of Cyril, but repaid his benefactions with ingratitude, not only by opposing his schemes of reformation, but by his banishment, probably that of 1634. Though this banishment, however, was of brief continuance, the reinstated patriarch did not long enjoy tranquillity, for in 1635 he was banished again, and again to Rhodes. Here his life was in danger, as he complains in letters to his friends, especially to Cornelius von dem Haag. Indeed he would have been seized and put into the power of his bitterest foes at Rome, had not the Turkish Pacha secretly removed him to a place of more security. Nevertheless, on the 25th of July, 1636, he was restored to all his dignities, an event which occasioned general satisfaction. Still his enemies were

not quiet, but secured themselves beneath the patronage of Bairam Pacha, a favourite of the Sultan's. Cyril was accused of treason, in having instigated the Cossacks to sack Azeka (the ancient Tannaris,) and the Sultan ordered the Kaima khan to put him to death. On the twenty-ninth of June, 1638, he was seized in his palace and carried to the fortress of the Bosphorus. The next night he was placed by the janissaries in a boat, for the ostensible purpose of being carried to the port of St. Stephen's, but on the way he was strangled and his body thrown into the sea. Being washed ashore, it was picked up by fishermen and buried by his friends; but his enemies dug it up and threw it again into the sea. Again it was recovered, and secretly interred upon an island in the Gulf of Nicodemia. The second of his successors, (Parthenius II.) caused his bones to be deposited, with suitable honours, in the church. Edward Pococke was in Constantinople when these events occurred. Leo Ablatius states, as quoted by Heineceius, that after the murder of Cyril, the populace gathered around the house of his successor who had been privy to the deed, crying 'Pilate! give us, the body that we may bury it.' Cyril Lucaris was the twenty-fourth patriarch of Constantinople, reckoning from the overthrow of the Eastern empire by Mahomet II. He deserves a place in the history of the press at Constantinople. With a view to correct the gross ignorance of the clergy, he determined to establish a printing press of his own. For this purpose, he sent Nicodemus Metaxas into England to learn the art of printing, and to purchase what was necessary for a complete printing office. In 1627 it was erected at Constantinople, and Cyril forthwith published several Catechisms in Greek, and, two years afterwards, his own Confession of Faith in Latin. In order to escape the attacks which this bold step provoked, the press was represented as the property of the English ambassador. This, however, gave it no protection. The enemies of Cyril procured a prohibition of the press. Armed jannisaries attacked the office, broke its furniture to pieces, and abused the workmen. Metaxas and Cyril were obliged to take refuge in the palace of the English ambassador. The Sultan was afterwards prevailed upon by the ambassador and the patriarch, to redress the injury as far as was possible, and to punish the authors of the outrage. The only printing press erected at Constantinople before this one, belonged to the Jews.

To Cyril Lucaris we are indebted also for the famous Alexandrian manuscript, containing not only the Old and New Testaments, but the epistles ascribed to Clement of Rome. This manuscript, which is now in the British Museum, was sent as a present to James I. of England, by Cyril when patriarch of Alexandria.

ART. VI.—*Common Schools.*

In directing the attention of our readers to this topic, we trust we shall not be regarded as travelling out of our proper department, since the moral improvement of men is intimately connected with their advancement in knowledge. That a people without the least intellectual culture should become distinguished for piety, or for soundness of morals, is a thing so contrary to all history and observation, that we naturally associate the ideas of vice and ignorance; though we may not always be able to view as identical those of knowledge and virtue. If these remarks be correct, it ought to be made by Christians a subject of serious inquiry, in what way instruction to a certain extent may be communicated to every individual, and in what way the instruction given can be made to answer its most important design. On the first point we do not now propose to enlarge, as, in our country, the public mind seems to be in a measure awake to the importance of a general dissemination of knowledge among the mass of the community, and in many of the States liberal provision is made for the endowment and support of common schools. The very general establishment too of Sabbath Schools will afford to most children an opportunity of acquiring the rudiments of a common education, and will compensate, in a measure, though not fully, for the deficiency of common schools, in those sections of the country in which adequate provision is not made for their support.

Our remarks, therefore, will not be directed so much to the means of augmenting the number of common schools, as of the best method of conducting them.

To render any plan efficient, it must be adapted to the end had in view; and to make any system of education answer the purpose for which it is designed, such system must be accommodated to the nature of the object at which we aim. What then, let us inquire, is, or should be the great aim in every branch of education? Having answered this inquiry to our satisfaction, we may be prepared to speak clearly and definitely, in regard to the best mode of communicating instruction. And whatever answer a mere worldly minded man may give to this question, a Christian will cheerfully concede, that the great end of education is to fit those who are seeking it, to discharge, to the best of their ability, their duties to their Maker, and to society: and that, for the attainment of these objects, it is necessary that the mind be expanded and the heart improved.

The expansion of the mind, and the improvement of the heart,

are then the great objects after which we should seek in the education of youth: and these two things should never be separated. When united and carried to the greatest possible extent, they present us with the most perfect character, which can be formed among men; when totally separated, they can at best only produce a giant in vice and learning, or a dwarf in knowledge and moral excellence.

The importance of uniting knowledge and piety in the instruction of youth, has long been admitted in theory, yet too little heeded in practice. Ordinarily, an undue share of time and attention is bestowed upon the mere development and strengthening of the intellectual faculties; while apparently but little importance is attached to the nobler work of cultivating the moral and religious feelings. Not that Christian teachers and parents do not say, and say to their pupils and children, that they regard their religious improvement as vastly more important than any advancement they can make in purely intellectual matters; but with this declaration upon their lips, they often pursue a course which seems to contradict their professions. If their children or scholars conduct with sobriety and modesty, if they be respectful in their deportment and attentive to their studies, they seem to have very little anxiety about the state of their feelings in regard to moral and religious matters: and it becomes, if not the exclusive object of their care, their principal concern, to foster in the children a desire to excel in those things which serve mainly to expand the mind. Hence, it ought to be no matter of surprise, that children in most, if not in all of our schools, exhibit a vast disproportion in the amount of their attainments in ordinary and in religious knowledge, and far less anxiety to be good, than to be learned.

If, as Christians believe, great attainments in moral excellence constitute the highest glory of man, and assimilate him most to the character of God, ought it not to be regarded as the chief object with Christians to train up their children in that way, which will most effectually impart to them right apprehensions of their duties, and implant in them strong desires for advancement in piety? The cultivation of their minds, though exceedingly important, as an auxiliary in the moral instruction of youth, should never be regarded as the end, but merely as a part, or rather as a means of education; the completion of which consists in making the pupil both virtuous and intelligent, and in restoring to him, as far as it depends upon human agency, that image of God, in which man was originally created.

If it be inquired, how shall this be effected? What modifications should be made in the present plan of education? we an-

swer, that from the commencement of their pupilage, children should be taught to regard their religious instruction as the most important they can receive. It should be the first given on every day throughout the year, and it should be given in a manner indicative of its value. The absolute necessity of this kind of knowledge should often be insisted upon, and yet not to such an extent as to weary the attention of the child, and thus satiate his mind, if not create a disgust for the subject. The lessons should be frequent but always short, administered with a pleasant and mild expression of voice, and accompanied with a manner indicative of seriousness, and in no respect repulsive. As the children become more advanced, they should be directed to peruse daily a portion of the Scriptures, and other works of an entertaining and religious cast, and be required to commit to memory a part or the whole of some sacred ballad; and they should be strictly catechized as to the meaning of what they read. In this way their minds would be early trained to the proper performance of their office, and instead of becoming the mere storehouses for whatever may be committed to them, they would, by a thorough digestion of this intellectual food, soon attain to the strength and maturity of manhood.

We all know the permanence of early impressions, and the force of early habits; and it must therefore be evident, that it would be very difficult for children, when grown, to efface from their memories lessons given to them from their very infancy, and repeated with untiring assiduity. They would also find it difficult, if they were so inclined, to forsake the practice of reading the Scriptures, and of engaging in prayer and praise to God; and the good acquired by this course of mental discipline they could not possibly lose. It would become so easy, so natural, and we may add, so pleasant for them to analyze, whatever they should read or hear, and to view it in all its bearings, that they could never bring themselves to be the mere collectors and retailers of other men's sentiments. From being accustomed to reflect and judge for themselves, they would become capacitated to discharge with understanding the various duties which would devolve upon them as rational beings, and as members of civil society. On this point of early mental discipline we are the more disposed to insist, as it is a point still much neglected, though not to the degree it was before the general introduction of the Sabbath school system of instruction, which, in our view, has done far more for the cause of elementary education, by employing as far as possible the catechetical method of teaching, than has been effected by all the other systems put together.

Comparatively speaking, of what use would a mere ability to

read be, if the individual be not taught to think? It is true, indeed, that such in our country is the frequent interchange of opinions among men, and such the free and unrestrained discussion of public measures among all classes of society, that most persons do acquire the habit of reflecting upon whatever may meet their eye or ear; yet the facility with which they do so, is nothing in comparison with what it might be under proper training: such, for instance, as the kind we have suggested, and on which we propose to add a few words.

While we insist upon the importance of children being taught to think, we are by no means disposed to join in the outcry which is sometimes heard about the too much attention that is paid to the cultivation of the memory. In our opinion the memory cannot be too much improved, and no man can become a great man, or a learned man, without a good memory. Such a man's memory may not be equally retentive and prompt in regard to all subjects, but it will be more so with respect to those things in which he feels interested, and to which he devotes the principal part of his time and thoughts. That the memory may be too exclusively cultivated, we are fully aware; and that an undue attention is often bestowed upon this single faculty of the mind, we entertain not the least doubt: still we are prepared to maintain our position; and the proper remedy for the evil complained of, is not to cultivate the memory less, but the other powers of the mind more. To improve them all will not require upon the whole more time than the cultivation of a single one, and a child can be taught to think and reason, almost, if not quite, as soon as he can be made to commit his task to memory. Let the memory, then, be constantly exercised, and the child be taught to pass judgment upon all it reads or hears. If it have a mind prone to be inquisitive, either in regard to facts or to the reason of things, let its curiosity be indulged in regard to all proper subjects of inquiry. From an unwillingness to be troubled, parents and teachers often check a laudable curiosity, and thus do the child a serious injury.

In cultivating the memory, we would discard all artificial systems of mnemonics, and would rely solely upon a frequent exercise of this faculty upon matters adapted to the state of the pupil's mind. By pursuing this course, the memory will become as retentive, and even more prompt, than it can be made by any artificial system we ever heard of, and it will possess the additional advantage of being free from thousands of useless and ridiculous associations, and associations too wholly foreign to the subjects of which we are desirous the mind should retain a vivid recollection.

A regular classification of subjects, and a distinct arrangement of the various parts of a discourse, oral or written, with frequent practice, are all that is requisite to make the memory tenacious and ready. No other method can make it more so. In the communication of knowledge, therefore, care should be had to give to the youthful mind a clear and connected view of every subject, since this method is essential to the perfection of the memory, and to the due exercise of the other faculties of the mind. For, until some order and consistency is given to the facts, the mind is not prepared to pass a judgment upon them, and if the business of arranging them be left wholly to the pupil, from inexperience he will be incompetent to the task; his thoughts will be confused, and he will not be able to reason or to judge. To permit a young child therefore to read several pages a day, without any explanation of their meaning, may indeed, if he should read aloud, render him familiar with the sounds, and improve his enunciation, but can be of no other benefit, but rather a disservice to him, as it would accustom him to negligence in perusing books, and leave his mind barren of ideas.

In the earliest stages of instruction, when of necessity it must be chiefly oral, the lessons should be short, often repeated, and level to the capacity of the child. They should soon be made to have some connection with each other, and some general inferences should be made from them. Thus they would become familiar to the pupil, strengthen his memory, and prepare the way for the more full development of all his intellectual faculties.

As the child advanced in age, books conveying some religious, others ordinary, but all of them solid and useful information, and written in a familiar and pleasing style should be placed in his hands. Let the teacher then read and explain a small portion of the work, and require the child to study the same portion until he becomes perfectly familiar with the sentiment, and is able to answer any questions touching the passage which might be proposed to him. After this, he should be required to read his lesson aloud, when every defect in his reading should be noticed and corrected; a comparatively easy task, when the child understands what he reads, but quite the reverse when he pronounces the words in a sentence without regard to their import.

In the latter case, he may indeed learn to articulate the words distinctly, and pronounce them with accuracy, yet of necessity his enunciation must be imperfect. How can it be otherwise? there is nothing to guide him in the matter of emphasis, and he is just as likely to lay the stress of his voice upon a wrong word as upon the right one, and even more so. He may, indeed, by the aid of his teacher, learn to read particular sentences with great pro-



priety, yet it is obvious that his ability to do so will be of very little service to him in the enunciation of those passages, for the correct reading of which he has received no instructions. A boy that does not know the meaning of a single French, German, or Italian word, may be taught, by frequent practice, to utter whole sentences in any one of these languages with perfect accuracy; and yet, in such a case, nothing is more apparent than that his instruction will be entirely useless to him, as it respects the right enunciation of the unknown language: and if the pupil does not comprehend the meaning of the passage he is reading, it matters little whether the passage be one in his own or another tongue.

That the correct reading of one's own language is an accomplishment of prime importance, and the accomplishment which should demand the first attention of every pupil, we deem it unnecessary to argue. There can be no dispute on this point: and yet, if the above remarks be correct, it is obvious, that the task will be exceedingly difficult, if not impracticable, to teach a pupil to read correctly his own or any other language, if he be not at some time taught to make himself master of the sentiment contained in the passages which constitute his exercises in reading. On the other hand, the mere understanding of what one reads, is not the only thing requisite to secure a proper enunciation of sentences; there must also be a facility in the management of the voice, which can be acquired only by constant practice and careful observation of defects. The great inattention to these matters, on the part of both teachers and pupils in most of our schools, is sufficient to account for the paucity of good readers, even among the best informed portions of the community. When a child reads with facility, it will accustom him to weigh well the import of his lessons, if he be required frequently to give the ideas in language different from the authors: and if when he shall have learned to write, he be further required to express in writing the author's sentiments, it will facilitate much his essays in the matter of composition. By a process of this kind, the child will be taught to analyze the thoughts of others, and to arrange and combine with accuracy those of his own. He will also be the better able to appreciate the force of an argument, and to detect the want of connection in a train of thought.

From the foregoing remarks, it will be seen that in our opinion one great object of every teacher should be to secure the thorough mental discipline of his pupils, and that from the commencement of their instruction. A regard should be had to this most important object, in every branch of study. Not that it is to be viewed as the sole object in any one branch of education, but merely as an essential part of all. We should object equally to a system

of instruction, which should have an exclusive regard to mental discipline, and to its opposite, which, overlooking it entirely, would respect only what might be called the practical parts of education. In our opinion they would be equally defective, for while the one neglects that which alone can render mental discipline of any real practical importance, the other, professedly aiming at utility, neglects that which is essential to its perfection. Hence in teaching arithmetic, the teacher's object should be, not merely to make his pupil understand why it is necessary in order to add the fractions  $\frac{1}{2}$  and  $\frac{2}{3}$ , they must be reduced to a common denominators, and why it is, that the change in the denomination does not alter the value of the fractions, and other principles of the science, both the more simple and the abstruse; but he should also aim to make his pupil familiar with the practical operation of the science: a thing which can be effected by frequent practice and by no other method, and which, to the large majority of pupils, is of vastly greater importance than the mere knowledge of the principles. Let neither be neglected, the learning of the one will not interfere in the least with the acquisition of the other, but will rather aid in it. We have adverted to this particular topic, from an apprehension that the present rage to simplify every thing, and to render it easy, has a tendency to make teachers overlook the benefits of the old mode of accustoming children to long and tedious calculations, while they seek to avoid the defects of those teachers, who, from ignorance or some other cause, were wont to neglect entirely all explanations of the theory of numbers.

Thus also in teaching geography and grammar, the study of the principles and practice should be blended. So that, while the pupil is able to tell that a particular place is in a certain latitude, he should not be ignorant of what is meant by *latitude*, or that a certain *noun* is governed by a certain *verb*, in the same member of the sentence, he may not be at a loss for the reason, why, in the example before him, the verb governs the noun, rather than the noun the verb.

The subjects referred to, comprise the whole of what is usually taught in our common schools; and we have noticed them chiefly for the purpose of showing, that these different branches of study may, besides their ordinary use, be made to bear effectually on the discipline of the youthful mind, and that every teacher should see to it, that in the instruction of his pupils, this object be kept continually in view, not that we reject entirely the old system of instruction as altogether useless: on the contrary, we would retain the whole of it, and supply its deficiencies in the way above

mentioned, since, in our opinion, it is not radically wrong, but greatly defective.

Defective, however, as we believe the old system to be, we are not of those who suppose that the pupil must commit nothing to memory, the import of which he does not fully comprehend, or the reasons for which he is unable to explain. There are many things which it may be of primary importance, that a child should be taught to say, the meaning of which it will be impossible for him to comprehend: *e. g.* he must be taught to pronounce the letters of the alphabet, and then combine them into syllables and words; but can he, prior to this comprehend how these representatives of elementary sounds are made to represent a compound sound, and which he is taught to associate with a particular object? It matters not whether the child be taught to repeat the letters in the order in which they occur in the alphabet, or as they are presented to his mind in a particular combination: the difficulty is the same, for he cannot tell why the letters in the word *horse*, rather than those in the word *mule*, represent the sound which he is wont to associate with the idea of a horse. He associates the letters with the animal, because he is taught to do so, but he knows not whether the connexion between them is a natural or only an arbitrary one. Shall a child therefore not be taught these things, because he cannot fully comprehend the nature and power of letters? For ourselves we doubt much, whether the plan of making children acquainted with letters of the alphabet, by accustoming them at the first to view the letters in combination, has any decided advantage over the old plan, although in our own case, we enjoyed the benefit of the new. The greater progress is, in our apprehension, more apparent than real. But this after all is a point about which we feel but little concern; our principal object in this part of our observations, is to combat what we deem an error of no small magnitude with respect to the religious instruction of children.

There are many discreet and well-informed Christians, who seem to doubt the expediency of requiring children to commit to memory any thing which is not perfectly level to their capacities. Hence they object to the use of all such treatises in the education of children as the catechisms of our church. Ought they not in consistency to object to young children being taught the Lord's prayer, or the answers to such questions as these: Who made you? Who redeemed you? Who sanctifies you? What child in a thousand, when first taught the answers to these questions, understands the import of either the questions or answers? And yet who will venture to say that no child should be made familiar with these expressions until he can

comprehend them? Is not every Christian parent desirous, that, from the very dawn of intelligence, his child's memory should be stored with the fundamental truths of religion? And does not this desire originate from a conviction, that the earlier the impression, the more permanent it will be, and that it is of great moment that the very first exercises of the child's reason should have respect to the relation it sustains to its Creator? Without this previous instruction, how could any such direction be given to the child's mind? If then this amount of instruction to the infant mind be confessedly advantageous, although it be at the first not fully comprehended, it settles the question, that good may result to children from treasuring in their memories, expressions embodying the first elements of Christian knowledge, even prior to the time they become capable of appreciating the precise import of the words employed to convey these elementary truths. For ourselves we see no greater difficulty in the way of a child's reflecting with profit upon any "form of sound words" which may have been impressed upon his memory, than would exist if the same words were presented for his consideration on the pages of a book, at a time when he may be supposed capable of comprehending them: and besides, he would be more likely to make them the subject of serious thought, when that time comes, and to experience more permanent benefit in his meditations upon them, from the very circumstance of their being engraven upon his memory.

We would then have every child in our Church taught, as soon as practicable, the Shorter Catechism, the Lord's Prayer, and the Apostles' Creed, and such other pieces as would tend to furnish the mind, as soon as it becomes capable of understanding them, serious and profitable subjects of meditation.

The religious instruction of children cannot be begun too soon, nor pursued with too great earnestness: it should ever be regarded by the parent and teacher as his chief duty with respect to the children under his care. The other matters enumerated are important in reference to their usefulness to men, but this is essential to their own future happiness.

The subjects of study which ordinarily in common schools demand the attention of the pupil, have all been briefly noticed; and the remarks relative to the instruction of an individual child may be transferred to classes of children, and that too with the additional advantages which are always to be derived from several children reciting together. On the proper mode of conducting a school, we shall only farther observe, that the exercises of the school should every day be commenced and concluded with

reading a portion of Scripture and with prayer, and the discipline should be always parental, uniting decision with mildness.

Having now presented our views with respect to the best method of elementary instruction, and the proper method of conducting a single school, we will add a few words on a general system for common schools.

That the best interests of every civil community are intimately involved in the extensive establishment of common schools, and in the general dissemination of knowledge through all classes, is a point universally conceded by intelligent and liberal minded men, and that the best interests of the Church are also closely connected with the instruction of her children, is a fact not to be denied. It becomes, therefore, the duty both of the citizen and Christian to make ample provision for giving to all children within the range of their influence the best possible education; by which phrase, we understand an education that will best fit them to discharge their duties to their God, their country, and themselves. Of necessity, the education of most must be limited to such subjects as are usually taught in our common schools, and this amount of knowledge will be sufficient for the ordinary duties of life, if the acquisitions in these branches of learning be such as, with proper attention on the part of teachers and parents, they may be made. If to an adequate provision for thorough instruction in these subjects, there could be added a well digested and thorough arrangement for imparting, in due proportion, sound moral and religious instruction, there would be but little for us to desire in the matter of common schools.

But of necessity, the State in the adoption of a uniform system for Schools, must dispense with all extended plans for the religious instruction of children; yet this fact does not release the Church from her obligations to have all the children within her pale well instructed in sound religious doctrine, as well as in the ordinary learning of the schools. The plan, therefore, which we would recommend to the attention of all Christian churches is, that they should consider themselves as charged with the duty of superintending the education of all the children within their respective limits, so far, at least, as to furnish them with the means and opportunity to acquire sound, wholesome instruction in morals, religion, and in all the branches of an elementary education; and that suitable persons, selected by each church, for the express purpose, should have the oversight of all the common schools, supported at the expense of the church: that these inspectors should prescribe the course of study, select the teachers, superintend the instruction, provide the means of sup-

porting the schools, and, in short, have the entire management of them. The great advantage of this plan is, that the schools being considered as under the special care of the Church, all concerned will be more likely to bear continually in mind, that the most important of all knowledge, which the child can acquire, is the knowledge of God and of his Son Jesus Christ, whom to know is life eternal. Those studies, which will fit him for usefulness among his fellow-men, will be made the object of his careful attention, without being permitted to employ all his time and absorb all his thoughts. By such a course of training, he will be the more restrained from the indulgence of wicked propensities, and more inclined to the practice of all manly and Christian virtues, and much more likely to walk in the fear of God, when removed from the inspection and control of parents and instructors.

In places where there are persons of various evangelical denominations, yet all agreed as to the importance of a thoroughly religious education for their children, and agreed also as to the fundamental truths of the Gospel, they might unite for the purpose of supporting a Christian school, in which the great principles of revealed religion shall be sedulously inculcated. That there is no insuperable barrier in the way of their doing so, is evinced by the fact, that Christians of different denominations do frequently unite in the support of Sabbath schools, whose ultimate object, in every case, is to impress upon the scholar's mind the nature, value, and necessity of religion. Thus also in common as in Sabbath schools, the Bible ought to be the great text book from which the child should derive his rules of conduct, and the articles of his creed: he should be required to study it carefully, to become familiar with its histories of men and of nations, and of God's providential dealings with both; he should be made fully acquainted with God's promises, his threatenings, and with his kind design in giving the Scriptures; in the hope he may, from his personal experience, be able to testify "that all Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may become thoroughly perfect."

The plan could be easily enlarged, if thought desirable, so as to unite all the churches, whether of the same or different denominations, in any particular section of our country, in one combined effort to extend this system of Christian education to all within their reach; and thus the more feeble churches might be able, by the assistance of their more wealthy neighbours, to make adequate provision for the instruction of all the children under their care. An association of this kind could be easily

formed, by any number of churches engaging to enter into the scheme, and by each one selecting a given number of persons, who shall act as a Board of Managers to transact the business of the association. Each church should be at liberty to establish as many schools within its own limits, as it might deem necessary for its own wants, and then pay over to the managers of the general association any surplus funds, to be applied at their discretion, for the benefit of the poorer churches and more destitute places.

This enlargement of the plan would of course require great care and attention on the part of those who are entrusted with the management of affairs. Yet we can see no greater difficulty in the way of its execution than has been met and overcome in establishing Sabbath school associations, or in the establishment of societies to supply feeble churches and destitute places with preaching. Let every church consider itself both a school and missionary society, and there will soon be no lack of funds, no want of persons to devote themselves to these works, and no scarcity of well sustained and prosperous schools and missions.

It should be distinctly recollected by the reader, that the enlargement of the plan is not at all necessary to its entire success in those churches, which are wealthy enough to support a sufficient number of good schools for the education of all the children belonging to them.

Some may suppose that the above suggestions are useless, as it respects those States where adequate provision is made for the support of common schools. To this opinion we might assent, if we had regard to nothing else but the intellectual culture of the youthful mind, and the fitting of our youth for the performance of the duties which are hereafter to devolve upon them as citizens. But this, though a most important end in the education of children, is not to be regarded as the chief one. "To glorify God and to enjoy him forever, is the chief end of man," and every system of education, that fails to impress this upon his mind through the whole course of his pupilage, is an extremely defective system.

In one, if not in many of the States, the rule for distributing the public school funds, so far from interfering with the plan here suggested, would aid directly in giving it effect. In New Jersey for example, any number of persons associating themselves and selecting three or more trustees of a school, have the right to draw, from the funds devoted to the support of public schools in each township, a sum proportionate to the number of children in the School. Of course, the trustees of the church schools would be entitled to their share of the public funds, and

might employ it in paying for the tuition of those children, whose parents should be unable to defray the expense of their education. The plan adopted in New Jersey, removes all ground for jealousies among the different religious sects, and it might be easily introduced in those States where a different plan is pursued. But if this could not be done, and if the churches should be deprived of all such aid in the education of her children, we believe she would be amply repaid, for all her additional expense and trouble, in giving to her children the rudiments of a thoroughly religious education.

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#### ART. VII.—*Roman Catholicism.*

It is common for error to assume a specious garb, and thus receive the honour due only to truth. This she finds it not very difficult to do, even when the wise and learned sit in the seat of judgment; and quite easy when the votes of mankind at large are to decide the question.

The most iniquitous system of error is not the most easily detected. Error does not become truth, by merely adopting its garb. The theory which disgusts by its absurdity, or the doctrine which shocks by its profanity, is the least of all to be feared. Indeed, to be worn with effect, the garb of truth must be so adjusted as to hide every deformity. If those who promulgate opinions which destroy the soul, would only give to each of them its true name; if those who are busy behind the scenes, in this fair but fatal arraying of falsehood, would only lift the veil, and exhibit them naked and unadorned, then would they come forth among us comparatively harmless. But this is not the fashion of the sophist. To confound truth with error, that they may both be blended in confusion, is his very object. And as darkness is thus the result which he desires, so, in obscurity and concealment, he chooses to operate from the very beginning. And thus it comes to pass that when most dangerous his system is found most difficult to be exposed.

It is not strange therefore, that the advocates of error (always crafty) should mingle truth with their errors. Connected with a portion of heaven-born truth, a vast amount of error may be palmed upon the world. Men seldom buy pure gold, because, with the multitude, all is gold that glitters. Few men can separate the alloy from the purer parts of the mixture. All they demand is, that their coin should shine, and pass current with their fellows; that their system of opinions should have the ap-



pearance of truth in its favour, together with a favourable reception among those whose office it is to do their thinking for them.

Now whoever looks fairly at *Roman Catholicism* will perceive that one secret of its success is, that it mixes much truth with its errors; and another, that it has enlisted many good and sincerely pious men into the same service which employs so many crafty and designing advocates; these advantages it uses with the greatest skill. Directed by one sovereign head, it scatters these men into all parts of the world, suiting the labourer to his work. If genuine religion has pervaded the community over which it would acquire dominion, the lowly and meek and conscientious and sincere, though only partially enlightened piety of the delegate from Rome is expected to recommend a system, which, ignorantly, he believes to be the truth. Or if that community be found intelligent as well as pious, the Roman Catholic priest will possess the polish and the learning of a scholar, with zeal and self-denial, and perhaps purity of motive worthy of a better cause.

For such a man as this, it is easy and natural to make prominent all that is good in the system, and, (perhaps unconsciously,) to keep back in concealment all that is bad. From his acting thus cautiously, and also exhibiting meekness, and gentleness, and self-denial, and diligence in external observances, and, it may be, still better and surer evidences in favour of his own good character, it easily comes to pass, that men appeal to his character and life as a refutation of ten thousand histories of the crimes of Romish priests, and ten thousand exhibitions of the absurdities of Romish belief. And yet this kind of refutation is entirely vain and insufficient. Because in another community, Romanism (one and infallible) has different but more becoming advocates, and wears a different but more becoming garb. And, further, because in all communities the master spirits, those who govern the whole machine without being seen to do so, are of a dark and designing character.

We premise these things in order to introduce the remark, that it avails but little to the Romish Church to show that their standards and decrees of councils express the great distinguishing doctrines of the Gospel. We grant that they give to God every natural and moral attribute which Protestants can wish to have attached to his character. We grant, again, that they affirm the supreme divinity of the Saviour; his atonement, justification by faith in him; also his supreme headship over the Church; his intercession for the saints, his guidance and protection of all his followers through life, until they

come to glory. We grant, thirdly, that they declare the Holy Spirit to be the author of regeneration, and insist upon holiness of the heart in order to please God. And yet we believe and we affirm, that Roman Catholic priests obscure each and all these doctrines in their preaching; that in point of fact, (though not in point of wilful design in all cases) the truth which they teach serves only as the means of introducing error among their people, and that if these errors could only be viewed in their naked deformity, the sincerely pious could not remain in her communion. Is the proof demanded? We say then, with regard to the first department of error, that while this Church, in word, allows God to be infinitely holy, she practically denies it by her distinction of mortal and venial sins; as if to an infinitely holy being, any sin could appear of less than infinite importance. That, while she allows that God is infinite in wisdom, she practically charges him with folly, by maintaining that his holy word is calculated to mislead and be injurious, when circulated freely among the ignorant. That, while she declares omnipresence to be a divine attribute, she practically dishonours the only omnipresent being, by teaching that we should pray to angels and to saints, thus making them present on earth as well as in heaven, which is the prerogative only of God.

Again, we reply with regard to the third, that she dishonours the Holy Spirit, considered as the author of regeneration and sanctification, by the dependence, which, in point of fact, her followers are led to place in tortures of the body inflicted by themselves, not only as being means of justification, but as being means of sanctification also. Moreover, she dishonours the author of sanctification no less than she obscures the doctrine of free justification, by her belief in purgatory. If the blood of Jesus Christ cleanseth from all sin, and, by consequence, frees from all penalty, why should believers have to *suffer* in that place *for their sins*? And so, if the Holy Spirit can and does cleanse the believer's heart, why must he endure any future fires to purge them away?\*

But chiefly with regard to the second branch of the corruptions of Roman Catholic doctrine, we maintain, that this Church dishonours Jesus Christ in all his sacred offices; that she keeps back Christ from the view of her people, in regard to every feature of his character and work which is delightful to a Bible Christian. She teaches in words that Jesus is supremely di-

\* Of Purgatory, Bellarmine, a standard Roman Catholic author says, it is "that place in which, after death, the souls of those persons are *purified*, who were not fully *cleansed* on earth, in order that they may be prepared for heaven, wherein nothing shall enter that defileth."—*Bellarmino de Purgatorio*, lib. i. cap. i.

vine, and yet she has exalted the Virgin Mary almost or quite to an equality with the Son of God. The sinner is directed to her, since, in the blasphemous language of one Roman Catholic writer "she commands her son by the authority of a mother." Thus, in one sense, even theoretically, and in many senses, practically, does she degrade the Saviour, and exalt above him a sinful and dependent mortal.

Again, she maintains in words, that Jesus is our atonement and our Intercessor, and that we are justified by faith in him. And yet she teaches her followers to apply to saints and angels, and to the Virgin Mary especially, to intercede for them with Christ and with God. They are instructed to pray saying, "I desire by thy grace to make satisfaction for my sins, by worthy fruits of penance;" (see Challoner's Garden of the Soul, page 31,) and they are directed to "beg that God would accept of all your pains and uneasiness in unison with the sufferings of your Saviour in deduction of the punishment due to your sins." *Idem*, page 275.

Is it said, we have been quoting the words of private and irresponsible individuals only, and not of the infallible church? We reply, they are what are taught by her priests, and believed by the mass of her people! We are not to be deceived by the cautious silence of her canons and her councils. They are too crafty to express all that they have believed. We will not regard an appeal to her infallible head. What care we for the opinions of the Pope? They are harmless, for the most part, if he does not diffuse them among the people. But we combat, and have a right to combat, and it is our duty to combat, the opinions which are suffered to be afloat among her people, if they be dangerous errors. Nay more, we have a right to demand that the Catholic church itself should publicly disown these opinions, unless she is willing to be responsible for them.

Again, we say, the Roman Catholic church maintains in words that Jesus is head over all things to the church, and is ever present and ever powerful to guide and protect his followers. And yet that she substitutes a *vicar* upon earth for him, which vicar is made so prominent in her system, that his Master in heaven is mostly forgotten. "The church on earth is visible," say they, "and must have a visible head," as if the Pope were visible to the one-ten-thousandth part of his dominions.

Justification by faith is the simple and delightful truth on which the Gospel of Christ is founded. Roman Catholicism has built upon this, "wood, hay, and stubble." One by one, during a long course of years, these have been added to the lawful mate-

rials, until now the advocates of this system of belief are entitled in hardly any degree to be called builders of the true temple.

The connexion subsisting between these unscriptural additions to the Gospel is not more wonderful than it is intimate and complete. Look through the system, and while many of its doctrines seem aimed directly against that glorious article of Bible faith, with the mention of which we entered upon the present topic, not one is sent forth to fight alone. Each is supported by his fellow, and this latter seems as plainly invented by the father of evil for the very purpose of supporting the former, as does the former appear intended by him, to dishonour Christ and obscure justification by faith in his blood. It was well said by Richard Cecil, "Popery is the master-piece of Satan." He "believed him utterly incapable of such another contrivance." "It is a systematic and infallible plan for forming manacles and mufflers for the human mind." "A well laid design, to render Christianity contemptible, by the abuse of its principles and institutions."

We shall adduce one or two instances of this artful and intimate interweaving of errors.

The doctrine that the "good works of the just are truly and properly merits, and as such deserving of eternal life," (see Bellarmine de Justif. lib. v. cap. 1.) and consequently, that we are to "make satisfaction for our sins by worthy fruits of penance," (Challoner's Garden of the Soul, page 31.) does in effect teach men, that Christ's blood cannot cleanse us from all sin. Thus, by the doctrine of *penance*, an appeal is made to the pride and self-righteousness of men, and a blow is aimed at the doctrine of justification by faith alone.

But to support this doctrine of penance, another has been devised, namely, auricular confession to the priest. We say not, that such is the only effect of auricular confession, but that this is one of its tendencies, and perhaps was one reason for its invention. It operates to support *penance*, by giving the power of imposing penance into the hands of a priest, and not leaving the confessed to the liberty of his own will, and to the influence of love for his own ease. Again, it operates thus, by not leaving the confessed to the dictates even of his own conscience. For the sincerely penitent believer, whose way directly to the cross has not been hindered by the priest, and who therefore has applied in faith for pardon directly from God, and has had shed abroad into his soul a sweet sense of sins forgiven; such a believer, if left merely to his own conscience, would never think of adding to the Saviour's merits any penance of his own. He would feel that his sins were entirely blotted out, and their penalty both for time and eternity, completely remitted by the efficacy of the atonement of

**Jesus.** Therefore, while he would choose to deny himself in order "to keep his body under," he would not dream of a single effort by any thing he could do, to add to the Saviour's satisfaction for his sins. But this would not have suited the purposes of the adversary. So, not only must the path which leads to the cross be obscured, but, after the sinner has even penetrated to that cross and looked and lived, there must be auricular confession to the priest who is to give him absolution, and to prescribe penance. And for what? why, that the temporal punishment due to his sins, and not remitted through the merits of Jesus, may be atoned for by himself. One or two more remarks upon auricular confession, and we shall pass to something else.

It is, after all, the grand engine by which the priesthood rules the people. Every Roman Catholic is required to attend confession at least once a year. It is a powerful engine, because the priest, who has heard your recital of the crimes of your secret retirement; who is acquainted with those things which you have never communicated, and never would communicate, to any other human being, can rule you with a rod of iron. Again, this is a powerful engine, because every doubt about the doctrines of the church, is required by that church to be the subject of confession to the priest. If a Roman Catholic has been thrown into a doubting state of mind by the arguments of some Protestant, auricular confession reveals the fact, and the priest may then either forbid all future intercourse with his antagonist, or may furnish such instruction and such arguments to the individual as his case may require. A further remark is, that auricular confession gives to a priest, who may be so disposed, a very dangerous opportunity of indulging unnoticed in licentious conduct.

But the doctrine of Indulgences also has an intimate connexion with that of penances. The foundation of the latter is laid in the opinion that after the guilt of sin is washed away, and its eternal punishment remitted for the sake of Christ, there still remains some temporal punishment to be endured by the believer, who must make this satisfaction either here or in purgatory. Now, when fasting, and prayers, and alms-giving, and all the varieties of penance have been undergone in this life by the individual, without completing his satisfaction, his friends may purchase masses to be said for the repose of his departed soul, or may buy some portion of that immense store of works of supererogation which the Pope has at his disposal; and these being set down to his credit, (in other words, these being added to what Christ has done, and to what the sinner has also done,) his term of suffering in purgatory can be proportionably shortened. The same result may be obtained by a bequest on the part of the in-

dividual, in aid of the funds of the Church. To erect an hospital, or a place of public worship, or to endow a convent, will purchase an indulgence from the Pope, releasing a soul from many a long year of confinement in purgatory. This doctrine of indulgence, this hopeful sprout growing out of the same root with penances, has yielded to the Church a rich harvest. It has borne golden apples.

Thus much of the connexion between penance and auricular confession, and between penance and indulgences.

Purgatory has been mentioned. Plainly this doctrine is aimed against that of justification by faith. Plainly also it supports the doctrine of penance, and enforces the practice of penance too, by motives of the most stimulating kind. For all those, (it is taught,) who by diligence in penance here succeed in making complete satisfaction for their sins before death, will pass directly into heaven. On the contrary, those who neglect penance here, must go to purgatory hereafter. As plainly this doctrine supports that of indulgences. If there be a purgatory here, as there is penance here, it is natural, on Roman Catholic principles, to suppose that the Pope may, by indulgences, dispense with the one on the same terms as with the other. In accordance with this statement are the words of Leo X. (See *Le Plat*. II. p. 21—25.) “The Roman pontiff may, for reasonable causes, by his apostolic authority, grant indulgences, out of the superabundant merits of Christ and the saints to the faithful who are united to Christ by charity, as well for the living as for the dead.” It is true the council deplored the abuses which had been made of indulgences, (as in case of Tetzels,) and determined that “all wicked gains by Indulgences should be abolished.” But then they did not define what gains were “wicked,” (no priest or Pope would be willing to class his gains under this chapter,) and it anathematized those “who assert that indulgences are useless, (when granted in moderation,) or who deny to the Church the power of granting them.” It might here be suggested, that if lawful “in moderation,” they would surely be both expedient and lawful in the very extreme of immoderation. Indeed, there could be no immoderation in the use of that which, if used to the necessary extent, would at once release all the souls that are confined in purgatory.

Closely connected with these is the doctrine of the sacrifice of the Mass. In this sacrifice, as the people are taught to believe, is repeated over again the “very same sacrifice that was offered by Christ upon the cross.” Various ceremonies are introduced to excite the feelings of the worshippers, and to represent and “commemorate the passion of the Saviour.” Such is the lan-

guage of authorized Catholic books. We cannot help asking how they can commemorate the passion in the Mass, if the Mass be really the passion itself. Still, notwithstanding this contradiction, the Mass is considered the real sacrifice offered eighteen hundred years ago.\* Being such, they suppose it can be effectually celebrated in behalf either of the living or of the dead. And so long as a sincere Roman Catholic believes that the soul of his dear friend in purgatory needs his prayers, so long the sacrifice of the Mass will have its attendants.

It is the record of history, that Philip V. of Spain ordered by will, that an hundred thousand masses should be said for the repose of his soul; and provided that "the surplus, over and above those of them which might be necessary for himself, should be credited and made revertible to poor solitary souls concerning whom no person bestowed a thought." Bourgoing's *Modern Spain*, vol. ii. p. 273. Doblado, in his *Letters from Spain*, states that in that country the custom of begging for souls in purgatory is universal. "A man," says he "bearing a large lantern, with a painted glass representing two naked persons enveloped in flames, entered the court, addressing every one of the company in these words, 'The holy souls! brother, the holy souls! Remember the holy souls!'" Few refused the petitioner a copper coin worth about the eighth part of a penny." pp. 169—174.

The author of "*Rome in the nineteenth century*" declares that "you may buy as many masses as will free your souls from purgatory for 29,000 years at the church of St. John's of Lateran on the festival of that saint; at St. Bibiana on All Soul's day, for 7000 years; at a church near the Basilica of St. Paul, and at another on the Quirinal Hill, for 10,000, and for 3000 years;" and all this at a very reasonable rate. Vol. ii. p. 267—270. In the *Laity's Directory for 1830*, pp. 22 and 31, assurance is given to those who contribute to the erection of a Roman Catholic chapel, "that a Mass will be said every year within the octave of All Saints for the repose of their souls after death;" and to the subscribers to the Benevolent Society for the relief of the aged and infirm poor, "that four masses are regularly offered in each month for the benefactors living and dead." We should regret needlessly to injure the feelings of any Roman Catholic in the land. Therefore we admit that these quotations apply only to their religion as it is in Spain, Italy, &c. But let it be remembered that Spain, or at least Italy, is at the very heart of the Pope's

\* Not to suppose so, would be an inconsistency in those who believe in the transubstantiation of the elements into the actual body and blood of the Saviour.

dominions, and yet these things are overlooked and uncensured. Besides the peculiar claim of the Roman Catholic religion is infallibility. Now if it winks at abuses, and virtually authorizes practices in Italy which it condemns in enlightened America, what becomes of either its Unity or its Infallibility? But moreover, we are not ignorant of the fact, (for we have been eye witnesses of its occurrence) that solemn masses are always said, even in this country, on the death of the Pope, and these masses are for the repose of his soul.

We shall close our remarks upon this topic with a few questions. How can Roman Catholics believe that a deceased Pope is benefited by the prayers of his subjects on earth? What is there in purgatory that deprives the Pope of any of his authority, and renders him in any measure dependent on the prayers of those on earth? So long as the Pope remains on earth his blessings and his prayers are desired by all his spiritual children. And if we do not greatly mistake, it would be thought strange for the Pope to request the prayers of his inferiors, even of a cardinal himself. Certain we are that he would not condescend to confess his sins to them. Now, since purgatory is one step nearer heaven than the earth is, why should his entrance into purgatory change so much the character and dignity of a Pope? Surely purgatory is not a more sinful place than earth, because by its very name it is called a place of purification.\* It is true, that to the mind of a Protestant, it looks absurd, that material fires, such as those of purgatory, should operate upon the immaterial mind and the disembodied spirit. But, perhaps it might be said, something else is added to this insufficient and inoperative kind of purification. It might be said, perhaps, that the absence of the body and the things of the world, together with all their varied temptations, and, further, the absence of Satan and his angels, (for it would be the height of inconsistency to suppose that they would be allowed to enter that place of purification,) it might be that the absence of all these would operate favourably on the spirits confined there, when the mere fires of the place could produce no effect.

Therefore, keeping in view this idea, that purgatory is a purifying place, we ask again, why should the Pope need our prayers there, when he never required them on earth?

But further, why so much anxiety to relieve any soul from purgatory, and so little to release one from earth? Purgatory is one step nearer heaven. Purgatory is a place where no new sins are committed, but old ones are continually purged away.

\* See Bellarmine *De Purgatorio*, lib. i. and cap. i. as quoted before on page 231.



Moreover, the fires of the place cannot harm the immaterial soul, and the body is not there, but in the grave. Now, how is it, that so long as a sinner remains on earth, far away from heaven, there are no regular and earnest prayers to have him removed away, but so soon as he finds his condition bettered, then all is anxiety and distress in his behalf? It is very true, that Protestants know heaven to be a better and purer place than the earth, and that still they love life and seek to prolong their stay here. But the cases are not parallel. These Protestants are under the influence of a physical nature still. It is a part of the constitution of our nature that we should be afraid of death. But in purgatory all these feelings must be unknown, for the body is not there. Besides, no doubt, these Protestants carry their love of life to an extreme, and thus commit sin. But it is not possible to suppose, that the souls in purgatory are sinning afresh. They have gone there only to endure punishment for the past. But if they are going on still in their sins, when will they ever get out? No! on the principles of Roman Catholics, souls in Purgatory are no longer *sinner*s but (strange incongruity,) only sufferers. While, therefore, the holy and infallible Pope should very earnestly desire to be removed from this sinful world to heaven, he ought also to have some (though not so earnest,) desires to go to purgatory, where he would cease to sin: and being once there, he should patiently wait for the proper time for his removal, and not seek impatiently to hasten its approach.

It is an attribute, peculiar to true religion, that it makes known to sinful man the only acceptable way of worshipping God. Pagan idolatry is offensive in his eyes; the total absence of right views of God from the minds of pagans, also their ignorance of Jesus, and their consequent want of faith in him, are some of its most offensive features. There is only one right way of being saved, that is through Jesus Christ. So too there is only one right way of worshipping God, that is in spirit and in truth, putting our trust in Jesus, the only Mediator. Paganism is the very opposite of this way. And why? Because they do not offer spiritual, but only ceremonial worship, and this not to God but to idols, and because they do not put their whole trust in Jesus Christ. Therefore, just in proportion to the spiritual nature of any mode of worship, and in proportion to the completeness of its recognition of Christ, as the only mediator, is it acceptable in the sight of God. "For there is one God and one mediator between God and man, the man Christ Jesus." 1 Tim. ii. 5th verse, and "there is none other name (than Jesus)

under heaven given among men whereby we must be saved." Romans iv. 12.

Every reader of the New Testament, has noticed that this name is there written almost on every page. The inspired writers would have shrunk back in horror from the thought of making any created name equally prominent with his. It seems to be the very spirit of the Bible, to hold up Jesus to the sinner's view. And so far from implying, that we need any other intercession than his, or any other justification than that which is by faith in his blood, they continually instruct us to put our whole trust in him, and in him alone. He is "the way and the truth and the life, and no man cometh to the Father but by him," and "whosoever comes to him (directly to him) he will in no wise cast out." "We have an advocate (not many advocates) with the Father, even Jesus Christ the righteous. 1 John ii. chap.

With these things in view, let us look at the worship of the Roman Catholic church. We shall glance at their invocation of the Saints, and at their use of Images, and pictures, &c.

Let us admit now, in candour, that when the aid and intercession of saints and angels is invoked it usually is that they may intercede for us with Christ and not with God. Also that Christ is considered by this church the chief, though not the sole intercessor. But this is not always the case. Prayers are sometimes offered to the saints, especially to the Virgin, that she would intercede with God himself for the sinner, and thus obtain the gift and the descent of the Holy Spirit. Indeed it is quite consistent, on Roman Catholic principles, to suppose that she can prevail directly with God, since they style her "Most pure," "Undeified," "Powerful," "Holy mother of God," "Refuge of sinners." All these epithets seem to imply her possession of merits of her own, and her independent power to intercede with God in our behalf.

We cannot help making some quotations here, to show the character of the worship paid to the Virgin. They are taken from "The Roman Catholic Prayer Book, or Devout Christian's Vade Mecum," which may be had at the Roman Catholic Bookstore, No. 130 South Sixth street, Philadelphia.

This little volume is intended for the daily use of the devout Catholic. It contains, among other parts of worship, "the Rosary of the Blessed Virgin."

The following is one of the prayers of this Rosary:

"Hail, holy queen, mother of mercy, our life our sweetness, and our hope; to thee do we cry, poor banished sons of Eve; to thee do we send up our sighs, mournings, and weepings, in this valley of tears. Turn, then, most gracious advocate, the eye of mercy toward us, and after this our exile ended, show unto us the most blessed fruit of thy womb Jesus, O most clement, most pious, and most sweet Virgin Mary."

In the same Rosary of the Blessed Virgin, after one of the many forms of meditation there given, the worshipper receives this direction. "Then say, 'Our Father,' *once*; 'Hail Mary,' *ten times*." The reader may be curious to know what is the "*Hail Mary*." We give it, therefore, verbatim:

"Hail Mary, full of grace; our Lord is with thee. Blessed art thou among women; and blessed is the fruit of thy womb Jesus. Holy Mary, mother of God, pray for us sinners now, and in the hour of our death. Amen."

This is the prayer which is to be repeated *ten times*, "Our Father who art in heaven," but *once*!

Another prayer from the same Rosary is this:

"Oh Holy Mary, mother of God, as the body of thy beloved Son was for us extended on the cross, so may our desires be daily stretched out more and more in his service, and our hearts wounded with compassion of his most bitter passion. And then, O most Blessed Virgin, *vouchsafe to negotiate for and with us, the work of our salvation, by thy powerful intercession*. Amen."

Another is the following:

"O glorious queen of all the heavenly citizens, we beseech thee accept this Rosary, which, as a crown of roses, we offer at thy feet; and *grant, most gracious Lady, that by thy intercession* our souls may be enflamed with so ardent a desire of seeing thee *so gloriously crowned*, that it may never die in us until it shall be changed into the *happy fruition of thy blessed sight*. Amen."

We give in the next place "the prayer of St. Bernard to the Blessed Virgin Mary:"

"Remember, O most pious Virgin Mary, that it is unheard of in the world that any one ever had recourse to thy protection, implored thy help, or sought thy mediation, without obtaining relief. Confiding, therefore, in thy goodness and mercy, I cast myself at thy sacred feet, and do most humbly supplicate thee, O mother of the eternal Word, to adopt me as thy child, *and take upon thee the care of my salvation*. O let it not be said, my dearest mother, that I have perished where no one ever found but grace and salvation. Amen."

The compilers of the volume add to the above prayer this remark: "This little prayer has been found of infinite benefit to thousands. It is highly recommended that *young persons* and others would learn it by heart, and with sincerity often repeat it."

In another part of this book we find this prayer:

"O God, who, by the resurrection of thy Son our Lord Jesus Christ, hast been pleased to fill the world with joy; grant, we beseech thee, *by the Virgin Mary, his mother, we may receive the joys of eternal life, through the same Christ our Lord*."

The following is "the Litany of our Lady of Loretto." It will be remembered that "Litany" signifies a form of supplicatory prayer:

“ Lord have mercy upon us.  
 Christ have mercy upon us.  
 Lord have mercy upon us.  
 Christ hear us.  
 Christ graciously hear us.  
 God the Father of heaven, have mercy on us.  
 God the Son, redeemer of the world, have mercy on us.  
 God, the Holy Ghost, have mercy on us.  
 Holy Trinity, one God, have mercy on us.

Holy Mary,  
 Holy Mother of God,  
 Holy Virgin of Virgins,  
 Mother of Christ,  
 Mother of divine grace,  
 Most pure Mother,  
 Most chaste Mother,  
 Undeiled Mother,  
 Untouched Mother,  
 Amiable Mother,  
 Admirable Mother,  
 Mother of our Creator,  
 Mother of our Redeemer,  
 Most prudent Virgin,  
 Venerable Virgin,  
 Renowned Virgin,  
 Powerful Virgin,  
 Merciful Virgin,  
 Faithful Virgin,  
 Mirror of Justice,  
 Seat of Wisdom,  
 Cause of our Joy,

Pray for us:

Spiritual Vessel,  
 Vessel of Honour,  
 Vessel of singular devotion,  
 Mystical Rose,  
 Tower of David,  
 Tower of Ivory,  
 House of Gold,  
 Ark of the Covenant,  
 Gate of Heaven,  
 Morning Star,  
 Health of the weak,  
 Refuge of sinners,  
 Comforter of the afflicted,  
 Help of Christians,  
 Queen of Angels,  
 Queen of Patriarchs,  
 Queen of Prophets,  
 Queen of Apostles,  
 Queen of Martyrs,  
 Queen of Confessors,  
 Queen of Virgins,  
 Queen of all Saints,

Pray for us:

To these supplications are added (*only*) eight others addressed to God and to Christ; after which follows the Lord's prayer, and then come these words:

“ We fly to thy patronage, O holy mother of God; despise not our petitions in our necessities, but deliver us from all dangers, O ever glorious and blessed Virgin.”

The whole concludes with a short prayer to God.

“ The Litanyes of the Saints” contains petitions for the intercession of the Virgin, together with St. Gabriel, St. Michael, and St. Raphael, St. John Baptist, St. Joseph, (the reputed father of Christ) and all the Apostles, also St. Stephen, St. Laurence, St. Fabian, and St. Sebastian, St. Anthony, St. Dominick, St. Francis, St. Mary Magdalen, St. Agatha, St. Lucy, St. Agnes, St. Catherine, &c. &c. &c.

These quotations will confirm the remark already made, that the Roman Catholic system combines its errors with truth, and in this way procures for them access to the mind. It is observable that in most of the prayers to the Virgin, &c. allusion is made to our Lord's intercession. If this were left out, the error would be too glaring; therefore all that the system ventures is,

to obscure his intercessory character by introducing created beings to share it with him.

We are well aware that the little volume before us is not publicly authorized by the Church of Rome. But we have nothing to do at present with her authorized doctrine or practice. Such being the style in which Roman Catholics conduct their worship, can we admit that they offer the same worship which the New Testament inculcates, and which was witnessed in Apostolic times? Is Christ in his glorious mediatory character, as distinctly held forth to the view of their worshippers as he should be? We think a candid perusal of any one single epistle of the New Testament renders such a question almost ridiculous.

Now if the invocation of Saints obscures the intercession of Jesus Christ, this single fact condemns the practice. The respective merits of Roman Catholicism and Protestantism may be determined by this single question—"Which of them most honours Jesus Christ?" Protestants are willing to submit to this test. And it is a proper test. Because it would be strange indeed, that Christian worship, originating as it did with men who attributed supreme divinity to Jesus Christ, should have been intended to be conducted in any other way than the one most honourable to Christ.

Now, therefore, apply this test, and say which is the Gospel system, that which presents Jesus as the *one* and *only* "Mediator between God and man," (see 1 Tim. ii. 5,) or that which instructs us to pray to saints and angels for their intercession to be added to that of our Lord?

Moreover, the practice of invoking the saints is unreasonable as well as unscriptural. Either the Virgin Mary does or does not hear her numerous worshippers who invoke her name daily. If she does hear them, she must be present in more places than one at the same time—and therefore is no longer a human being, but possessed of an attribute of Deity. This attribute is *omnipresence*—and it is attributed to the Virgin, if she is said to be in two, *even in two* places at the same time. Because, if she may be in two places at a distance from each other, she may be in ten thousand, (indeed she must be in ten thousand to hear all her worshippers;) and if in ten thousand, she may be *every where present*.

But if she does not hear her worshippers, of what advantage are their prayers? They spend their breath; to say the least, in vain.

But if she did indeed hear every prayer of every worshipper, another question arises: Could she answer them? If she could

answer them, if she could "*take upon her the care of the salvation*" of so many souls, would she not be equal with God? If she could not, why pray to her?

And truly, whether she can or cannot answer prayer, why pray to her at all? Is not Jesus Christ head over all things to Roman Catholics as well as to Protestants? Is he not able and willing to hear their prayers, as well as ours? Why are they so anxious to obtain the aid of the Virgin and the saints? Jesus is ready to intercede for them himself, if they will apply to him. And his intercession cannot fail. He is every where present, for he is one with the Father. He hears every cry of distress in every part of the universe, without the possibility of failure. Herein he differs from the saints and from the virgin. Who would value the intercession of a mere minion at any court; while he had that of the king's only and well beloved son? What is the Virgin Mary, even in her glorified state, but a created, and consequently dependent being? Who dares venture deliberately to compare her or her intercession with the Eternal Son of God?

It is useless to pretend that prayers to the Virgin are only made with the view of obtaining her intercession for us with Christ, so that he may be willing to intercede for us. We deny that such is the fact. The large majority of Roman Catholics know nothing about this indirect intercession of the Virgin. She is constantly held up as their guide and protectress, and to her they repair as to a Saviour, and expect to find power in her to prevail directly for them with God. And further, we need no previous intercession of the Virgin to render Jesus favourable to the returning sinner. He loves us more and better than she does or can do.

It is useless, also, to pretend that prayers for the intercession of the saints in heaven, are just the same with requests for the prayers of our pious friends here on earth. Because we never use such language of adoring worship to the latter, as Roman Catholics do to the former.\* Again, if we did, our words could be heard by our friends, because they are not yet removed from us, as are the saints, by death. These pious friends are still in the world of prayer; but the saints on high, are in the world of praise.

We proceed now to the use of images and pictures in the Roman Catholic worship. It is urged in their favour, that they serve to excite devotional feelings. This we readily grant. A splendid painting of Jesus on the cross could hardly fail of affect-

\* See prayer of St. Benedict to blessed Virgin Mary, p. 240.

ing every pious spectator. But herein is the danger of using them. The more splendid and affecting, the more dangerous they become. Common people easily learn to forget the pictured, in looking at the picture. And all people are more or less prone to idolatry. The history of the human race sufficiently establishes this fact. We are aware of the distinction so often made between worshipping the reality in the representation, and worshipping the representation instead of the reality. But it is too nice for common use. God has said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven or in earth, &c. &c. thou shalt not bow down to them nor serve them."

Now even if (which we by no means admit,) the words "bow down" have reference to real worship, and to that only, yet why make such nice distinctions? For to say the least, the Protestant translation of the words *may be* correct, and the Roman Catholic *may be* doing wrong even to use images as helps to his worship. Why, therefore, will they hazard even the possibility of this? There is no need of pictures or of images in worshipping God in spirit and in truth. Nay rather there is no propriety.

Do Roman Catholics bear in mind, that many Pagans in Hindostan make the very same distinction, to which they themselves must have recourse? The most ignorant Brahmin will tell you, that he does not worship the image for itself, but merely in honour of the God whom it represents.

We have not been able to find any authorized expression of Roman Catholic doctrine in regard to the supremacy of the Pope. A cautious silence has been observed; but a very unjustifiable silence, when we consider the great differences of opinion on this subject which have prevailed among Roman Catholic writers. Some of them have made the most extravagant claims for the Pope, which others have vigorously resisted. Now why so great silence on the part of those infallibles whose mere dictum might settle this important point for ever?

Even the famous Council of Trent, assembled in the sixteenth century, for the very purpose of restoring "the Lutherans to sound doctrine, and suppressing heresy in general," did not declare itself on this point. Not even in that canon which relates to "the Ecclesiastical Hierarchy and the Sacrament of Orders;" not even in that canon which determines the powers of "Bishops and Presbyters and Ministers;" did they say one word about the powers or claims authorized or unauthorized, legal or usurped, of him whom Roman Catholics venerate as pastor of the Church universal, including bishops and presbyters and ministers, together with their people, as vicar of Christ, and as vice-

gerent of God. But it was truly a master stroke of policy to be silent here, for, in the language of Mr. Cramp, a recent and excellent writer on the subject, "it has left open the door for any interpretation of the powers of the Pope, which the times will bear." The council of Florence also, held in 1439, though not so entirely silent as the one at Trent, used very vague and general language. But surely, when contending with so subtle an opponent, no man need wait for an open and candid exposure of faith from herself. It is enough that we have the language of facts and of history. To borrow again the language of Mr. Cramp, "The Pope has always assumed as much power as he could safely exercise." The student of history is referred to the conduct of Pope Innocent III. and of Gregory VII. the audacious Hildebrand, to whose acts of outrageous and impudent violence the patrimony of St. Peter was indebted for a very rapid and enriching extension. Besides, we have the language and sentiments of standard Roman Catholic writers, and to them we may appeal. Bellarmine, who, by the appointment of Pope Gregory XIII. delivered lectures in the college of Rome, fourteen years after the council of Trent, says, "the Pope is supreme judge in matters of faith and manners," that "when the Pope instructs the whole Church in matters of faith, he cannot possibly err," that "it may be piously believed, that even as a private individual, he cannot be a heretic," that "though the ordination of bishops, generally considered, is of divine right as of God's appointment, yet that bishops canonically elected, receive their actual jurisdiction and authority, not from Christ, but from the Pope;" that, "as prince of the whole Church, he may, by his own authority, enact laws binding on the conscience;" that "the Pope is above councils, and acknowledges no authority whatever above himself;" that "the Pope may change kingdoms, and take away from one, and bestow on another, as supreme spiritual prince, if the same should be necessary to the salvation of souls;" and, finally, that the "Pope may and ought to enjoin kings, to defend the Church, and punish heretics and schismatics, and if they neglect it, to compel them by excommunication, and other similar measures." In accordance with all this, the Popes, again and again, have deprived princes of their thrones, and sundered the bonds of their people's allegiance. The sentiments of Bellarmine, as above expressed, must have been those of the court of Rome in his day, as is plain from the fact we have already stated, of his being appointed public lecturer by Pope Gregory. If Gregory XIII. did not approve, then ought he not, and would he not have felt bound to condemn them publicly? And if he did approve them, and if he was infallible, would it not be in-



consistent for any modern Roman Catholic to reject similar opinions? That the "infallible" Gregory did approve them is not left doubtful, because, for the expression of these sentiments, Bellarmine was rewarded with the cardinal's hat, and (after his death) came within a few votes of being canonized as a saint. See Du Pin, cent. xvii. b. v.

But the Pope is a professed disciple of the meek and lowly Jesus! There are also, besides the Pope, a multitude who profess the same thing. But this man claims to be above all the rest. How comes this to pass? Is it merely such superiority as the under-shepherd has over the sheep of his master? Does such delegated temporary authority as this content him? Or is he satisfied with the authority of an apostle even? By no means. True, he exhibits not "the signs of an apostle!" He performs no public and credible miracles, to substantiate his claims! But what he lacks in the quality he makes up in the quantity or extent of them! He is not merely a successor of one apostle; he is not merely one of twelve co-equal descendants from the twelve of Galilee, but he is successor of them all! And in order to give foundation to these claims, a difference in favour of Peter must be diligently sought to be discovered among the twelve equal and unassuming apostles. And, moreover, it must be carefully kept out of view, that the first pretended successor to the pretended supremacy of Peter was not his (really and truly equal) fellow-apostle John, who was still living at the death of Peter, but some other person hitherto uninspired and inferior!!

Before proceeding to answer the question we have asked above, we must remark that the claim of infallibility in matters of faith, which is made for the Pope, is utterly inconsistent with itself, unless infallibility in personal conduct and feelings, that is, complete holiness of heart and life, is also added to his qualities. For what security can we have that any man will make a conscientious use of his infallibility in matters of faith, unless he be a holy man? Suppose him to be a wicked man, he may choose to give a wrong decision, even when the mind of the Spirit is plainly revealed to him. Now in the case of the twelve apostles we have abundant security. God's grace was sufficient for them. Their lives testified to the honesty of their hearts. But has it been thus with the Popes? Let history give the answer.

The question now is, how came it to pass that among brethren one should assume to lord it over the rest? Roman Catholics will say, Christ gave this authority to the Popes. Truth and facts reply, they assumed it to themselves. The record of history is briefly this. Ambition and lust of power appeared

among the clergy very soon after the death of the apostles. The more influential assumed authority over their less gifted brethren, and these soon learned to pay a willing obedience to the occupants of the more important stations in the Church. Very early arose the distinction between presbyters and bishops; and also the distinction between metropolitans and other bishops. These metropolitans were afterwards in the eighth century called archbishops. But as early as the fourth century, five of these were distinguished above the rest, namely, the bishops of Rome, of Constantinople, of Antioch, of Alexandria, and of Jerusalem. At this time Christianity was the religion of the Roman empire, and Rome its metropolis. It is not strange, therefore, that the bishop of Rome should gradually have acquired the superiority over the remaining four. Neither is it strange that he should have found the bishop of Constantinople a more powerful rival than before, so soon as the imperial residence was transferred from Rome to Byzantium. For a long time, and bitterly, did these two bishops, thus equally matched, contend for the superiority. Nor did the contention cease, even when the emperor Phocas, incensed with the bishop of Constantinople for refusing to approve the slaughter of Mauritus, declared Boniface III., then bishop of Rome, to be the Oecumenical Bishop and Head of all the churches. This happened in the seventh century, and the separation of the Greek from the Latin Church, which followed the mutual excommunication of the two bishops, has continued until this day.

Upon these facts no comment is necessary. We shall be contented if their light is only permitted to fall with unbroken, unrefracted rays, upon the claims of the Pope.

But we must be allowed to make one or two objections to these claims.

First. The doctrine of Papal supremacy hides Jesus Christ from the sinner's view. It is the spirit of the Gospel to exalt Christ, therefore we call it Christianity. But it is the spirit of this "other" Gospel to exalt the Pope, therefore we call it Popery. Who, and what in the sight of God is the Pope? Nothing but a polluted creature like all other men! Nothing but a worm of the very dust! What should he be in his own sight? What Paul was in his; "less than the least of all saints who was not meet to be called an apostle." Yet, what are his views of himself? Let his magnificent but impious titles give the answer. He who should be crying out with Paul, "Oh wretched man that I am, who shall deliver me from the body of this death?" suffers himself to be styled "sacred and holy!" He who should acknowledge himself as weak and ignorant as a wayward child,

claims to be the vice-gerent of God on earth! The Bible holds up constantly the glory and power of Christ. Popery does the same for antichrist.\* Every epithet of honour, every ascription of praise, is in the former heaped upon Jesus. Every possible mode is there used of making him prominent. Just so in this other Gospel of the Pope. Is Christ our prophet and our priest and our king in the Bible representation? This "other" system makes the Pope our prophet, for he decides infallibly in matters of faith; our priest, for he absolves us from sin by dispensing to us the merits of Christ; our king, for he rules supremely over the whole Church. Now, to establish his claims, Roman Catholics should bring forward the very strongest proofs from Scripture. But this they cannot do.

Our second objection therefore, is, that the supremacy of the Pope is not supported by Scripture. Speaking of the body of Christ, which is the Church, the apostle says, "and God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps," &c. but not one word about a Pope!

The language of our Saviour to Peter, when he called him a rock, and said he would build his Church upon it, does seem at the first to favour Peter's supremacy over his brethren. But then, if it were granted that Peter was greater than the rest, is it right to say that he was the vicar of Christ, and the vice-gerent of God? And even if he ought to be called so, can it be proved that this privilege has descended to his pretended successor? Christ said upon *this rock* he would build, not upon a long line of others succeeding him. Here is a great chasm to be passed over. Besides, did not our Saviour apply to the other disciples, as well as Peter, in the eighteenth chapter of St. Matthew, almost the very language which he had here used to Peter alone? It seems to us, that this verse, wrested from its true meaning so eagerly by the advocates of papal supremacy, (drowning men will catch at straws,) applies to Peter what was equally true of them all.

If our Saviour had, indeed, elevated Peter to the papal see, and conferred infallibility upon him by this saying, would he ever have had occasion afterwards to say to him, "Get thee behind me, *Satan!*" or ever have denied his Master?

If a Roman Catholic Bishop should now write a book and publish it in the very city of Rome, declaring, that for a certain decision of the Pope's in some ecclesiastical affair, the Pope was to be *blamed*, his holiness would feel himself much aggrieved. And

\* See note on opposite page.

if this had been done to Pope Gregory VII., it would have cost the offender his life. And yet Paul, who thought he was not meet to be called an Apostle, once withstood a certain Pope to *his very face*, and dared to say, and did safely say to him, that he was to be blamed! This was no other than Pope Peter the First.

We have this fact recorded by Paul himself, in his Epistle to the Galatians, which epistle evinces that even in that day had commenced the disposition to put Paul below Peter.

Is it not probable that the Jews would have cordially received Jesus as their Messiah, if he had only come with the splendour of a Roman Pontiff? Yes; if such distinctions as this, and others depending upon this, had been premised by him to his followers, never would the fickle multitude have cried out "Crucify him!" Is there not a striking similarity in splendour and greatness between the Pope and the expected Messiah of the Jews? Is there not an entire dissimilarity between the pompous pontiff and the simple lowly Saviour?

There is, and so surely as there is, so surely the Pope of Rome is Anti-Christ.\*

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ART. VIII.—*Memoir of Julius Charles Rieu, from the French of Frederic Monod, jun. one of the Pastors of the Reformed French Church of Paris. With Introductory Remarks, by the Rev. A. Alexander, D.D. Philadelphia. French & Perkins. 1893. pp. 65. 18mo.*

WE look to France with tender recollections of the past, and trembling hope for the future. The past which we regard is not the chivalrous age of bearded knights, amorous troubadours, and strong-handed feuds; nor yet that grotesque period of powder, ceremony and brocade, in which the Louises shone predominant over a dissipated and warlike court; but the bright intervening season in which Presbyterianism swayed its mild influence over a simple, pious and happy people. Time was, when Frenchmen

\* We deem it proper to say that we do not use this word in the usual sense. We believe it an entire mistake to apply to the Pope the passages in the epistles of John, which contain this term. And it occurs no where else in the Scriptures. The Apostle there speaks, in our humble opinion, of the Corinthians and Nicolaitans, &c. who our denied our Saviour's divinity. Still as there were, and are many anti-christs in the world, we may apply the term in a general way, wherever we think it proper.

These remarks we would not apply, however, to what St. Paul says of the man of sin.

went up to their annual Synods, under the leading of teachers who held the truth as we now hold it. The mace of authority, and the pike and musket of a ferocious faction, broke the charm of that halcyon day. The murder of thousands, and the expatriation of thousands more; the unresisted prevalence of Popish license and superstition; the mingled fanaticism and sensuality of the dominant party; and the judicial blindness and infatuation which ensued—left beautiful France a defenceless field, over which the hideous monster Infidelity might expatiate and raven after his prey. Yet we are unwilling to believe that the foot of atheistical pride has trodden down every remnant of the ancient seed; and from time to time we are made glad by tokens of the same faith which dwelt in Farel, Beza and Claude.

The political changes which have resulted from the last revolution, have been as the lifting up of a mighty pressure from a spring which had been well nigh deadened. What there was of Protestantism had been developed without reference to the social principle. It no more resembled the ancient glory of the French Church, than the sickly ears in the corner of a field resemble the yellow harvest of the preceding year. Like severed coals, the pious who remained lost their glow, and some waxed cold. A pulseless Socinianism occupied the place of the Gospel, or unblushing infidelity poisoned the rising race. Yet there was a remnant according to the election of grace, and there has been all along a vigorous, and, of late, an increasing struggle after pristine faith and discipline. Among those who have borne shame and opposition for the Saviour's sake, and who have held up the standard of the Reformation, when to do so was to sacrifice almost every thing of worldly honour, the Monods have been nobly eminent. The *Archives du Christianisme* has been like the sound of a trumpet to slumbering believers. The influence of these men, and such as these, has awakened, rallied, nerved and united a band of evangelical Christians; and we hope and pray for the time when the blessed Gospel shall resound in a thousand churches of France.

There is a peculiar and distinctive aspect of piety pertaining to every age and clime. It is the same family, but the features vary; a treasure modified in its manifestations by the mould of the earthen vessel. Grace seems scarcely the same thing in an Augustin and a Knox. The religion of a German and an American believer differ in a striking manner. And there is something in the simple, fervid, child-like, affectionate, confiding, joyful piety of evangelical France, which has, in our view, a peculiar charm.

The reader of the volume which we are reviewing, will enjoy

the exhibition of a lovely portrait. Here is no long succession of striking events, no strong points of worldly greatness, no ambitious elevation, no eccentricity; but unadorned, natural, graceful piety. The translator is a young Clergyman of the Presbyterian Church, who has been happily instrumental, since his return from France, in awakening some interest in behalf of Christians in that country, and whose attention was no doubt fixed upon this little work by his sympathy with European Calvinists. Let us hear his own words:

"In the autumn of the year 1831, the translator of this little work was riding in company with a distinguished pastor of Geneva, in the environs of that delightful city; we were speaking of the things pertaining to the kingdom of God; of the long and profound slumbers of the church of Geneva; of the recent revival, whose silent, but irrepressible power had broken up the icy bondage of established error; of the attendant persecutions and sufferings of the ministers of Christ, and of the new reformation which the providence and Spirit of God are now rocking in the cradle of the old. Having spoken of the labours of Neff, Duvier, Wilks, Haldane, and many others, "whose record is on high," he turned to me, with his peculiar earnestness of manner, and inquired, "Have you read the Memoir of Charles Rieu?" On my answering in the negative, he added, "Do not sleep till you have read it." Immediately on my return to the city, I procured and read it, with emotions kindred to those which are awakened by the memoirs of Brainerd, Martyn, Neff, and Oberlin. It is now given to American Christians in an English translation; with the fervent hope and prayer, that it may prove to their hearts, as it did to my own, *a coal from the altar*. What might not the American church do for her own extension and the conversion of the world, if all her sons were animated by the spirit of this holy and admirable young man—a spirit which breathed glory to God in the highest—love to all who bore the image of Christ—peace and good will to the whole world. Such was the spirit of Rieu. God grant that we may all be baptized with it, and that, under its influence, we may "count not our own lives dear to ourselves, that we may finish our course with joy, and the ministry which we have received of the Lord!"

"The author of this little Memoir is well known, not only in Europe, but in our own country, as the editor of the *Archives du Christianisme*. Within the last year, he has been chosen one of the pastors of the Reformed church of Paris, in succession to the late Mr. Marron. He was a personal and intimate friend of Rieu; and his memoir appears to have been a simple, unlaboured, and unpretending memorial of Christian affection. The translation claims no other praise than that of fidelity.

JULIUS CHARLES RIEU was born in Geneva, in August, 1792, of a distinguished family. Of his childhood and youth little is recorded by M. Monod. We learn, however, that he early dedicated himself to God, and yielded his powers to the public service of Christ. In 1817, he left his native country for Denmark, and became the pastor of a church among certain French refugees, colonized at Fredericia, in Denmark. In so doing, he made great sacrifices, with the true spirit of a minister or a missionary. He tore himself from a beloved circle of friends, many of whom resisted his determination; and from his country, which was just then beginning to enjoy the promise of freedom. Yet he preferred Denmark to Geneva, and at the age of twenty-five years,

repaired with a heart burning with zeal to his new destination. Some idea of his temper and life, may be derived from the following extracts:

"Having learned that many of the parishoners had forgotten the French language, he stopped at Göttingen on his journey to the colony, devoted three months of unremitted study to the acquisition of German, and arrived at Fredericia prepared to preach the word of God in that language. His ministry on earth was not destined to continue for a longer period than that of his Master. But what has he not accomplished during the three years and a half of its duration!

"By the sweet influence of his instructions and example, and by the assistance of God, which he never ceased to implore, the moral and religious character of the colony underwent in a very short time a visible alteration. Drunkenness had there been a vice of peculiar frequency. But after a short time, Rieu persuaded the heads of families to subscribe a regulation which authorized the consistory, under the direction of the pastor, to deprive the drunkard, who persevered in his vice after three or four successive admonitions, of his colonial rights during a certain period: that is, that his portion of the lands, gratuitously bestowed by the Danish government on the colony at its first establishment in Jutland, should be administered, during that period for the benefit of the community. This rule was put in force against one of the colonists in 1821; he was, if I mistake not, deprived of the revenue of his colonial lands for three years.

"Though reminded that a preacher ought not to neglect the talents with which he had been endowed for exhibiting the truth with power, Rieu was still more deeply persuaded that the great excellence of a sermon did not consist in its being formed of sonorous and well cadenced periods, or written in a style of scrupulous accuracy, or constructed with art on a method laboriously conceived, and skilfully adjusted. He was convinced that the too great importance often attached to these things was what the apostle denominates *preaching ourselves*. It was his resolution to *preach Christ Jesus the Lord*, according to the commandment which he had received; and it was therefore his principal care to set before his flock, the great truths of the gospel, and the great moral lessons which flow from them, with all possible force and simplicity; and he was always eloquent, but with a Christian eloquence very different from that of the world. 'My oratorical art,' said he, 'is prayer;' remarkable words, which ought to be graven on the heart of every preacher of the gospel. Never did he separate morality from doctrine, or doctrine from morality; these two things were connected, and, as it were, commingled in his heart and in his discourses, like the sun and the light, and with that inseparable union in which they are presented in the gospel. The fall and spiritual misery of man, the necessity of a Saviour, redemption accomplished by the expiatory sacrifice of Jesus Christ, justification by faith in Christ, regeneration by the Holy Spirit, a final judgment, an eternity either of happiness or misery; and as consequences, repentance, sanctification, the observance of all Christian duties; these were the subjects of his discourses."

"The point of view, in which his subject was to be exhibited being once determined, he kneeled before the Lord, implored the assistance of his Spirit, and besought Him to prepare himself that spiritual nourishment which He knew to be best suited to the souls for which it was designed. He then took his pen in hand, and wrote with freedom and rapidity a sermon which was always useful, because it was full of the spirit and the word of Christ; of that word which never returns void to him from whom it emanates. And this man, who, but a year before occupied months in the laborious composition of a single sermon, now prepared two during each week; for he preached on the Sabbath morning in French, and in the afternoon in German. The first of these sermons he committed to memory; the second he read, not being yet sufficiently familiar with the German to trust his memory with the repetition of a discourse in that language. During nearly four years, he constantly composed two sermons in each week; for it rarely, if ever, happened, that he repeated an old discourse. He thought that this practice gave to the ministry too much the char-

actor of a trade; that it was important to give to public discourses, as far as possible the appearance of *improvisation*, and that the tone, the tendency, and the details of a sermon ought to vary according to circumstances, which are never entirely the same at different periods. He adopted the habit recommended by Reinhard, of being always in advance by one week in his preparation. Seldom did he preach a sermon either in French or German, unless that which was to succeed it was ready in his desk, and thus he was never left to be embarrassed by those accidents which might occur during the week, to interrupt the labours of preparation. It is true that he rose at four o'clock in the morning; that he occupied, as a faithful steward, every quarter of an hour which his Master allowed him; and only took that repose which was absolutely necessary to the preservation of his health, a strict attention to which he considered his duty, both as a pastor and a son. The Sabbath was to him the happiest day of the week. Far from sharing in that species of anguish with which many pastors regard so rapid a succession of the Sabbaths of the Lord, he beheld their approach with joy, the source of which was to be found in the manner in which he employed them. At nine o'clock he ascended the pulpit and preached in French. He then visited, in succession, three or four infirm persons of his flock who had been confined for years to their own houses, and performed with each of them a private service. At two o'clock he commenced his service in German, at the close of which he held in his own house a large Sunday-school. And finally, at six o'clock, the young apostle opened the doors of his house, and the faithful resorted thither with eagerness, to be again edified by the reading of the holy word, and by the tidings of the progress of Christianity on the earth. The day of the Lord being thus occupied to the end, the faithful pastor closed it in supplications for his flock, and found in his own heart a sweet and effectual recompense for his labours, a true foretaste of that eternal recompense which awaited him; and which he was so soon to receive."—Pp. 16—25.

In the winter, Rieu held two catechetical exercises every week, and also two social meetings. He read the Bible with inquirers; gave lessons in various useful branches; established Bible Societies; and devoted himself to scriptural study. He diffused the savour of his piety far and wide, by means of his personal intercourse and his correspondence, and lived with a constant reference to the shortness of life, and the imminence of judgment. At great expense of labour and time, he established a school, and erected an edifice for the accommodation of two hundred pupils. But we must refer to the memoir itself for more copious details. In the midst of these labours, in the year 1821, a disease appeared in Fredericia, which, for some unknown cause, made its principal ravages among the French colonists, so that their Lutheran neighbours called it "the malady of the Reformed." Rieu was unwearied in his attendance upon the sick and dying, exhorting them to flee from the wrath to come, and to lay hold on eternal life. On the 21st of June, he was himself attacked with slight premonitory symptoms. No sooner was this the case, than he wrote the following letter, which was, as is justly remarked by Dr. Alexander, "a sermon not only from the very heart of an affectionate pastor, but from the mouth of the sepulchre." We cannot deny our readers the perusal of this pastoral epistle entire:



"Fredericia, June 21, 1821.

"Gentlemen, and well beloved Elders and Brethren of the French Reformed Church at Fredericia.

"Being this day attacked by the symptoms of a disease which has already brought many of our brethren to the grave, I feel it proper to leave you a few instructions, which will be found of importance in the event that it should please God to remove me to himself.

"All my papers of every description will be forwarded without delay to my family. May the Lord accompany them with his blessing!

"And now, my beloved parishioners, I have but one word to say to you. It is but a repetition of that which you already know, and which will occupy my thoughts even to the end. It is that I have loved you, and at this hour love you with my whole heart. My prayers have ascended and will ascend in your behalf to the last breath of my life. I believe that I have shown my love towards you, by declaring to you the truth of God as I have believed it in my conscience and before God. Before I have prepared for you the food which it was my duty to dispense, I have invariably cast myself at the foot of the throne of grace, and besought the great Shepherd of souls himself to speak to you by my mouth, and not to suffer me to intrude a single thought of myself. Alas! I know that but for my unbelief, the Lord would have much more eminently accomplished his strength in my infirmity, and would more exclusively have exhorted you himself. Nevertheless, I have this firm and perfect confidence, that He who has chosen me; (me, an unworthy creature, more than a thousand times dead and condemned by my defects and transgressions,) has verily enabled me to build on the *only true foundation, Christ crucified*; and that, without regard to the great imperfections and blemishes which every where cleave to my ministry, He will keep that *which I have committed to Him unto that day, and will save me unto His heavenly kingdom*; and this assurance is the more unwavering, because at this hour I lay myself at the foot of His cross and make a full and entire renunciation of my own merits, which are all, from first to last, but *filthy rags*; and solemnly declare before God that I receive Jesus Christ, *God blessed forever*, for my only Saviour, who by the blood which he shed on the cross, has washed me from all iniquity and purified me by his Spirit; so that I can stand before his face in righteousness. I smite my breast like the publican, with a deep consciousness of my guilt; and I cry with the crucified and converted thief, 'Lord! remember me when thou comest into thy kingdom.'

"Thus death becomes to me the happiest moment of my life; though I feel myself in a *strait betwixt two*, willing still to labour for the souls entrusted to me; yet ardently desirous to *depart and be with Christ, which is far better*. Assuredly, should He remove me so early, it would be a favour for which I cannot sufficiently humble myself before Him and sing anthems of praise. What was I, O my God! that the combat should be so soon terminated before I have *'resisted unto blood, striving against sin'*?

"Dear parishioners, consider well your responsibilities. I have declared to you the counsel of God; it is true, (and I make the confession with grief and humiliation before the cross,) with too much weakness and fear of man; above all, my conscience reproaches me for not having sufficiently imitated the example of the apostle, by exhorting each of you in private from house to house; nevertheless you can bear me testimony that I have never been ashamed of Christ crucified, while proclaiming his word to you in the pulpit. *His kingdom then is come nigh unto you*; the walls of your temple attest it. Oh! that you had all listened to that word of life which alone can save your souls! What would have been my joy to see multitudes of you converted to Christ! Harken, harken to his voice *while it is yet to-day*; I call to you from my sepulchre. If you hear not this voice, you would not be persuaded *though one rose from the dead*. Heaven and earth will pass away, but this word will not pass away. O Christ save them and pray for them, as thou has condescended to pray for me!

"Adieu then, dear parishioners, I commend you to God and to the word of His

grace ; watch and pray, for yet a little while, and he that shall come will come. We shall soon stand face to face before the tribunal of Christ.

"If time permit, I will also write to my beloved relatives and friends in Christ. If not, they will know that I had an ardent desire to do so ; you will communicate to them these lines. Oh ! that grace and peace may rest upon them ! may they all consider that they are soon to *pass from this world to the Father* ; may they hasten to follow that Saviour who is the light of the world, the resurrection, the way, the truth, and the life. Adieu, also, to my well-beloved sister H— ; if she survive me, and escape the dangerous malady which now threatens her life. I commend her also to the grace of the Lord, in whom she has trusted, and who has redeemed her. I commend her in this world to my dear parishioners, and to my beloved family, desiring them to render her existence as comfortable as possible. I say to her, adieu, we are not separated. I entreat my relatives to make every possible exertion to send a pastor to supply my place in this church. To my last breath I will pray to God for you all, whom I love with the tenderest affection. May grace and peace be and abide with you from this time forth and for evermore ! I remain deeply affected with all the proofs of attachment which you have given me,

"Your devoted pastor,

"CHARLES RIEU."

When he found his symptoms becoming more aggravated, he commenced a journal addressed to his near relatives. In this he speaks with calmness of his approaching dissolution ; but he does far more. After detailing all the stages of his malady, he declares : "My soul is filled with unutterable peace and joy. If any thing causes me, after all, to expect my recovery, it is that so early a recall, almost before I have entered into the conflict, would be a favour infinitely beyond my merits or my hopes. What am I, the most worthless and polluted of creatures ; what am I, that such *manner of love should be bestowed upon me* ! Doubtless, I ought to receive it with more fervent gratitude than any other blessing ; I have done absolutely nothing to deserve it ; but what do I say ! rather is not all, all, all absolutely gratuitous ? It would be delightful for me to speak to you from time to time in short and hasty sentences,—this brings me near to you,—and to speak to you of God ; for he alone should be viewed,—and his voice should be heard and obeyed in this matter."

His only prayer seemed to be, *Thy will be done* ! When more alarming symptoms occurred, there was the same calm in his soul. The last words of his journal are these :

"I go forward with joy indescribable through the dark valley ; for I go to Jesus, my God ; to Christ, who has conquered for us. All his promises converge to a point and fill my own soul with a gladness which I have never known before.

"No, he has not deceived us !

"Happy are they who have not seen, and yet have believed ! I go to see him as he is. Already I see him. I feel his hand supporting my soul ; while this clay is crumbling down, the inward man is renewed. I shall be changed into his image. I shall be like him ! where no sorrow—

"Oh ! that I could impart this joy to your souls ! But there you also may find it. I am not separated from you ; in the moment that I close my eyes here, I seem to stand with you, and behold Christ coming in the clouds.

"Oh! that you may all sleep in Jesus! Farewell beloved friends! A little hope—This happy moment then approaches for which I have so ardently longed, and in the thought of which I have habitually found my sweetest satisfaction. Oh! how good art thou, my Saviour! Thy face fills me with joy. Resurrection and life! Eternity, eternity with Jesus! So much beloved, though unseen; what will it be; my spirit fails; O blood! O cross!

"What peace in that last word to the thief: To-day thou shalt be with me in Paradise. Joy, endless joy! fulness of pleasures! for ever with him whom our souls love; we shall raise the song of the Lamb, with the ten thousand times ten thousand who know it, who have learned the new song. To him who hath saved us. Before his throne—I burn!

"When will this wall of flesh be broken down? Yet a little while—Oh! how great is his goodness! Weep not, my friends.

"The last thing which could even in a slight degree oppress my conscience, is the recollection of a warning which I wished to give to certain offenders, which I have been compelled to neglect by a succession of recent circumstances. I have just sent this admonition by my elders, so that I feel assured their blood will not be required at my hands.

"My peace is still pure, and perfect, and unmingled; my joy passes all understanding. I only describe it that you may yourselves breathe after it. Surely, it is not found in the busy circles of the world, and the path thereof is not traced by the philosophers of the world. No, no, Thou alone bestowest it, O God, God the Saviour, God the Comforter!

"Blessed, blessed, blessed for ever be thy glorious name!

"Dear mother, uncle, aunt, brothers and sisters, nephews and nieces, friends in Christ, we are not separated. We shall soon meet.

"Still Sabbath morning—I will write no more until to-morrow." (Here the Journal terminates.)

In a literary point of view, there is nothing in this work to be remarked. It is an obituary, rather than a biography. In some respects, it may be considered as an humble biography; in others it is one of the noblest we have seen. For if there is any thing inspiring in the struggle of untried youth with a crushing disorder, a struggle of faith and hope against the sweeping away of all earthly expectations; if there is any thing sublime and inspiring in the aspect of true religion triumphing over death, and taking joyful wing for an unknown world; then is this death-bed worthy of our highest regard.

We have only to regret that the sketch here presented to the public is not more extensive. Such a subject evidently demanded a fuller exhibition. The translator has done his part faithfully and with success, as we have satisfied ourselves by a careful comparison with the original. In conclusion, we heartily recommend the book to all who love the beauty of unfeigned religion.

**ART. IX.—*The Sixteenth Annual Report of the American Society for Colonizing the free people of colour of the United States.* 1833.**

THE revolution of another year has furnished us with the sixteenth annual report of this Society. It is, as usual, a very interesting document exhibiting a still progressive course. In its own language, "while opposition has been embodied, and hurled against it reproach and defiance, its multiplied friends have stood forth calmly and triumphantly for its vindication, and borne its cause onward with resistless power."

There are no statements which we read with more interest, than those connected with this Society. True, there is one object which rises above all others in magnitude and grandeur. We refer to the stupendous purpose of bringing the whole world under the renovating influence of Christian truth. As an object of benevolence, it comprehends all others, and views them only as departments of its own great plan. But aside from this, we look to no benevolent operation in the world with so much interest as to the one embraced by the American Colonization Society. Perhaps this is but the expression of an individual feeling; but when we consider the magnitude of the evils in our own country which the Society tends to alleviate, and the wide field which lies open to philanthropic exertions on the other side of the waters, we cannot but regard it as essentially justified.

Would that we could collect into one view all those things which enhance the greatness of this enterprise; the degradation of Africa and its strong claims upon *American* philanthropy; the *manifest* evils of the system of slavery in our own country, together with those ten thousand as yet *undiscovered* ones which have insinuated themselves throughout all the ramifications of society. But these are subjects which we confess ourselves unable to delineate; they require the hand of a master. Were they but boldly drawn out, we doubt not that the sentiment we have expressed would receive the cordial approbation of every beholder; that the universal feeling would be that no scheme of benevolence, save one which embraces the world, can be more comprehensive than that which aims at the alleviation of these moral, physical, and political evils.

It is with that deep interest which such sentiments inspire, that we have always been accustomed to regard the Colonization Society. It presents the only scheme, with reference to this subject, which has ever been devised, or surely the only one which has the least appearance of *feasibility*. That it *has* this appearance,

not only in a small, but in an ample degree, and that, as a scheme, it is worthy of liberal and Christian America; a scheme, in its general character, *fully commensurate* with the vast and magnificent objects contemplated, we fully and gladly believe.

It is not compatible with our present design to enter into a minute examination of the article which we have announced at the commencement of this article, or to remark at length upon the many interesting facts it contains. In our notices of them we must, therefore, be brief.

We have already alluded, in general terms, to the success of the Society during the past year. It has transported 790 emigrants, 247 of which were manumitted slaves. Preparations are making for receiving still larger numbers than have yet been sent.

"The managers are convinced that Liberia is now prepared to receive a much larger number of emigrants annually, than the means of the Society have heretofore enabled it to colonize. They believe there is no reason to apprehend that the resources of the Society will even exceed the demand for aid from those anxious to emigrate, or the capabilities of the colony to afford accommodation and subsistence to those who may choose it as their residence. . . . Thousands might be safely introduced in a single year, provided temporary buildings should be constructed, and some provision made for their accommodation and support during a few months after their arrival; and to this object an allowance of fifteen or twenty dollars to each emigrant would probably be sufficient. Were one, or even two hundred thousand dollars entrusted to the Society, it might be well expended before the close of the year in removing emigrants, and in preparing for larger numbers to succeed them."

For the accommodation of these new emigrants, and as preparatives for still more enlarged operations, the managers have additional tracts of territory, and avow it as their purpose, "with the least possible delay, to found and multiply settlements on the high lands of the interior." And they express the hope that "the early removal of emigrants to stations at some distance from the coast will still further reduce the danger resulting from the influence of the climate."

It is exceedingly interesting to notice the disposition of the natives, as exhibited by the conditions of one of these late territorial grants.

"The chiefs of the country . . . have granted an unquestionable title to this land, on the sole condition that settlers shall be placed upon it, and that schools shall be established for the benefit of native children. Some of these chiefs having obtained the rudiments of an English education in Liberia, expressed earnest desires that the benefits of instruction should be afforded to their countrymen, and the young men declared their purpose of submitting to the laws of the colony, and their willingness to make further grants of land to any extent desired, whenever the terms of the present negotiation shall have been fulfilled." p. 3.

How different these from the wild, intractable men whom the New England and Virginia colonists encountered!

It is evident that for the sure and permanent success of the colony, it is desirable, if not indispensable, that its policy should be to a great extent agricultural. The advantages which its situation affords for a prosperous commerce, and the new avenues which are constantly opening to support it, have afforded ground for fear, lest the attention of the colonists should be directed too exclusively to this object. Agriculture can afford the only sure means of subsistence. These, it is apparent, are what are most needed in a new and growing country, constantly exposed to an inundation of emigrants. We are pleased, therefore, that the Report informs us that the colonists have "become generally and deeply sensible of the primary importance of agriculture, and have engaged in it with a degree of resolution and energy which must insure success." The managers have determined to encourage this spirit of agricultural enterprise, and have fixed upon various means to effect it, which will be carried into immediate operation.

There are now six day-schools for children, and one evening school for adults in the colony, embracing in all 226 pupils. The people are represented as "importunate" for instruction, and the Board are hoping soon to be able to support a general system of common school education. In connexion with this subject, we would call attention to one event which is mentioned in the following paragraph:

"A high school or seminary, which should prepare youth not only to become able teachers of the most useful branches of knowledge, but to fulfil successfully their duties as public officers or ministers of religion, would prove of vast benefit; and the managers feel encouraged, by a munificent donation of \$2000 from Henry Sheldon, Esq. of New York, and of \$400 from another distinguished friend of the Society, (Hon. C. F. Mercer,) to be invested as a permanent fund for the support of such an Institution, to hope that one may soon be established on a broad and lasting foundation. To this object, the managers cannot hesitate to invite contributions, and to express their anxious desire that the fund set apart for it may be sufficiently increased, not only to found the seminary, but to secure its permanent prosperity. They would remind the wealthy and liberal, that charity for such an object, may rear for them the noblest, because the most useful and durable of monuments, and that by endowing an institution of learning, such as Liberia now needs, they will not only prolong their life in the memories and affections of men, but form the manners, enlighten the understandings, and exalt the characters of future generations." p. 7.

That such an institution should be endowed we doubt not, and we are equally confident that the liberality of an enlightened community will not let it long remain a desideratum. What a spectacle would it be! A flourishing seminary on the shores of

that benighted continent, reared in the midst of its darkness as a proud monument of American philanthropy!

Three churches have been erected during the year, and there appears to be a special desire for religious knowledge. The managers say that, though "they can report no great advancement in the moral and religious interests of the colony, they have reason to believe them justly appreciated by the settlers generally, and regarded by many with devout care. Open immoralities are rare. The Sabbath is strictly observed, and public worship is attended by nearly the whole community, with regularity and decorum."

These few facts we have culled from the Report, as those of more special interest. They are such as must be cheering to all the friends of the enterprise, and calculated to support and augment their expectations. In view of such gratifying success and such pleasing prospects, we should suppose all opposition would fall, and all hearts unite in this cause of humanity. And when we turn to our own country, we are not wholly disappointed. In some measure proportionate to the success of the Society, seems to be the spirit of discontent with slavery. That there is a spirit abroad in the land, on this subject, is fully witnessed by the movements of Virginia, and the late ample appropriations of Maryland. We believe these instances exhibit but a small portion of that influence which the Society is destined to exert. But still, strange as it may seem, there is opposition. Of this, the report speaks in the following manner:

"The managers have already alluded to the opposition which has been made to the Society, and would now add, that it has been denounced in terms of unmitigated severity and reproach.

"It has been represented as hostile to the free people of colour, as designed to add to the rigour and perpetuate the existence of slavery; as injurious to our own country and to Africa; and, in fine, as proposing a plan, the best feature of which is its impracticableness on any large scale.

"The managers will offer in vindication of the Society, on this occasion, only the following facts."—pp. 23, 24.

For these facts, and the subjoined remarks, we must refer our readers to the Report itself, which can be obtained by any individual, on application to the Secretary, at Washington. We shall conclude our extracts from it at present, by adding the following remarks from the speech of the Rev. Mr. Hammet, which are truly worthy of notice, and which will introduce the topic to which we design to confine our remaining observations:

"There is, however, Mr. President, in the report one particular which my sense of duty will not permit me to pass over in silence. It is there stated, Sir, and I confess that I heard it with mingled feelings of surprise and regret, that this So-

ciety still has to contend with a persevering and untiring opposition from some quarters. Opposition still to such a cause as this! Sir, I had hoped that that day had well nigh passed by, and that the success which has already crowned the efforts of this Society, had left no longer doubtful the benevolence of the scheme, or the practicability of carrying it into full effect. Let this Society fall, Sir; take from us the hope of relief which it holds out, and like the miserable patient who hears from his physician that his last expedient has failed, you leave us nothing to reflect upon but the sullen gloom of despair. The evil which this Society proposes to remedy, has already spread to a fearful extent, and is becoming more and more alarming every day. That class of the community to whom it affords succour, though nominally free, can, in fact, never be so in this country. A gloom hangs over them, through which they can never hope to penetrate, and they groan under a weight of prejudice from which they can never expect to rise.

No individual effort, *no system of legislation*, can in this country redeem them from this condition, nor raise them to the level of the white man, nor secure to them the privileges of freemen. It is utterly vain to expect it. And, Sir, to procure for them what they cannot have here, and what the history of this enterprise has proved can be secured to them elsewhere, is the object contemplated by this association; remembering always, that in proportion as we benefit them, we benefit ourselves. Now, Sir, I ask you, is it not amazing that such an enterprise should meet with opposition from any lover of his country—from any lover of freedom?"

All great enterprises meet with opposition. It is to be expected; and, therefore, not at first a just matter of surprise. That Columbus should have met with so many rebuffs is by no means marvellous; but, if after having accomplished his voyage and demonstrated his theory, he had still been ridiculed and despised as the merest visionary, it would have been astonishing indeed.

We confess we are filled with a similar surprise when we contemplate the opposition which, at present, is arrayed against the Colonization Society, now that the practicability of its scheme is so far demonstrated. We need no longer prophesy with regard to its results. It has excited an interest. It is now spreading, by its moral influence, the spirit of emancipation. These things are no longer problems—they are facts. Its beneficial influence in this country cannot be doubted, with any more reason than the most notorious occurrences of the day. And as to its transatlantic operations, the success of the Society has been astonishing, exceeding even the most sanguine expectations. Whatever else the Society may accomplish, it surely has been a sufficient reward for all its labour and toil. But, in the face of all these things, it would seem as if opposition was increasing as much in virulence as in unreasonableness.

We propose to notice some of the objections to the Society; and in so doing, we shall select those which are mainly urged by its opposers. We do not undertake this, however, from the least fear of a serious check being put upon the progress of the Society, or from an imaginal necessity of rallying to its support; but because it is a topic naturally coming under review, and pro-



perly demanding notice. Nay, so far from apprehending any evil results, we have rather regarded these efforts as of beneficial influence. They will stimulate the hitherto slothful advocates of the cause; they will excite a spirit of diligent inquiry, and though they may, to some extent, unsettle the foundations of former confidence, it will eventually be but to re-establish it upon a firmer basis. Yes, we have been visionary enough, if thus, reader, you please to term it, to imagine all the mighty engines of destruction which are now planted against the Society, as betokening days of greater and more glorious prosperity, than its most sanguine friends are at present expecting.

The Society, from the first moment of its organization, has been the object of hostilities, arising from various quarters, and prompted by various motives. But in the language of its managers,\* its enemies are now "reduced to two classes; those who would abolish slavery instantaneously, and those who desire it may never be abolished." Thus it is beset with prejudice and deadness of moral feeling on one side, and with intemperate zeal on the other. Which, in a moral point of view, to deprecate the most earnestly, it is difficult to determine; but which is the most pregnant with immediate and dreadful ruin, there can remain no doubt. On the one hand is the silence of wilful obstinacy; on the other, the loud clamours of raving fanaticism. Thus these extremes, though as divellant as possible, unite and make common cause against those who adhere to the wise and well tried maxim "*medio tutissimus ibis*." The nature of the case, however, involving the claims of justice and the manifest interests of our country, affords the surest guarantees that those views and feelings which would now rivet the chains of the slave still faster, and perpetuate the curse upon our country, will give way to the wide extending and powerful influence of Christian patriotism and benevolence. They are thus constantly yielding as steadily and inevitably as the wandering icebergs waste away under the fervid influences of the sun. But to restrain the foolish indiscretion and maddened zeal on the other hand, there is no hope, till, like the raging wild fire, it has utterly consumed the means of its own subsistence.

It is the opposition then, of this nature, which now possesses and will probably retain the most prominence, until all extremes shall be forsaken and the whole community unite in that course which a truly wise and humane policy will universally dictate.

This opposition has lately embodied itself under the name of

\* Address of the Managers to the people of the United States, June 19th, 1832, page 4.

the New England Anti-Slavery Society, and is now operating through the press by means of a monthly periodical, entitled "The Abolitionist." "The Liberator," however, though conducted on individual responsibility, is identified with, and indeed regarded as the parent of this opposition. From these organs, then, the feelings and principles of the party may be fairly ascertained, and it is to them that we appeal as vouchers for our representations of the objections urged against the Colonization Society.

These objections may be chiefly classed under three distinct heads. The *first* relate to the principles of the Society; the *second* to its operation on the coloured people; the *third* to its promise of benefit to Africa.

THEY OBJECT TO THE PRINCIPLES OF THE SOCIETY, alleging that it is of sinister design. If we appeal to the well known virtue and integrity of a large portion of its members, we are told, forsooth, that they are the dupes of slaveholders! that they are deceived! and really lending their aid to prop up the tottering system of slavery; that the society was founded by slaveholders and patronised by them, with (which is regarded as a *sequitur*) the express design of perpetuating the system!

They still further appeal to the tame and wicked course of which they accuse the Society, because it does not expose all the injustice and oppression, both moral and physical, with which the system may be fraught; because it does not draw out its horrid pictures in bold and living lines, and meet each and every one with an uncompromising severity; because its spirit is not one of loud and fearless denunciation, of open and deadly hostility, not only to every principle of the system, and every one in whatsoever manner or degree involved in a connexion with it, but to all who would look upon it with the least spirit of compromise, or refuse to unite in the same vehement and exterminating warfare. If you would temper their zeal, by speaking of caution or policy, they will point to the chains of the slave, to the eternal principles of right and humanity, and throw back your suggestions as taunting by-words. What! caution or policy in such a cause as this! when humanity is outraged, and the groans of tortured millions are deafening our ears! Thus, at the very outset, disregarding all considerations of wisdom or experience, they throw aside the helm of human affairs. Scylla and Charybdis are on either side.

Such are the grounds of their charges against the principles of the Society. If it is thought we have mingled more feeling with our delineation, than is consistent with a cool and proper statement of arguments, it is because of our desire to present at the same time the state of mind from which they originated. If we

have been overheated, it is because these principles are of hot-bed growth.

But, to avoid all censure, we will, again, simply state the method by which their charge of unsound principles is supported. The first reason assigned is, that it was founded by slaveholders, and now embraces a large number of them among its most active members. The second reason is, the temporizing course which it is alleged the Society actually pursues. Their answer to the fact that it embraces a large number of honest, and wise, and virtuous supporters is (as we have stated) that they are deceived!

This, we believe, any member of the party will recognise as a cool, dispassionate, fair statement of the case. We are ready to meet it dispassionately: or with no more of that warmth, than is always necessary to impart life and pertinence to an argument.

The first argument, when presented in its nakedness, seems to be simply this. The Society was founded by slaveholders, is patronised by them; therefore, its design is to perpetuate slavery. Whether this inference is regarded as actual demonstration, or merely a strong presumption, is not material. We do not flatter ourselves that this exposition will be really opposed by those who use the argument, for it carries on the face of it its own rebuke. It is too bold a leap for those unskilled in logic. We are therefore, persuaded that there must be some bridge (perhaps some *pons asinorum*) by which people are delicately led over from the premises to the conclusion. But, hitherto, it has eluded our most diligent search.

But, soberly, we are at an utter loss how to treat this argument, whether to leave it to the condemnation which its own effrontery will insure it, or to meet it with that stern reproof which it so richly merits. Treat it soberly, we cannot. What! has it come to this? Are we to regard it as a circumstance, not only suspicious, but as sealing a condemnation from which there is no appeal, that many slaveholders patronise the Society, and that it is attracting the general and favourable attention of the South? Is every white man south of the Potomac unworthy of confidence, and incapable of benevolent feelings, or of a good action? What! are we to be so distrustful of our southren brethren? Can they not feel as well as ourselves, the claims of justice and of Christian benevolence? Can they not feel the grinding and oppressive influence of the system upon themselves, and witness the degradation in which it involves the slave? When did warm-hearted charity take its flight from the genial climate of the south to dwell only amid the chilling winds of the north? When has it happened that the cries of moral, and civil, and

physical distress have received the pities only of the Icelanders? When did our brethren sink so deep in infamy that their breath became contamination, and their fellowship a crime? Oh, we blush for our country; we blush for our own native New England, that such sentiments should be implied, even if it were by the very off-scouring of the population. We know her liberality of sentiment; yea, we know well the rebuke which such insinuations must inevitably receive at the tribunal of her People!\*

But we would by no means, be understood to allow the fact of so exclusive an instrumentality of slaveholders in the founding and progress of the Society. Much might be said to qualify the assertion. But as it is unimportant, and no imputation, if true to the utmost extent asserted, we shall pass it entirely.

We shall close this point by the following extracts. They may tend to assure certain persons that there is some reason and humanity still to be found at the south. We are sorry that we have room but for a short extract from the speech of R. J. Finley, Esq. The whole of it should be read in connexion with the subject. He says:

"I know that an opinion prevails very extensively at the north, that the southern people are attached to slavery in principle; that they would not get rid of it, if they could, nay, that there is such a morbid sensibility on the subject, that they will not suffer even the calm discussion of any remedy, however feasible and peaceful. In order to remove this apprehension, I have merely to say, that I have publicly discussed this subject every where in the southern States, from the eastern shore of Maryland, to the Gulf of Mexico, in the presence of hundreds of slaves at a time, and with the general approbation of the audience to which my addresses were delivered, and have uniformly represented it as affording the best and only safe means of gradually and entirely abolishing slavery. Indeed, so well is the moral influence of the operations of this society understood at the extreme south, that all the advocates of perpetual slavery are bitterly opposed to it; and none in that region are its advocates, but the friends of gradual, peaceful, ultimate, and entire emancipation. In fine, this Society is drawing the line in a direct manner, between these two classes of people at the south."—p. 16.

And now what will be said to confront these facts? Does it still follow of course, that slaveholders wish to perpetuate the system? Here we are explicitly told by one who has travelled extensively, and laboured in this cause, that "none in that region

\* Since writing the above we have met with a paragraph in the "Liberator" of April 13th which we will extract. Nothing could more fully corroborate our statement of their argument. It is from an editorial article.

"There is a fact which has an important bearing upon this point, and which the advocates of the Colonization Society at the north generally keep out of sight. It is this:—a great majority of the members of the Society are slaveholders. The same is true of its Board of Managers. This throws the balance of power into the hands of those who are every day stealing the liberty of human beings! When speaking of the Society, therefore, it is proper to represent it as partaking of the character stamped upon it by a majority of its patrons."

(the south) are its (the Society's) advocates but the friends of gradual, peaceful, ultimate, and entire emancipation." It can be met in no way but by a stern denial.

We hope the author will recollect this paragraph when he compiles a second edition of his "Thoughts on Colonization," and honour it with an insertion under its proper head.

We give one more extract; it is from the speech of G. W. P. Custis, Esq.

"Some alarmists tell us the slave population is to be freed. And, Sir, does any one regret that the hope is held out, that, with our own consent, we shall one day see an end of Slavery? Should this Society be, as I doubt not it will, the happy means of producing this result, it will be renowned as having done one of the greatest and best deeds that have blest the world." p. xvii.

And now we ask again, what will be said about the desire of the "majority" of the Society, i. e. all the "slaveholders," to perpetuate slavery? But, let us allow, for a moment, the narrow insinuations against our southern brethren, and grant that it is really criminal to be allied with them in this philanthropic exertion. We would then ask the two following questions, for we are admirers of parity of reasoning. 1st. Can the New England Anti-Slavery Society succeed in abolishing slavery without the consent of the south? 2d. If southern men should become patrons of the Society, will not all good and virtuous men be bound at once to leave it, and wash their hands of its iniquitous fellowship?

But if the character of those who are connected with the Society, and are among its firm supporters, is to have any weight, there is one fact which cannot be disposed of so summarily as our opponents seem to imagine. We refer to the undoubted integrity and wisdom of a great number of its members and zealous advocates. The only method adopted to dispose of this fact is very courteously to allege their utter deception. This, indeed, is very strange. Who are these persons who are thus deceived? Why, the Society has received the approbation and support of almost or quite all the ecclesiastical bodies in our land. It has been commended to the notice of Congress by the legislatures of a large number of the free States, and, as yet, it retains their patronage and support. Now is it enough to say that these men are duped? Can they not see? Can they not understand? Have they not the same judgment and wisdom whereby to scan the designs of this Society, that they possess on all other subjects? O no, for they are duped; and duped by whom? By a few slaveholders! Indeed! why, we thought the reputation for artifice and cunning was on the other side.

But no, the wise, and the great, and the upright at the north, are duped by a few who are represented as unprincipled southrons. *Sic tempora mutantur.* How absurd! How preposterous! Still this is the way in which they would fain evade the fact. But if they see fit to appeal to the character of the supporters of the Society in order to show its pernicious tendency, they must seek some other than this paltry method of giving satisfaction.

We come now to the second reason offered in support of the charge of sinister design. It is, as we have stated, the alleged temporising course of the Society, in that it acknowledges no direct interference with the system of slavery, or, in the language of our opponents, "is not hostile to slavery," if by that is meant it does not declare open war with it.

Here, if we mistake not, is the diverging point of the two parties. Here is where one pauses to meditate upon expediency and policy, while the other ridicules the monitions of either. Here is where one with ease selects the point and method of attack, while the other rushes heedlessly on to an overwhelming destruction.

The course which the Society pursues is not indicative of false principles. On the contrary we affirm, and pledge ourselves to maintain that it is the only wise, prudent, and effective course which can be adopted, and that is indicative of the soundest discretion. Should we speak at length, in defence of the position which the Society holds, and the principles by which it is governed, we should exceed the limits to which prudence confines us. Therefore we remark, briefly,

(1.) The first principle which the Society assumes, upon a survey of the field before it, is, that the great evil of slavery cannot be eradicated without the united consent and energies of the whole American people.

This is evident. The evil is wide spread. It is interwoven with the texture of society. Moreover, it is placed by our civil Constitution out of the reach of national interference, even if it were desirable to adopt that method of attack. But this provision of our Constitution is denounced as unjust, and its alteration demanded. But it is one of those subjects which, by compromise when that Constitution was formed, was placed without the pale of jurisdiction. It was a delicate point, where concession was made, and whatever may now be the strictly legal right to repeal those concessions, it would be a manifest outrage equity and good faith. But, whether right or wrong, it cannot be. It would cause secession at once; it would destroy the Constitution, and resolve the nation into its original elements.

(2.) The Society finds, then, a necessity of taking some stand,

if possible, and engaging in some enterprise for the good of our country, and the welfare of the blacks, which will be free from popular objection; which shall be catholic in its character, and enlist the favour and co-operation of the greatest possible number.

Such the Society deem the plan which they have adopted, of "colonizing (with their consent) the free people of colour residing in our country, in Africa." 'To unite in this is something. It is one point gained. It is an entering wedge. It is however denied in the outset, we are aware, that the prosecution of this object is a benefit to the blacks. On the other hand, it is alleged to be highly oppressive. We shall not stop now to controvert this point. It will be noticed hereafter. We have now to do, not with the actual operation of the principles of the Society, or the question whether they are equitable and beneficial, but with the principles themselves, the motives; are they sound and unimpeachable?

In answer to this we say, that the intentions of the Society are pure, as is witnessed by its efforts, under these circumstances, to direct public attention to some plan in which all parties can unite. It occupies high ground, elevated above the arena of angry conflict; ground on which those of different views and motives can meet and harmoniously co-operate. And is it not something that there has, at last, one inch of ground been discovered and occupied, when, but a few years since, the subject could not be approached at any point, without the warmest feelings and most jarring conflicts? Is it nothing that people are so far likely to be brought together? And is not this conciliatory disposition an earnest of still greater harmony; of that unity of public sentiment and action which is necessary in order to make the least advance in alleviating the evil? For, we must remember nothing can be done without the united energies of the whole American people.

Is not this, then, a sufficient answer to those who stigmatize the Society because it does not expose and denounce all the horrors of slavery; because it does not meet them all "with uncompromising severity;" because it does not descend into the arena of angry conflict with every slaveholder in our land, meeting him with the harsh epithets of kidnapper and fiend? To do this would be, in reality, to "uncap the volcano," and spread its burning and destructive streams through every portion of our land. Union of sentiment and effort is what is wanted; is what is absolutely necessary. Success in the cause of emancipation is as much dependent upon union and harmony of public sentiment, as the prosperity of our nation upon the union of the States.

To pursue, then, any other course than one which is convincing and conciliatory, is to defeat the very end in view; is to array in opposition an invincible host; the height of madness!

But, it is said, the Society embraces those, and allows and encourages their co-operation, who care not for the blacks; who are selfish, and who, if they wish their removal, are prompted rather by ill motives of self-interest, than feelings of benevolence. And there comes up, too, the old allegation that it embraces many who desire and are seeking the perpetuity of slavery.\* What if it does? Is it any objection that the aid of these is secured in a good work? Does it follow that the scheme is really calculated to perpetuate slavery, because a few evil minded persons have thus imagined it? Does not the Bible tell us of the wise being caught in their own craftiness? Such espousers of this Society will surely be taken in their own nets, for if there ever was a delusion, it is the idle fancy that the Colonization Society will perpetuate slavery. What matters it if they do come and give the Society their patronage with these vain expectations? There hopes are none the less vain for this. We can tolerate and rejoice in their labour, while we remain entirely irresponsible for their sentiments.

No; these catholic principles of the Society, instead of being objectionable, constitute in the present state of things its very excellence. Holding the position which it does, it seems to us to be strikingly analogous to that most exalted of all our institutions of benevolence, the American Bible Society. Like that it retires from the theatre of party warfare, and takes a position at once elevated and grand, calling for the laying aside of all party prejudices, and for a noble union in a great and sublime object which is deemed equally the interest of all. And who would think of impugning that Society because it did not manifest hostility to Socinianism, or Universalism, or Campbellism, or Presbyterianism? Is not its silence on these points its very excellence? And while other associations may be organized for the furtherance of party views, should it not still maintain the same calm, dignified, elevated stand; a prince among them all?

Still further—what should we think if we heard a Unitarian, or a Presbyterian, or a Methodist, impugning that Society because it invited and admitted the co-operation of those whom they individually regard as heretics? Is not this the *excellence* of the Society, that it occupies ground common to all? We go further yet—what if Christians of all sects should unite in a cla-

\* See the extract made from Mr. Finley's speech, and the accompanying remarks.



mour against the Society, because it received the contributions of a band of infidels who presumptuously deemed the Bible so replete with absurdities, that its circulation would prove its sure defeat? Would that be any just ground for preferring the charge of infidelity against the Society? Might they not receive their contributions with uprightness, remembering that the Lord has promised to bring their counsels to nought, and take them in the nets which their own hands have spread?

Similar do we consider the Colonization Society. It looks abroad and sees the various moral, political, and physical evils of slavery, and hears them crying for relief. But on this very subject it also finds the nation rent asunder by sectional jealousies and deadly enmities. And now, being conscious that good can be done only as these jealousies and enmities are healed, what does it do? Does it add fuel to the flames which are already raging, by entering into the arena of strife? No. It takes a vantage-point above it, one which may, in a great measure, unite the efforts of all. In the language of Mr. Hammet's speech, "In this, we all agree. The peculiarities of creed, of sect, and of party, are here forgotten, or lost in the glories of one common philanthropy." And because there may flow into it here, those who are actuated by different motives—slaveholders and non-slaveholders, and all the variety of *gradual* or *immediate* abolitionists, or even those who madly seek the perpetuity of the system—is this any objection to it, if so be their efforts are united in a *good cause*, and for the promotion of a desirable object? That the object is a good one, will be the subject of remark hereafter. We are now ascertaining the principles and motives of the Society, and, as the result of our remarks, we state them to be as follows:

I. It desires the united good of ourselves and the coloured people.

II. It believes the union of public sentiment, and the *reconciliation of sectional feeling*, to be essential to the promotion of this object. *Therefore*, it avoids violent opposition and denunciation; and

III. It pursues that course which seems to be calculated to effect the object, by securing the co-operation of all parties.

Let it no longer be said, then, that the Society "originated in the desire to eternize Slavery," (Liberator of Feb. 2.) that it is a cunning invention of kidnappers and "*slave drivers*," who have deluded, most completely deluded, the *poor, innocent, simple-hearted, unsuspecting Yankees!!* We claim for it other motives, and shall continue to claim them till it can be proved by

some better logic, that they did not, and could not enter the minds of its founders, or present a better.

And now we ask, if the Society holds this high ground, and if it is just ground, why those who choose to organize themselves into parties to descend to the more contested portions of the field should oppose it, because it does not come down from its high station and side with them in their acrimonious warfare? Why is it not as just that the Bible Society should be condemned on one side, because it is not Presbyterian; on another, because it is not Socinian; and still on another, because it is not Arminian? We see no reason why the New England Anti-Slavery Society, if it chooses to be *sectarian* in its character, need interfere with *this* Society, or look to it otherwise than as occupying ground which is common to all sects, where parties can unite.

We have thus exhibited and defended what we know to be essentially the views of the Colonization Society. Let us now turn and examine the principles of those who oppose it. We gather them from their conduct and their publications, and we find them precisely the reverse of those we have been contemplating. Which are the most consonant with sound discretion, we leave to the estimation of the public.

Instead of deeming it necessary to conciliate the south, and produce union of sentiment and effort—they raise the cry of exterminating warfare. The slaveholder is not courted or won, but is kicked and vilified. An attempt is made to exasperate public sentiment against him, and then deliver him over to its unmitigated vengeance.\*

But what can be done towards alleviating the evils of slavery in Georgia, for instance, provided every other State were free, and all were loud and unanimous in their demands for its abolition? Why, nothing at all, unless Georgia joined the same voice; for that was the express compact on which she entered into the union, that no one should interfere with her regulations of slavery. If we violate this compact, *justice is outraged, and the nation is ruined.*

\* It may be alleged that we use harsh language in our description of their disposition. Harsh language! We envy not the man his feelings, who can read the following extract without overflowing indignation:

"It is a fact, that scarcely a preacher of any name, or a professor of any one of the more numerous sects (of Christianity) can be found, who is not a slave driver and human flesh merchant, south of the Potomac. Remember the Richmond preaching kidnapper!"

This is from an article in the *Liberator* of April 20th. The article is appropriately headed "The Firebrand, No. I. by an incendiary fanatic."

The following proposition is frequently seen in this paper, in staring capitals, "EVERY LIVING AMERICAN SLAVEHOLDER IS A KIDNAPPER."

*Nothing can be done without the consent and co-operation of the slaveholding States.* But what is the method to be taken in order to secure this? Shall we adopt the spirit of conciliation which we have ascribed to the Colonization Society, or shall we, with the rankest indiscretion, cry out "*No compromise with slavery*"—no quarter to the slaveholder—the kidnapper—the fiend? Let reason answer.

Nothing can be done without the will of the south. How then shall its prejudices be met and subdued? by denunciation, or by compromise and kindness? Let us remember the fable of the Wind and the Sun, when they attempted to deprive the traveller of his cloak. Yea, let us remember the words of the wise man, "A soft answer turneth away wrath."

These being the principles on which the New England Society proceeds, we do believe, however honest its intentions, that it only tends to add iron to the bondage of the slave, by strengthening rather than dissolving those prejudices which must be removed ere the least light can break in upon their forlorn condition. If all the people north of the Potomac should grow zealous on this subject; if they should rage, and foam with fury, what would be accomplished? Why, nothing but national anarchy and destruction. And this Society may proceed on its present principles; it may spread, and embody all the intellectual and physical resources of the north, and it can do nothing. A poor encouragement: but the truth, forlorn as it may be. It can do nothing. It has done nothing. Where is the impression it has made upon the system of slavery? Where is the southern prejudice it has removed? Where is the solitary slave it has liberated, or a single fragment of the fetters it has broken? On the other hand, the Colonization Society has already given liberty to hundreds and hundreds of slaves, it has made an impression which is felt throughout the south, dissipating prejudice, opening the door, and inviting emancipation.

After all its idle declamation, the New England Society is the most gradual in its operation, though so "immediate" in its principles. They can effect nothing, they cannot bid one captive go free until public opinion is revolutionized. Ask these abettors of immediate emancipation what they are doing, what they have now done for the objects of their pity, and they can tell you only of what they are going to do—they point to the future—to the future! The Colonization Society moves in advance of public opinion. It waits not for it, but, by its moral power, bears it along with it. It rears a proud monument of its philanthropy on another continent; it demonstrates its benevolence and efficiency, and thus forces the unwilling tribute of public approba-

tion. Which is the more powerful: The one which waits to be borne along by public opinion, or that which, Hercules-like, rises up and bears the nation with it? Which is the more gradual: the one that points only to the future for its benefit, or the one which can appeal with pride to the past, and with glory to the present?

We have vindicated the principles of the Society; and now we challenge the world to show an institution, contemplating such complicated difficulties, or exhibiting a nobler monument of human wisdom and design.

We pass now to the second general class of objections.

They are **THOSE WHICH RELATE TO THE OPERATION OF THE SOCIETY UPON THE COLOURED PEOPLE.**

It is first alleged that the course of the Society, not only negatively, but positively, favours and fosters the prejudices which exist against the coloured people, and which at present are so insuperable a barrier to their elevation in this country. The Society, they say, exhibits a spirit of compromise with these wicked feelings, and thus acts an inhuman and unchristian part.

It is assumed in this objection, that prejudice is the only thing operating to prevent the elevation of the coloured man in this country. This is not so. There are natural causes which no one can remove, such as superior knowledge, wealth, respectability, &c. which are in themselves a power, and a power which must inevitably operate against him.

Prejudice, too, may not be so utterly unreasonable as is frequently and commonly represented. It lies not solely against his skin, but his character. The class are so universally degraded, that their character has become identified with their skin; and here is the real ground of prejudice against those individuals among them who may sustain fair characters.

But we cannot now stop to speak of these causes. It matters not, for our purpose, whether the prejudice is right or wrong; we deny that the Colonization Society does any thing to foster it. It designs not at all to interfere with it directly in either way. It does not, however, militate with any attempts on the part of others to remove it, nor are such attempts at all inconsistent with the character of an advocate of the Society. The Society, as such, maintaining its catholic position, refuses to be identified with any effort, save simply to colonize, &c. But it recognises the existence of this prejudice among the various evils incident to the situation of the slave. But for what? To oppose it? No. To promulgate it? No. It assumes it as a fact which does exist, and will exist, if not forever, still for ages and ages to come.

From this and other facts which are unfavourable to them in this country, it draws this principle, which is fundamental in the scheme of its operations, viz: that the blacks will have vastly greater facilities for improvement, and happiness, and liberty, in a community separated from the whites, than they can be expected to enjoy otherwise.

The Society does not meddle with the question, whether this ought to be; neither does it attempt to defend it. It leaves its own members and others, to think and act upon this matter, in their individual capacity, as they please. This prejudice, it assumes as a fact which will exist, and be of immense power. Though some impression might be made upon it, still they deem the certainty of its existence past all doubt. They thus see the hopelessness of gaining relief by combating the prejudice, and therefore it is, that the Society seeks a separate abode for the coloured man, that he may rise up where every thing conspires to stimulate him, and not spend his life in vain endeavours to attain here an elevation which his very circumstances render impossible.

But, it is said, this prejudice is wrong—it is unjust—it must not be. But still it is, and it will be. Telling people that they are wrong will never make them right. This prejudice will never be done away, be it right or wrong. No, the coloured man has been a slave here, he has been ignorant and degraded, and the history of his degradation will be handed down from generation to generation, long after every shackle shall be thrown off, and it will fix itself as a stigma upon him, and depress his spirits as long as human nature remains depraved, and prejudice finds any abode in the heart of man. To think it will be otherwise, and to promulgate any scheme which is built upon such a presumption, is Utopian in the extreme. Why then cover up this fact, or why contend with it, and fight, like Don Quixote, with a windmill? Why hold out hopes to the coloured man, which he can never realize, or, if ever, only when the ashes of the present, and of the third and fourth generation to come, shall have mingled in the grave.

We believe this prejudice to be incurable. And in believing this, we are not slandering our countrymen any more than almost every religious creed slanders them. We believe in the depravity of human nature—a depravity which religion itself does not exterminate here; and we hold this prejudice to be consistent with that depravity. People may cry for shame! for shame! They may call it, in the height of national pride, a foul calumny. Still it is, and it will be. It requires no prophet's eye to discern

this. We need but look in the mirror of the past. The whole history of human nature is our witness.

But as to the course of the Society, we affirm, that though it does not aim at it, still it exerts the most beneficial influence possible upon this prejudice. Yes, we believe it; though it may meet with the disdain of those who disagree with us. It takes the wisest way to soften it, that could be adopted even were this its express purpose. What is in a great part the occasion of this prejudice? As we have said, it is his degraded character and condition. It is far from being solely his colour. It is colour, chiefly as this degradation has become identified with it. What then can be more successful in undermining this prejudice than to show them enlightened, intelligent and virtuous? What can do more for the Africans here, than an active, wealthy, powerful, dignified nation of their own colour springing up on the coasts of Africa? It would lead to associations, in our minds, of a different kind. It would do more, by removing the cause, to affect the prejudice, than all efforts to oppose it face to face. When we meet with prejudice, we must, in some measure, compromise with it—we must undermine it, if we would conquer it—we cannot storm it.

But it will be recollected what we have already mentioned, that there are many things aside from this prejudice, which tend to depress them here; things which cannot be regarded as blameworthy, all of which tend to justify the plan of the Society. We cannot enter upon them here. We therefore pass to another point.

It is said the Society oppresses the coloured people by perpetuating slavery.

We have partially remarked upon this subject heretofore. It needs, however, a separate notice here. We have defended the Society only from the *design* of perpetuating slavery. But though it is acquitted on the score of design, the charge may be brought against its tendency. As we are now speaking of the actual operation of the Society, the question occurs in answer to this objection, does it tend indirectly to perpetuate slavery? We answer, No. We shall not proceed to show that its natural operation is, and must be, directly the reverse. We shall simply appeal to a few facts. The first is this:

All those individuals who desire the perpetuity of the system regard the Society as destructive to it. This surely is opposed to the opinion expressed by the northern abolitionist. Now who, we ask, is it probable, knows most of the actual or legitimate influence of Society, those who live North or South of the

Potomac? We appeal to common sense to interpret this fact and throw its mighty testimony into the scale where it belongs.

Again, it is the testimony of all slaveholders who desire the abolition of slavery, that the colonization scheme is an indispensable auxiliary. Else, why did Virginia, in her late anxiety to abolish slavery, look to this method as its only relief? Why has it been before discussed by her wise men and legislators as the only plan? Why is it always agitated in connexion with abolition, not only in Virginia and Maryland, but wherever, in more private circles, it may be discussed? If, then, the opinions of the South, of those who may be supposed to be best acquainted with the tendency of the Society, is thus decidedly expressed, what can more completely refute this objection? No. The Society, so far from perpetuating slavery, is the only medium through which there is the least light thrown in upon the dark aspect of the system. And it is encouraged by this light that discussion has been invited, and that the subject has been agitated. Otherwise, it would have remained forever a forbidden theme.

The Society does not and cannot operate to perpetuate slavery; for the southern people are far from being attached in principle to the system. Far otherwise—it is complained of as an evil, and as facilities for emancipation are afforded, they are improved and will be improved; and as they are improved, increased prosperity will lead on to other and still other emancipations. The attachment to the system is an attachment rather of necessity than choice. Remove that necessity, open the door for the easy ingress of a new state of things, and the people of the South will be far from advocating the perpetuity of the system. Does any one doubt this? He cannot then be awake to the signs of the times. A mere escape from the dangers of the system, by a removal of the surplus population is not, as is confidently declared, what will satisfy the people. No. Nothing short of that prosperity and vigour which they behold in the other States.

But still the abolitionists of the North persevere in attributing all these movings at the South not to discontent with the system, but to a slavish fear of its consequences. Thus, if slaveholders begin to move and inquire what can be done; if they form societies to curtail the evils or lighten the burdens of the system, the cry at once is, they are only combining to perpetuate slavery. Do whole States move in the matter of abolition and colonization? O, it is not from principle, it is not from benevolence; it is only from fear, a slavish fear. So determined are they that no good shall come out of Nazareth. Why a slaveholder is a villain; he is incapable of a worthy motive or a noble

action, and all earnest of reform are mere hypocritical illusions!

We come now to the third class of objections, WHICH RELATE TO THE PROMISE OF BENEFIT TO AFRICA. The Society pretends that the establishment of a colony on the coast of Africa, such as is now there, will, as it increases from year to year, be the most effectual means of carrying the light of Christianity and civilization to that vast continent. But even this good is denied. That colony, which has flourished beyond all others of which history gives us knowledge, is held up as an object of scorn; yea, more, as a place of oppression and exile!! The idea of its conveying any blessing to Africa, is ridiculed without measure. But what! will not a population of 2500 or 3000 people, with six schools and two or three churches, with its courts of justice and civil officers, enjoying all the advantages of a Christian and civil community, will not such a colony, we ask, thrown upon the shores of a benighted continent, spread light and blessings around it? If this is denied, what can be asserted? If, as a nation in embryo, it is not an earnest of future good inconceivable, we are at a loss to know on what to calculate.

This colony is vilified, grossly vilified, by the advocates of "immediate abolition;" calumniating statements of its situation are from time to time promulgated, without any responsibility, which are at direct variance with the testimony of all who have visited it, and which the "*Liberia Herald*," and respectable inhabitants of the colony repel with indignation.

There are still other charges brought against the Society which we are unable now to notice. We have presented the main ones, and, we trust, have shown them to be futile. We have defended its great positions, shown it to be of honest and upright intention, and pursuing wise and judicious plans. If it should fall and the plan be abandoned, the colony will forever stand a living and ever increasing monument of its benevolence; but it will be a dark day for the oppressed and the enslaved in America. Their sun will have set, and the darkness of an Egyptian bondage will rest upon them. But no. It will rise, and like Sampson, burst asunder the cords and withes with which the Philistines would have bound him. It will open the door of release, and bid the captive go free—it will pour its blessings across the wide ocean, and thousands, yea, millions yet unborn will rise up and call it blessed.

And now, we ask again, why need those who are immediate abolitionists, interfere with the Colonization Society? Really we see no reason why an abolitionist of the most intemperate sort should rail against the Society, unless it is to rail against it



because it does not come down and fight under the banner of a party, and change entirely its scope and design. Its object is purposely specific, not general. Why then sound the tocsin of alarm and accuse it of horrid enormities, because it does not declare war with slavery? That subject, by its constitution and in its wisdom, is out of its sphere. It does not say it should not be touched. It refuses to approach it itself, but where is the barrier it throws in the way of any other man's discussing the principles of the system, and revealing its moral, political, and physical evils, and using any temperate and rational means for their relief? We affirm there is none. We affirm that we ourselves, being advocates of the Colonization Society, can oppose in sentiment, and by a rational influence, the system of slavery, without acting in opposition to, or in accordance with, but with independence of the Colonization Society. That Society purposely and wisely avoids being identified with any efforts immediately affecting the system of slavery, and thus its highest wisdom is imputed as its greatest crime.

Yes, the Society occupies high ground; and it is truly interesting to see by what a simple, dignified course it is calculated to bring every blessing in its train. Its sole and simple object is to colonize the free people of colour with their own consent. All unite in this. As they proceed, and the colony grows, and the subject assumes importance, a door seems to be opened; thoughts of emancipating slaves occur; they increase; the object extends. Thus the Society indirectly, but most powerfully affects slavery. And while keeping quietly and silently at its one simple object, it finds discussions of abolition arising up, and the spirit of emancipation extending, where, but a little while before, it was treason to lisp it.

But as thoughts of abolition and colonization are entertained, we are met with the difficulty interposed by the ignorance and wretched state of the blacks. This, then, demands remedy, and enlists public attention, which is thus imperceptibly led on, step by step, in this great cause of philanthropy. Here we find one cause, and a great cause, why the religious instruction and general education of the coloured people is enlisting the attention of the community; and it will enlist it more and more, while the one simple object of the Colonization Society is prosperously pursued. Where, we would ask, is the objection that the Society "prevents the instruction of the blacks?" It aids it, in this indirect, but most effectual way; by this way, in which it secures all the benefits which the most devoted friend of the blacks can desire.

But there are those who are unwilling to wait this natural

process of things; who raise a vehement clamour because every thing is not done at once; because the slave is not raised as by the touch of a magic wand, from his state of servitude to the enjoyment of the most beatific freedom. They forget it must be the work of time—that it must be gradual. Gradual, we say; yes, it must be gradual, though there is not a word in the whole English vocabulary, which a northern abolitionist so heartily abhors. “Immediate,” “immediate,” is their motto.

Let us bring this principle to the test. The Russians are the slaves of their emperor. Slaves we say, for he is an autocrat—he is of despotic authority. Now this ought not to be. They ought to be free. When? Why, a wise man answers, that such is the state of things, such is the ignorance of the people and their inability to govern themselves, that they should be made free little by little: i. e. gradually. Gradually! gradually! iterates another—what oppression, what injustice, what a compromise with tyranny! No. Immediately, immediately! And so to-day, those who are the ignorant subjects of a despot, are to-morrow to be transformed into the enlightened members of a blissful Republic! What absurdities!

Still this is substantially the doctrine advanced with relation to the slaves. Yet every great change must be gradual, (however hateful the word,) the whole course of nature is gradual; the growth from boyhood to manhood is gradual; the decline from manhood to old age is gradual; the transition from night to day is gradual, and this hateful word gradual is inscribed upon every thing under the sun, yea, even upon the sun itself, as it gradually passes from the east to the west!

But now suppose the administration to be transferred to other hands. “Immediate,” “immediate!” is the motto; and, like the boy who wished to be a giant, you see every child on a sudden notice outstripping his garments, as he rises to the stature of a man; and every man when arrived at a certain point as suddenly sinking to decrepitude and death; despots dethroned to day, and democracies ruling to-morrow; and the sun itself, like a meteor, darting across the heavens to leave us in a deeper and thicker darkness!

Oh! when will such absurdities cease? When will men learn to be content with the tardy but ordained course of nature? It is because they are thus unwilling to wait for the slow and natural but sure operation of moral causes, that they oppose the Colonization Society. But it affords the only relief; the sure relief; the relief which by its very hateful, gradual process is analogous to the whole course of nature.

We hail it, then. We bid it go on; go on in its simple spe-

cific course and commit the result to Him who ruleth all things. Other means will be opened as they are needed. Let it go on, and dispense its rich blessings to the two millions of our enslaved countrymen; let it go on till it removes from our nation the only incubus on its prosperity, and the most fruitful cause of its discords and strifes. Let it go till it causes the hundred millions of a benighted continent to rejoice in the blessings of civilization and religion; till that scripture is verified, which appears committed to our favoured hands to fulfil, when Ethiopia shall stretch forth her hands, and the desert blossom as a rose!

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ART. I.—*Hints on Colonization and Abolition; with reference to the black race.*

THEY who are wise enough to place implicit confidence in the statements of the Bible, as to the origin of the human race, find no difficulty in tracing the three distinct races of men who inhabit this vast continent to the patriarch Noah, as the second head and progenitor of mankind. Nor is the difficulty great, to reach the assurance that the three sons of that patriarch were respectively the heads of three races which surround us: all things concurring to prove that the North American Indians are of Asiatic, that is of Shemitish origin, whilst the origin of the white and black races is not only matter of familiar knowledge and full experience, but is stamped upon the very aspects and lineaments of the beings themselves, in characters which time is not able to erase. Indeed we think we see in the very state of things which are passing before us, the evidence of the truth of God, in the exact fulfilment of a prophecy, which, from the distance of forty-two centuries, seem to point steadfastly to us. "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his ser-

vant." This is very remarkable; and as far as we know, has been true no where else but here; and true no where, if its statements were reversed. Shem has not ruled Ham in the tents of Japheth; nor Ham either of them in the tents of the other; nor Japheth, been served by Ham in the tents of Shem, any where but in this western hemisphere. God enlarged Japheth, until he hath stretched him over the tents of Shem, and the liberties of Ham; the double plunderer of both his brethren.

With only one of these races, it is our purpose now to occupy these pages; having reference to a second race only so far as their high interests or close duties may implicate them in the discussion; and dismissing the third from our thoughts as not now particularly concerned. For, although the question of colonization has not only been made, but matured and executed as to considerable portions of the Indian race; it is obvious that it stands upon wholly different grounds from the same question as applied to the African race.

The African race in the United States, at this time, does not vary much in amount from two millions and a half of persons. Of these, something more than two millions are slaves, and the remainder admitted to a very limited state of freedom. This race is again capable of another division, which, though generally overlooked, is of no inconsiderable consequence; the division we mean into unmixed Africans, and coloured persons originally of African origin, but more or less mixed with the white race. No means have been used to ascertain the precise number of mulattoes in this country; but they undoubtedly amount to many thousands of people, scattered through all the States, varying through all possible grades of complexion between black and white, and yet forming unitedly a distinct, powerful, and remarkable class of beings. By the laws of the slaveholding States, any person whose veins contain as much as one quarter of African blood is technically called a mulatto, and is considered and treated in all respects as if he were black. The question, as to the right of freedom, upon the mere fact of having less than a fourth part of African blood; that is, being neither a black nor a mulatto but *a white man* (such are so by these laws), *and as such*, per se, *free*, has not, we believe, been yet made in our courts as a legal question. Nor is it our province to say how it will be decided when made; but if the law be construed to favour freedom, as all law pretends to do, there are multitudes of persons now held in bondage, who will go free. This whole class of mulattoes is to be considered and treated as distinct from the blacks. They consider themselves so; the blacks consider them so; and all who have opportunity of comparing the

two cannot doubt that the former are the more active, intelligent, and enterprising of the two. They look upwards, not downwards. They are constantly seeking, and acquiring too, the privileges of the whites; and cases are within our own knowledge where persons of respectability, in nearly every walk of life, have sprung within the memory of man from this mixed race. For all the purposes of this discussion therefore, this race may be left out of the question, or rather considered as united, for its ultimate destiny, with the whites rather than the blacks; to the former of which they are far the most assimilated in constitution and in character.

The unmixed race of coloured persons, may, as has been already indicated of the whole race, be divided into two very unequal masses, the smaller embracing free persons, the larger slaves; unitedly forming about a sixth part of the entire population of the republic. What is to be the destiny of these multitudes of human beings? What influence can we exert over their present and everlasting interest? What connexion has their destiny with ours? and with that of the world? These are questions which we cannot escape; which we ought to meet, and examine, and decide, with the carefulness, and candour, and firmness becoming free, enlightened, and Christian men.

In the discussion of these deep interests, let us as far as possible keep all jarring matters separate; and while we look at the whole subject in all its imposing magnitude, let us do it in such a manner as not to confound things which are essentially distinct. It is within the compass of possible events, for example, that the public sentiment may settle down unto just such a state as we should prefer on all the questions relating to free persons of colour, while the reverse occurred on all those relating to slaves; or the precise opposite might happen. The questions are separate, and should be separately discussed.

First, then, as to the free people of colour. We hazard nothing in asserting that the subsisting relations between this class of persons and the community cannot remain permanently as they are. In the year 1790 there were sixty-three whites to every single free coloured person in this nation: in 1830, there were only thirty-five to one. A similar rate of approximation for about two centuries and a half would make the free coloured persons equal to the whites, without taking slaves at all into the account. Neither the safety of the State nor the resources of any community would endure within its bosom such a nation of idle, profligate, and ignorant persons. There is a point beyond which the peace of society cannot permit the increase of the elements of commotion; for the moment that point is passed,

they who were the vagabonds of yesterday become the lords of the ascendant to-morrow; so that States, by a sort of self-adjusting process, purge away the grosser elements which compose them. True, the process is usually demoralizing, and always stern and bloody; but, in the long run, not therefore the less inevitable. So, on the other hand, there is a point beyond which no community can allow a system of pauperism to go; and whether this system exhibit itself in a useless and corrupt aristocracy, nominally above society, as in foreign States, or in a class of abandoned idlers below it, as with us, the result is sooner or later the same, and really from the same causes. Society can bear only such a rate of idle hands, to the mouths that must be fed; and whether the excess that cannot be borne is attempted to be fed by oppression under pretence of law, or by real theft, or by general mendicity, makes no difference as to the certainty that the body politic must re-act, and the excrescence slough off.

We may be allowed also to say, that in our age of Christian enterprise, such a condition as that which is generally exhibited by the free coloured population of this country cannot be permitted long to exist, under our daily observation. Their condition is no doubt represented to be comparatively worse than it really is, in some respects, as we may have occasion to show hereafter. But that it is really most degraded, destitute, pitiable, and full of bitterness, no man who will use his senses can for one moment doubt. And whatever their condition, that it has been brought upon them, chiefly if not entirely by our own policy and social state, is just as undeniable. They are victims to our fathers and to us; how, we pause not to ask. But they are victims: and every sentiment of religion impels us to regard their case with an eye of pity.

They, therefore, who are for doing nothing in reference to this great subject, are out of place, and behind the necessities and the feelings of the age. To do nothing, is to let the very worst be done. They who are prepared to do something, are divided between the plans; the first of which proposes to retain the free coloured people in this country, to admit them to all the privileges of the whites, and to discountenance and break down forever every sentiment, or feeling, or taste, or prejudice, which stands in the way of a perfect equality and complete mixture of the two races: the other plan proposes, to divide the two races totally, by colonizing the free blacks. Widely as these schemes differ, there is one point in which the enlightened and humane who advocate either, cordially agree; namely, that the moral and intellectual condition of these unhappy men, should be im-

mediately and greatly improved, whether they stay here, or go to whatever land their destinies may call them. It is a cause of deep thankfulness to God, that they who differ so widely about so many things should agree on this vital point. And yet what fruit has this concurrence of opinion yielded? Where are the evidences of Christian effort among these people, for their present instruction? The missionary, the Sabbath School, the temperance agent, the tract distributor! where are they all? Alas! how meager are the efforts of benevolence for the present advantage of these dying multitudes, who are left to perish, while we discuss questions relating to their future condition. For this at least, there can be no excuse; for we know well, that no people hear the gospel of God with more greediness than these neglected children of sorrow.

To return, however, to the first of the two plans indicated above, let us inquire, Is it the best? Is it practicable? Is it wise? To each of these questions, we think a negative must be given; and as the point here involved is also still more deeply implicated in a question touching the slave population of this country, to which we will come by and by, it is proper to examine it candidly and fully.

It must be admitted that no moral obligation would be violated by society, if this plan were executed fully, in all the details which are so revolting to the public taste. We do not mean to say that men are at liberty to violate, individually, the deep and settled public feeling on subjects of this kind; but only, that if society could be led into the scheme, there is nothing that morally forbids it. When we admit this, we admit all that the moral sense of every rightly constituted heart and mind can on this point demand. For surely no one will assert that the public taste which has so steadfastly, and for so long a period, revolted at this project of levelling and mixing the races, is, *per se*, morally wrong. We know not on what principle it can be judged criminal in us to shrink with aversion from the thought of contracting the tenderest relations of life, or allowing our near relatives to do it, with persons, who from their physical organization create disgust. It may be said these feelings result from the previous contempt and aversion for this race generated by the previous relations of the parties. But if this be so, how happens it, that in those States where slavery has long ceased, or where it never existed, yea; even among those who most deeply feel for the condition of the blacks, this repugnance to the levelling and mixing of the two people, still exists in full force? Who in any country of white men, selects his wife, his friend, his ruler from among the blacks? If rare cases



are found, men set them down to rare merit on the part of him who has arisen above the force of natural instincts, or to rare depravity on the part of him who falls below them. Now unless this strong and abiding repugnance of all cultivated societies, to pass over natural barriers of this kind, can be shown to be criminal in itself, it seems to be most preposterous to stake a whole plan of mighty good, upon the single point, of forcing men to give it up. We say preposterous: for such conduct would be most unwise, even if the thing complained of were morally wrong, so long as any other way existed of effecting the chief end in view, which in this case is the good of the blacks. But will any attempt to show that the black can never be happy and free, and wise, and Christian, unless he be a member of the same community, and on equal terms with the white man? Or, still worse, will any assert, that his present condition among us can never be improved by removing him to some other land unless we first agree to say and to prove, that he is now, physically intellectually and morally, our equal in all respects? It is manifest then, even if our feelings on this subject deserve no better name than local prejudice, that it is useless and foolish, and may we not add, criminal, to risk a great cause upon a point, which seems immoveably settled against us, and which is at any rate not indispensable to our main design.

It may be asked, why we have placed this matter on personal relation chiefly, or at all? We answer, because the best criterion is thus afforded, both of the nature and extent of the repugnance to the plan we are combating. Buonaparte asserted that the only possible way to place various castes and races of men, in any state, upon a footing of perfect equality, was to *allow polygamy*. This was the result of his reflections on the political state of Egypt; and he saw no method to secure peace among the multifarious classes of all eastern nations better than the violation of the fundamental principle of all Christian institutions. This opinion is certainly worth something; and the universal course of events which confirms it, is worth still more. For we believe it will be hard to find a community, in which races of men, materially different from each other, have lived in the enjoyment of equal privileges, where polygamy has not been tolerated. Now while this fully justifies the manner in which we have treated the subject, it presents us with a most instructive commentary on those schemes which it is our immediate purpose to confute. For what our race has uniformly exhibited in every stage of its existence, may be reasonably supposed to have a deeper location than in the prejudices of society, at least should not needlessly be brought into contest as an absurdity or

a crime, where its overthrow is not of necessity involved in the very success of the chief good to be obtained. Or, if that be really so, it would seem not utterly inconsistent with wisdom and humility, to call in question the facts and reasonings, which had brought us in conflict with the sentiments of so many generations.

For our part, we have never been able to see what good was to be effected, by reducing all the races of men to one homogeneous mass; mixing the white, the red, the tawny, the brown, the black, all together and thus reproducing throughout the world, or in any single State, a race different in some physical appearance from all that now exist. What would be gained by it that would be valuable? Nothing, absolutely nothing. For if such a state of things could be produced, it is manifest it could not be made permanent. The same causes that have made the European white, and the Asiatic tawny, and the African black—we care not, and inquire not, what those causes are—would beyond doubt produce again the very same effects; and with the outward appearance and corresponding habits, produce also the very same propensities and tastes and feelings which now irritate the thorough abolitionist. The object is *physically* not less than *morally* impossible. We have found in certain positions and latitudes, the man of one complexion and organization; and in another position and latitude we have found a different race; and this with a uniformity so surprising, that when the arrangement has been disturbed, it has been by causes operating against the common course of things, and counteracted at last themselves by the more enduring laws which God has stamped upon the universe. Who believes that the white man will possess western or central Africa, or southern Asia, or even that he will continue to hold the West India Islands? Or, who would not smile at the thought of the black man making permanent locations around the polar seas? If any portion of our broad land is best adapted to the black man, we rest assured, that He, who does all things well, will give it to him. But any attempt on our part to mix up, and give him what is not best for him, is as absurd as all effort to keep him from his own must finally be nugatory.

But it may be said, we care not for the amalgamation of the races, we ask only for equal privileges and rights; we reply, the things are inseparably united; united by universal experience; united in the feelings, the sentiments, the prejudices of mankind. The class out of which we choose our rulers, and teachers, and associates, is the same out of which our children choose their husbands and wives; *it is the class of our equals*,—whether we be all

equally free or equally slaves—it is the class of our equals only. All civil equality which begins not in such sentiments as will tolerate perfect personal equality, is idle and fictitious; and as to political without personal equality, it is every where impossible, but in a land of repeated and popular elevations, the notion is utterly absurd.

But suppose it were not so; what peculiar advantages would accrue to the free persons of colour by residing in this country, on terms of perfect equality, among the whites; that would not exist to an equal degree, if there were no white men here? Or if they were alone in some other land as good as this? Amalgamation with the whites, we think, has been shown to be out of the question, and not desirable if it could be attained. The attainment of equal civil or political rights here, without amalgamation, we think has been shown to be impossible. And we now demand again, if neither has been proved, in what is some other land, equal to this in soil, climate, and all other advantages, inferior to this, as the black man's home? Will he say, it is inferior simply because it is not his home? And does he really mean to say, that the place of his birth, though in no respect superior to other portions of the earth, is so dear to him, as to be preferred *with oppression and contempt*, and that in his own judgment, or with poverty and ignorance and nominal freedom, in the judgment of all, to a land not less lovely, with plenty and liberty and knowledge! And is this the evidence upon which he expects to be admitted to the privileges of citizenship, among a people who love liberty with idolatrous devotion! This however is mere pretence. And it seems as if every reason alleged to support the useless and unreasonable claims which have been set up for this unhappy race, flatly contradicted all human experience. What nation has ever yet located the permanent seat of its empire in the native land of its inhabitants? What people have not migrated from their original seats? The earliest monuments of our kind, show us a race of wanderers; and, at the hour in which we write, there is hardly a country, some of whose people are not going to and fro over the earth. And shall a despised and degraded race, who have been forced not only into exile, but into bondage, now arise and contradict the whole of human experience? And for what? To prevent their restoration from exile! their deliverance from ignorance and want! If there ever was a case, where every high and pure consideration conspired with the amplest personal advantage, to foster this migratory propensity of man, this undoubtedly is it. The black man possesses no single advantage here, which he will not retain in an equal or higher degree in Liberia; he abandons no

enjoyment here, which he will not be an hundred fold more likely to acquire there, than he ever can be here. Besides this, he is not only residing here, (as to the larger portion of North America assuredly) in a climate which is better fitted to us than to him; but the climate to which we desire to transfer him is perfectly fitted to him, and to nobody else on earth. Central and western Africa is the home of the black man, and the grave of all others. It is as if God called him with a voice the most imperative, issuing out of the bosom of the land of his ancestors, to come back to her laden with the trophies of civilization and religion, which he has reaped in the midst of tears. If he refuse, who shall set up the standard of the cross in Africa? It is the brightest hope of Africa which her own sons are trying to extinguish! It is the most effectual door for the entrance of the Gospel into that dark continent, which they, who profess to love the Lord Jesus, are trying to shut upon us!

It is therefore alike the interest of the free coloured people,—of their kindred in Africa—and the cause of Christ, that they should fall in with the plans of the Colonization Society, and remove to Liberia. That such is also the interest of this nation, is not less obvious; whether we consider the existing evils resulting from the presence of these people among us, or the advantages both interior and exterior, that would result from their removal. The same advantages that resulted to Europe from the settlement of the white man in this hemisphere, would, in a proportionate degree, result to all America, and more especially to ourselves, by the settlement of civilized communities in Africa. It is not improbable, that every year's commerce with Liberia will yield a net profit to this nation of greater amount than the entire expenses of the Colony to us, up to each period of accounting. And is it nothing to us to spread our laws, and acts, and language, and manners, and institutions, over one entire quarter of the earth, now covered with a darkness that may be felt? Is it nothing to these great interests, and to our love for them, to possess another habitation, against the time when the calamities that have overtaken in succession every portion of the earth, and every human institution, shall make us desolate? When we consider too that in obtaining results so valuable, we are actually delivering ourselves from a population, that in its present relations, is and must continue to be a great public calamity, it is unaccountable how any enlightened citizen can refuse to aid us. Great as the degradation of the free black population is, no friend of Colonization has ever said that their vices or crimes were of such a nature as to be incapable of reform. They result, so far as they are peculiar to them,

from the peculiarities of their condition; and when the condition is changed, the vices disappear. There is, therefore, nothing but sophistry and want of candour in the reproach which upbraids us for expecting to make men, who are degraded here, virtuous elsewhere. We expect nothing from change of place only, but every thing from change of place and condition also: and they who deride us, expect the same results as we look for, by change of condition merely. Then, surely, we have more reason to expect them than they. There is however a proneness in the public mind to aggravate the vices of the free blacks; and the abolitionists are not without grounds when they complain of it. It is true, that the proportion of convictions of free persons of colour is greater than that of white people. But this is to be taken with great allowance as an evidence of criminality. For their temptations are, usually, manifold greater and more pressing: their offences are more narrowly looked after, and therefore a greater proportion detected: and of those detected, a greater proportion are convicted by reason of their possessing less public sympathy, smaller opportunities of escaping, and less means of blinding, seducing, or bribing justice. In addition to all this, the very code of offences in all the slave States, is more stern as to them than the whites; and the very principles of evidence are altered by statute, so as to bear most rigorously against them. Or if we contrast them with the slaves, we have no means of forming a judgment; for the very nature of offences and punishments is different in the different classes. We have known a slave hanged for what a white man would hardly have been prosecuted for; and we have known free blacks put into the penitentiary for several years, upon evidence that was illegal by statute against a white man; and for offences for which a gentle tempered master would have rebuked his slave, and a hot tempered one have caned him. We admit the general corruption of the free blacks; but we deny that it is greater than that of the slaves; and we affirm that it is judged of by false methods, and is in a high degree exaggerated. We once thought differently; but we have seen reason to change our opinion.

There, is however, a danger here of an opposite kind, which is threatening the absolute ruin of the cause and the colony itself. We have spoken above in general terms, and of the general state of the free people of colour. That in many parts of our country there are portions of them who sink below that general state, wretched as it must be admitted to be, is certain. And the danger is, that the most ignorant and wicked and wretched of their class may become the chief emigrants to Liberia. The steps taken by the abolitionists have poisoned the minds of the free blacks, in an

extraordinary degree, against the plans of the Colonization Society. Just in this condition the regulations of several of the States, as Virginia and Maryland, in relation to these people, commenced their pinching operations upon them, tending, perhaps designed, to drive them from their borders, the strong, and the thrifty depart; and they depart exasperated, disposed and not unqualified to find means of annoyance. The weak, the ignorant, the idle, the irresolute, are unable to depart, ignorant how to act, overborne by a concentrated public odium, and accept, against their wills and with heavy hearts, the provisions for Africa. And when they arrive there, they weaken the settlement in fact, and weaken it by putting weapons into the hands of its enemies by their ill conduct there, and weaken it again by shaking the fervour of that zeal with which the purest hearts in this land have upheld this cause before men, and borne it up to the throne of God. We need not doubt as to the condition of those to whom we have reference, when the Governor of the Colony felt himself called on to state to the Board of Managers, that a few more cargoes like one that was composed of emigrants from the lower part of Virginia, would put it out of his power to carry on the offices of the Colony. No man could know better than Mr. Mechlin, that free vagabonds, forced to Africa, as really as if they had been fettered and carried there, are not the people by whose agency the philanthropists and Christians of America, expect to enlighten and redeem Africa. What can such people do for Africa? "The natives," says Mr. Pinney the Missionary, writing from Monrovia in February last, "are, as to wealth and intellectual cultivation, related to the Colonists, as the negro of America is to the white man; and this fact, added to their mode of dress, which consists of nothing, usually, but a handkerchief around the loins, leads to the same distinction, as exists in America between colours. A colonist of any dye (and many there are of a darker hue than the Vey, or Dey, or Kroo, or Basso) would, if at all respectable, think himself degraded by marrying a native. The natives are in fact menials, (I mean those in town,) and sorry am I to be obliged to say, that from my limited observation, it is evident, that as little effort is made by the colonists to elevate them, as is usually made by the higher classes in the United States to better the condition of the lower." Here is unexceptionable, disinterested, and friendly testimony. We confess it went like a bolt of ice through our hearts. May God deliver this cause, both at home and abroad, from any influence that is not thoroughly Christian. Instant and inevitable must be its ruin, if the Christians of this country awaken not to the mournful conviction, that it is in danger of being unchristian, or less than

Christian, in its management, effects, details and results, here and in Africa, as well as in its great conception, and mighty reach. Politicians have done and can do, almost nothing for this cause, but make speeches out of facts generally furnished to hand. It is Christ's cause, and his people must uphold it, and watch it, and pray for it, and direct it. And when they cease to do so, it is ruined, it ought to be ruined.

Now, if the free people of colour were solely or chiefly interested in this discussion, with the resulting effects upon America and Africa, which have been merely hinted at; its importance would be sufficient to engage the attention of the community. But, we have said, as is manifestly true, that the question here made between the two schemes for the melioration of the condition of the free blacks, is still more deeply involved in all the questions relating to our slave population. And it is perhaps true, that they who advocate the equality, legal and personal, among ourselves, of the black and white races, have taken their positions with reference especially to the condition of the slaves, and with the hope of aiding them. It is also true, that the most determined opposition to the plan of Colonization, has been manifested on the part of those who are favourable, not only to the amalgamation and levelling, one or both, but who are in favour of that, *instantly*; and who oppose Colonization, because they suppose it operates injuriously to *instant*, and, as they affirm, to *all emancipation*. Here is a point as much more interesting than the former, as the fate of millions of men is more important than that of thousands; as much more affecting, as the delivery from absolute and unqualified bondage is better than the melioration of a condition of qualified freedom: as much more imperative, as the claims of naked right and justice are above those of affection and benevolence. Let us therefore meet the question not only with fairness, but with alacrity.

What, it may be asked, have we to do with slavery? And to whom is such a question addressed? And of what slavery is it predicated? With the *legal* rights of the master, or the legal wrongs of the slave, in Georgia or the Carolinas, a citizen of Ohio has surely no leading right to interfere. So it is equally clear that no citizen of the United States has, as such, the right to interfere with the civil regulations of England, or the religious institutions of China. But will any man dispute our right to discuss the wrongs of English oppression, or pray and labour for the dispersion of Chinese darkness? There was not less true philosophy than touching pathos in that noble sentiment which drew down the plaudits even of heathen men, *Homo sum; nil humani alienum a me puto*. There is no state of

of the multitude at hand, we will state but two; the first is, that man, which might not have been ours, or may not be our children's. All that relates to men, relates to us; and the same rules by which our rights are established, are applicable to all who are enabled to enforce them; and the same pretexts upon which the rights of others are subverted are applicable to us, as soon as we are weak enough to be subdued. As men, then, we have a right to speak, and argue freely, on all that relates to man. As Christian men, this sacred right becomes high duty to our Master; and as free Christian men, it is among the noblest privileges and distinctions of our estate. But limit the privilege as you will, to me at least there is no restriction, if there be liberty to any.

What, then, is slavery? for the question relates to the action of certain principles on it, and to its probable and proper results; what is slavery as it exists among us? We reply, it is that condition enforced by the laws of one-half the States of this confederacy, in which one portion of the community, called masters, is allowed such power over another portion called slaves; as,

1. To deprive them of the entire earnings of their own labour, except only so much as is necessary to continue labour itself, by continuing healthful existence, thus committing clear robbery;

2. To reduce them to the necessity of universal concubinage, by denying to them the civil rights of marriage; thus breaking up the dearest relations of life, and encouraging universal prostitution;

3. To deprive them of the means and opportunities of moral and intellectual culture, in many States making it a high penal offence to teach them to read; thus perpetuating whatever of evil there is that proceeds from ignorance;

4. To set up between parents and their children an authority higher than the impulse of nature and the laws of God; which breaks up the authority of the father over his own offspring, and, at pleasure separates the mother at a returnless distance from her child; thus abrogating the clearest laws of nature; thus outraging all decency and justice, and degrading and oppressing thousands upon thousands of beings created like themselves in the image of the most high God!

This is slavery as it is daily exhibited in every slave State. This is that "dreadful but unavoidable necessity," for which you may hear so many mouths uttering excuses, in all parts of the land. And is it really so! If indeed it be; if that "*necessity*" which tolerates this condition be really "*unavoidable*"



in any such sense, that we are constrained for one moment, to put off the course of conduct which shall most certainly and most effectually subvert a system which is utterly indefensible on every correct human principle, and utterly abhorrent from every law of God,—then, indeed, let *ICHABOD* be graven in letters of terrific light upon our country! For God can no more sanction such perpetual wrong, than he can cease to be faithful to the glories of his own throne!

But it is not so. Slavery cannot be made perpetual. The progress of free and just opinions is sapping its foundations every where. In regard to this country, no political proposition is capable of clearer proof than that slavery must terminate. And the importance of the thing itself, and its direct relevancy to the matter in hand, demand a few words in illustration of this point.

We utter but the common sentiment of all mankind when we say, none ever continue slaves a moment after they are conscious of their ability to retrieve their freedom. The fact of the existence of that ability is matter of conjecture or calculation, and can never be solved but by experiment. It is possible, therefore, for men to err, and suppose they are not strong enough, long after they are so, and thus continue in bondage, when they are capable of being free. And on this idea proceed all the systems which require slaves to be kept in ignorance. But men seem to forget that all the natural impulses prompt us to err on the other extreme, and thus produce premature commotions, and partial and desperate insurrections. Under a higher state of knowledge on the part of the blacks, the Southampton affair would never have occurred. It is no part of our purpose to inquire as to the time when these principles would be mature, in this nation. But it is worthy of a moment's thought, that the constant tendency for fifty years has been to accumulate the black population upon the southern States; that already in some of them the blacks exceed the whites, and in most of them increase above the increase of the whites in the same States, with a ratio that is absolutely startling; that the slave population could bring into action a larger proportion of efficient men, perfectly inured to hardships, to the climate, and privations, than any other population in the world; and that they have in distant sections, and on various occasions, manifested already a desperate purpose to shake the yoke. It is our deliberate conviction, that if this Union were dissolved, in half a century, the sugar and rice and cotton growing country would be the black man's empire. In such an event—which

may God avert—and such a contest may it never come,—we ask not any heart to decide where would human sympathy and earthly glory stand; we ask not in the fearful words of Jefferson, what attribute of Jehovah would allow him to take part with us; we ask only—and the answer settles the argument—which is like to be the stronger side?

Slavery cannot endure. The just, and generous, and enlightened hearts and minds of those who own the slaves will not allow the system to endure. State after State, the example has caught and spread—New England—New York—the middle States on the sea board; one after another have taken the question up, and decided it, all alike. The state of slavery is ruinous to the community that tolerates it, under all possible circumstances; and is most cruel and unjust to its victims. No community, that can be induced to examine the question, will, if it be wise, allow such a canker in its vitals; nor, if it be just, will permit such wrong. We argue from the nature of the case, and the constitution of man; we speak from the experience of the States already named; we judge from what is passing before us in the range of States along the slave line, in Maryland, Virginia, and Kentucky; from the state of feeling on this subject in foreign countries, and from the existing state of opinion throughout the world. The very owners of slaves will themselves, and that, we hope at no distant day, put an end to the system.

But more than all, He who is higher than the highest, will, in his own good time and way, break the rod of the oppressor, and let all the oppressed go free. He has indeed commanded servants to be obedient to their masters; and it is their bounden duty to be so. We ask not now, what the servants were, nor who the masters were. It is enough that all masters are commanded to “give unto their servants that which is just and equal!” and to what feature of slavery may that description apply! Just and equal! what care I whether my pockets are picked, or the proceeds of my labour are taken from me? What matters it whether my horse is stolen or the value of him in my labour be taken from me? Do we talk of violating the rights of masters, and depriving them of their property in their slaves. And will some one tell us, if there be any thing in which a man has, or can have, so perfect a right of property, as in his own limbs, bones, and sinews? Out upon such folly! The man who cannot see that involuntary domestic slavery, as it exists among us, is founded upon the principle of taking by force that which is another’s, has simply no moral sense. And he who presumes that God will approve, and reward habitual injustice and wrong, is ignorant alike of God, and of his own heart. It is equally

easy to apply to the institution of slavery every law of Christianity, and show its repugnance to each and every one of them. Undeniably it is contrary to the revealed will of God; and so the General Assembly of our Church have solemnly, and righteously, and repeatedly ordained. "We consider," says that body in 1818, "the voluntary enslaving of one part of the human race by another, as a gross violation of the most precious and sacred rights of human nature; *as utterly inconsistent with the law of God*, which requires us to love our neighbour as ourselves: and *as totally irreconcilable with the spirit and principles of the Gospel of Christ* which enjoins that all things whatsoever ye would that men should do unto you, do ye even so unto them." (1 Digest, pp. 341, 342.) And who will dare to say, that the Holy One of Israel will approve of and perpetuate that which is "inconsistent" with his own law, and "irreconcilable" in its repugnance to the Gospel of his Son? It cannot be; it will not be. Nature, and reason, and religion unite in their hostility to this system of folly and crime. How it will end time only can reveal; but the light of heaven is not clearer than that it must end.

Now just in this contingency the scheme of African Colonization comes forward; and, taking for granted, that slavery is an evil of enormous magnitude, both personal and social, it offers in the first place to relieve the country of one of the direst results of slavery, namely, the free black population, in a manner cheap, certain, and advantageous to all the parties; and in the second, it offers to the master of slaves, the highest possible inducements to free his slaves, by showing him how he may do it, in a manner at once humane, wise, and full of promise to the slave, the master, the country, and the whole world! Was ever a plan more timely? Was one ever more replete with wisdom, and forecast, and benevolence?

But it entered into the heads of the abolitionists, that the whole affair was meant only to perpetuate slavery, by acting as an outlet for its superfluous evils. Nor can it be denied that the conduct and declarations of many professed friends of the cause gave them some countenance. Here arose the conflict between the abolitionists and the colonists, upon a point which now admits of no doubt in any honest and enlightened mind: the question we mean as to the effects of colonization on the emancipation of slaves. Can any man doubt? Who emancipated the hundreds of slaves now in Liberia? Who gave the funds to carry out and sustain all the colonists who have gone out? It is needless however to reason, where the thing is proved by facts; and out

*throughout all America ninety-nine in every hundred friends of colonization, who do any thing for the cause, are ardent friends of emancipation also; the second is, that the friends of colonization have done more in twelve years for the emancipation of the black race than the abolitionists have done for twelve centuries.* For the truth of these two facts, on the first of which the author is willing to stake his reputation for veracity, and on the second for the least knowledge of the subject, he frankly appeals to the public.

But, (say the abolitionists,) your plan does not demand instant emancipation. Suppose it does not; can not they demand this, and leave us to do good in other ways to those whom their prudence and Christian love may induce masters or communities to set free? The missionary societies do not demand the civil abrogation of paganism, as a condition precedent to preaching Christ among the heathen. But the abolitionists have a different logic and benevolence, and object to all improvement of the condition of the slaves by colonizing; because all who favour this plan may not compassionate the slave as deeply as they ought; or because all of them will not demand the immediate abolition of slavery. We have proved their accusation, that our plan favours slavery, to be false; and as to the unfounded allegations about the unsuitableness and unhealthiness of the region to which we propose to send the coloured people, we pass them by as unworthy at this day of any reply.

They have demanded instant abolition; and pray consider to what issues their theories have brought them. The owners of the slaves replied, We have tried abolition, and really the results have been such as to shake our confidence. How very common is it to hear men of sense and humanity say that slavery itself is to be preferred as a permanent condition, to the evils of a free coloured population. Now we consider this sentiment false; and boldly say, that if the only alternative left to us, were the perpetuity of slavery, or the general and immediate abolition of it, it would be the duty of all men to choose the latter, and risk its present evils, rather than make the horrors of slavery eternal. But why need such a question as this ever arise, or even be discussed, when we have a method better than either side of that alternative, fully within our reach? Let the abolitionist, if he can, answer that question. But when the slave-owner has pressed this difficulty, the reply has been, not indeed without truth, that these very vices and crimes of the free blacks which operate to prevent us from liberating the slaves, are in truth the result of our own laws and institutions: and that therefore we ought at once to remedy the condition of the free

blacks, instead of making our own wrong an excuse for further injustice. True, most true. But how shall we proceed to remedy this condition? The abolitionist says, by levelling and mixing one or both; the colonizer says, by separation. In regard to the free blacks, we think we have proved the plan of the former to be absurd and impossible: that of the latter, to be wise and practicable. In relation to the slave, surely the argument cumulates with vast power. What! admit the slave to all the privileges, rights, and immunities, at which, in the case of the free blacks, the heart so steadfastly revolts, and revolts upon principles neither immoral, unfounded, nor of a temporary duration, but deeply seated in the very constitution of man! And demand this with acrimony and intolerance, as the foundation of all right action on the subject! It is really wonderful that any man should ever have expected to produce any emotion but disgust and rage by such conduct. The inference of the abolitionist is all false, and does not follow from his premises. It is undeniably our duty to do something, to do every thing, for the slave as well as the free blacks, that justice, humanity, and religion demand. But does it therefore follow that we are to make them our familiar friends, to intermarry with them, and to select our rulers from among them? We are bound to love our neighbour as ourself; but does it follow from thence, that every village and city shall constitute a single family, or, according to Mr. Owen, the whole fabric of society be fused down, and brought out, not only new, but homogeneous? Or is it not rather clear, that just in proportion to the conviction you are able to impress upon the mind of the slave holder, that the duty of liberating his slave is founded on some such principles, or lead to some such results as these, you disgust him, and set him more firmly against every scheme that tends towards emancipation? And this is the mode by which we are required to advance the cause of the blacks! We speak from the deepest conviction, when we say, that in our judgment, the abolitionists in America, have done more to rivet the chains of slavery, than all its open advocates have done!

What then, it may be demanded, is not immediate abolition of slavery a moral duty? We answer, this is far from being clear in the mode stated. That slavery is criminal, we fully believe; it ought, therefore, for this and a thousand other reasons, to be abolished. But how and when, are questions not perfectly clear on the side of the abolitionists.

It is an undeniable truth, that society has the right of restraining the liberty, and taking away the life of any citizen for the public good. And this right is exercised, without question, in a thousand forms, in all societies, every day. The powers vested

in the parent, the guardian, the master of the apprentice, the keeper of the poor, the idle, the dissolute, and the criminal, in the sheriff and jailer and hang-man, all rest for their sole foundation precisely here. We cannot perceive what there is that hinders society from exercising these powers in one way, more than in another; or that requires them to put them in one set of hands, rather than another, except such considerations as are merely prudential. If therefore, the good of society requires the personal liberty of a certain portion of its people to be restrained, why may they not be restrained? And what moral principle forbids the white man from being the agent of the body politic in restraining the black; or vice versa? Or again, what requires, that they who are restrained, should be put in prison like a thief, or within ideal prison-limits like a bankrupt; in gangs like prisoners, or by single individuals like apprentices? The right is most obvious, and the modifications are merely prudential. It is admitted, however, that before society can rightfully exercise this power, it must show that they who are restrained, cannot safely be allowed full liberty. And here, the whole question, as to the real condition of the blacks in this country, comes fully up; upon which we have only to say here, that we consider the case already clearly made out as to the free blacks, and still more so as to the slaves, that they are not, and can perhaps never be in a condition to dispense with some degree of unusual restraint, while they continue to reside among the whites.

But there is still a question of personal duty on the part of the slaveholder, distinct from the general duty of society. Suppose society push the restraint too far, or refuse to mitigate it, when we think it should be done: what are in that case my duties to my slave? If it is clear, or probable, that by refusing any longer to exercise ownership over him, we place him in a worse condition than he would be, if we continued to act as his master, would we be at liberty to turn him off? Our moral sense tells us, it would not; but on the other hand, that clear duty would compel us to continue the relation of master and slave, until we could place him in a better, or at least, not in a worse condition, than we found him. We omit for the present all consideration of duty to society itself; whether that of striving to enlighten it, or of abstaining from injuring it. Here again the whole question of the relative conditions of the slave and free coloured population in this country comes fully up. In relation to which, we shall only say, that cases are most numerous, in which masters have been prevented, for the time being, from liberating their slaves, by no other considerations than such as these. They were not yet fit for

Liberia, and the laws prohibited their enlargement here. It seems to us, then, that society not only has the right to permit the relation of master and servant, so far as the restraint of liberty is required by the public good; but even that (in an individual case) Providence may put me into such a relation to my slave, as to make it my duty to continue it for the time being.

We do not pretend to justify slavery. God forbid that we should make such an attempt. We only design to show that the abolitionists err in principle, as well as prudence, in all their violent and overwhelming denunciations. There is a view of the matter, however, which presents subjects, in relation to slavery, which require immediate action and union on the part of all who love God, or have a heart to feel for human wrongs! If society undertakes to say that one class of its members are not fit to be free, and proceeding a step further, to appoint another class to restrain them, it does this for the public good, not for the good of the keepers; and is therefore solemnly bound, to enact a system of laws, by which the owners shall be restrained from substituting their passions in the place of the authority of society, and the slaves shall be protected from being restrained beyond what the public good imperiously demands. It is as much the public duty and interest to prevent unfit masters from owning slaves, or to prevent fit persons who are masters, from exercising too much power, as to prevent improper persons from enjoying too great license. But when we apply these principles to the accessories of slavery, as they may be called, to what are set forth as its contingent results, the case becomes still closer and more imperative. Suppose it be right to deprive a man of liberty, in certain cases, for the public good, does that authorize society to stand by and see him robbed of his money; or does my being made his keeper, justify me in depriving him of the wages of his hard labour? Upon what possible ground can society, or any human creature, justify the act that compels me to labour without compensation for another individual? Every community is bound to administer justice between its citizens; and justice never can permit one man to take without return the labour of another, and that by force. Will the slaveholder say, he returns to his slaves in the long run, as much as he takes from them. If this were true, it is no answer; for society is bound to see the slave paid and righted, on fixed principles, and may not lawfully leave the subject to the owner's discretion. Again, justice has nothing to do with such lumping accounts, as those which place hundreds in a mass, and rob one healthy, strong labourer, to make up for

the deficiency in the cases of many weak and worthless. What excuse is it for him who would plunder us, that he has attempted before to rob others and failed? Society is bound, and that *now* and *always*, to see that every man in it is fairly dealt by, and justly paid by every other man in it; and every human being is bound to "do justice" always, to every body. Even the master who believes, and this he may in many cases believe wisely and righteously, that he ought not to set his slaves free in their existing condition, becomes thereby, only the trustee, for them, of the entire proceeds of their labour; and has no more right to put it in his pocket, than to apply to his own use the estates of his ward. This, the reader may say, would soon bring slavery to an end. Doubtless: and the remark shows that it is only for its supposed profits, and not from public or conscientious considerations, that slavery is so widely tolerated.\*

\* We throw into a note, the British project for the emancipation of the slaves in their West India Islands, which was submitted to Parliament by Ministers in May last. Several most interesting questions arise out of this movement. What will be its effects on the whites in the British Islands? And on the slaves, in all the other Islands? and upon our southern States? And upon our national sentiment, and public character, and estimation with posterity? Are we *after* all, to loose the race for human liberty and advancement? Let the plan speak for itself. It is as follows:

I. That every slave, upon the passing of this act, should be at liberty to claim, before the protector of slaves, custos of the parish, or such other officer as shall be named by his Majesty for that purpose, to be registered as an apprenticed labourer.

II. That the terms of such apprenticeship should be—

1st. That the power of corporal punishment should be altogether taken from the master and transferred to the magistrate.

2d. That in consideration of food and clothing, and such allowances as are now made by law to the slave, the labourer should work for his master three fourths of his time, leaving it to be settled by contract whether for three fourths of the week or of each day.

3d. That the labourer should have a right to claim employment of his master for the remaining one fourth of his time, according to a fixed scale of wages.

4th. That during such one fourth of his time, the labourer should be at liberty to employ himself elsewhere.

5th. That the master should fix a price upon the labourer at the time of his apprenticeship.

6th. That the wages to be paid by the master should bear such a proportion to the price fixed by him, that for the whole of the spare time, if given to the master the negro should receive 1-12th of his price annually; and in proportion for each lesser term.

7th. That every negro, on becoming an apprentice, shall be entitled to a money payment weekly, in lieu of food and clothing, should he prefer it, the amount to be fixed by a magistrate with reference to the actual cost of the legal provision.

8th. That every apprenticed labourer be bound to pay a portion, to be fixed, of his wages, half yearly, to an officer to be appointed by his Majesty.

9th. That in default of such payment, the master to be liable, and, in return, may exact an equivalent amount of labour without payment in the succeeding half year.

10th. That every apprenticed negro, on payment of the price fixed by his master, or such portion of it as may from time to time remain due, be absolutely free.



Again; upon what ground can slave-holding communities justify the denial of those civil rights to their slaves, the possession of which would make them better men, and the denial of which does not make them better slaves? We will specify but one; and that one ordained of God, and of universal use and necessity in all ages of the world. We allude to the rite of marriage. There was never born in this nation a legitimate slave. Every one, without exception, is, in the contemplation of law, "*filius neminis*," and by statute a bastard. Shall the master say, the religious rights of the parties still subsist? And to what end? Suppose the great State of New York were to repeal every law that forbids polygamy and divorce, every law that gives redress for the breach of marital rights, every one that makes marriage and its fruits subject of civil regulation, what corruption, bloodshed, and havoc would reign throughout that empire State! Yet this is the condition of the slaves in this land; forced on them by our institutions! And yet we marvel at their corruption. It is said however, that if the civil rights of marriage were allowed to be contracted between the parties, the rights of the master over them, and their issue, in that case legitimated, would be interfered with and curtailed. The wife could not be brutally chastised at pleasure, nor atrocities perpetrated, which while we think of our cheeks burn, nor the children of slaves be 'liable to such absolute dominion of the master. These are reasons for a Christian land to look upon; and then ask, can any system

11th. That every such apprentice may borrow the sum so required, and bind himself, by contract before a magistrate, for a limited period, as an apprenticed labourer to the leader.

III. That a loan to the amount of 15,000,000*l.* sterling be granted to the proprietors of West Indian estates and slaves, on such security as may be approved by commissioners appointed by the Lords Commissioners of his Majesty's Treasury.

IV. That such a loan be distributed among the different colonies, in a ratio compounded of the number of slaves, and the amount of exports.

V. That the half yearly payments hereinbefore authorized to be made by the apprenticed negroes be taken in liquidation of so much of the debt contracted by the planter to the public.

VI. That all children who at the time of the passing of this act shall be under the age of six years be free, and be maintained by their respective parents.

VII. That in a failure of such maintenance, they be deemed apprentices to the master of the parents, without receiving wages, the males till the age of 24, the females to the age of 20, at which period respectively they and their children, if any shall be absolutely free.

VIII. That this act shall not prevent his Majesty from assenting to such acts as may be passed by the colonial legislatures for the promotion of industry or the prevention of vagrancy, applicable to all classes of the community.

IX. That upon the recommendation of the local legislatures, his Majesty will be prepared to recommend to Parliament, out of the revenues of this country, to grant such aid as may be deemed necessary for the due support of the administration of justice, and of an efficient police establishment, and of a general system of religious and moral education.

which they are advanced to defend, be compatible with virtue and truth?

We have spoken of the children of slaves; and here lies one of the most abhorrent features of slavery. Men may become slaves, perhaps for life, for crimes lawfully proven. But no absurdity can be more inconceivably gross than to think of making slaves of the unborn; and no injustice more audacious, than that which makes misfortune and crime descend from father to son, and dooms the child of Africans to perpetual slavery for no better reason than that his parents had been thus doomed before him. He who is not born cannot be a slave. He cannot be made so by conquest, nor by prescription, before his existence. He cannot be made so for crime, or incapacity for freedom, before existence, and therefore before crime or incapacity. He cannot in that case, if ever, make himself a slave. His parents cannot make him a slave before he exists; nor during his minority; for his parents can part with no more right to govern him than they possess themselves, which goes no further than his arriving at the period when he can control himself. Hereditary slavery is, therefore, without pretence, except in avowed incapacity.

The conclusion of the matter then seems to be this: that society, and the owners of slaves by the consent of society, may righteously restrain the personal liberty of the slave, so far as is needful for the public good, or for the advantage of the slave; and hence that instant abolition is not more sound in morals, than it is hurtful if not impossible in practice. But it is equally clear that this construction justly extends no further, and can be continued no longer than the public good requires; and that it is the instant and pressing duty of the communities where slavery exists to put it on such a footing, that the slaves shall as soon as possible be prepared for freedom, and, while they are preparing, that they shall enjoy every right, natural, civil, social, and personal, not inconsistent with the public good, and their own permanent advantage, and that therefore the existing results and consequences of slavery are utterly indefensible, and such as no righteous man or community, should for a moment partake of or tolerate.

What then shall we say? Let the abolitionist give up his cause as impossible of execution, hateful to the community, ruinous to the cause of the blacks, and founded upon principles wrong in themselves. Let the colonizationists no longer make excuses for slavery, which too many have done; but acknowledging the evils of that wretched system, and taking for granted, as from the beginning, that it was so bad, men only needed to

see their way clear to break it up, let us lay open before the public in the practical operations of our cause, the great and effectual door which God has set for the deliverance of this country, for the regeneration of Africa, and for the redemption of the black race. The second of those great objects is, with ordinary faithfulness and prudence in conducting the affairs of the Society and the colony, already rendered nearly certain. Freedom and religion and civilized life have been transplanted in the persons of her own sons, into that desolate continent, and we commit to God the issue on which His own glory is so deeply staked. What the Colonization Society is *now doing*; would, at the end of a single century, if continued at the same rate, exhibit more than a million of persons in Liberia, as the fruits of its operations. I speak of course of the natural increase of the people sent there as well as the emigrants themselves, basing the calculation upon the rate of increase among ourselves. Let us take heart then, and go forward in the work, and the ends of the earth will call us blessed.

As for America, we are doing nothing; and for the black race here, alas! how little. The operations of the Society have not removed from the country perhaps one in many hundreds of the annual increase of the black population since its operations commenced. That the annual increase from 1830 to 1840, will not vary much from eighty thousand a year. At its rate of removal since the first of those periods, the Society has not removed yearly one out of every hundred of the increase. If its operations were much increased, that it would take off yearly one in forty of the annual increase, which would be a great augmentation, as compared with the past, the yearly increase would then be diminished only two per cent. Now if that advanced rate were attained, and preserved for a whole century, the result would be, that we should at the end of it have nearly sixteen millions of slaves left here, besides free coloured people, and exclusive of all that were carried abroad, supposing every one carried to have been a slave. This presents an aspect of the case which is most deplorable as it relates to America. Nor does it stop here. For before that century is one-half elapsed, if the spirit which now actuates the abolitionists towards the slave owners, or even that which is beginning to manifest itself in a portion of our people towards the lower classes of foreign emigrants into our country, should take possession of the colonists in Africa, all future transportation of coloured people thither would be at an end. Let them once be persuaded that to receive our manumitted slaves, is to retard the cause of freedom here; or that to receive our free vagabonds coerced away from

the slave States, is jeopardizing their own condition, and how long after that will they receive either? That colony will be a nation, powerful and respected, before this generation passes entirely away. Those are now alive, who will yet see her banner float proudly over the mighty outline of an empire. And where will then be an outlet for our slaves? Let us not deceive ourselves on this most vital point. Can any tell, by statistical tables, where the million of people who inhabit Ohio came from within fifty years? Or even where the thirty or forty millions of white people in the new world came from in the last few centuries? And so we may people Africa with nations of blacks, if we will only do it gradually, without seeming to diminish even their rate of increase among ourselves. We are actually doing this very thing; we are just doing enough to prevent our doing any thing hereafter to mitigate our condition.

Let us then arise, and do this work as becomes men sensible of the greatness of the obligation which rests upon us, and the imminency of the peril that impends over us. There is in reality but one question presented to us; do we prefer giving up the blacks alone, which we can do now, or waiting and then giving them up with some of the fairest portions of our republic as a recompense? Or, if we choose to vary the question, do we prefer giving fifty or an hundred millions of dollars to restore them to their native land: or a thousand millions to pay mercenaries to make them work, and finally to cut their throats? Our condition is like that of him who held a tiger by the ears until he was afraid to let him go, and was conscious he could not hold him much longer. Now a giant is passing by and offers to relieve us. Shall we wisely accept his aid and live; or shall we madly struggle on and take what chance may bring us? May God give us wisdom!

**NOTE.**—The conductors of the *Biblical Repertory* do not mean, by the insertion of the foregoing article, to express their unanimous assent to its positions; nor yet the reverse. It is published in order to procure, if possible, the agitation of the question.

**ART. II.—On the proper time for the admission of recent converts to the full communion of the Church.\***

*“ONE hundred and eighty have already united with the Second Church, and many have gone to other churches; while numbers have so much reverence for the GOOD OLD WAY, that they prefer testing the genuineness of their hope by living a few months in disobedience to Christ, before they venture upon a public profession !”*

The above remarks are taken from “A narrative of the state of religion in the Second Presbyterian Church in Rochester, &c.” and they are quoted for the sake of calling the attention of our readers to a subject intimately connected with revivals of religion, viz. the proper time for the admission of young converts to the communion of the Church of Christ.

In glancing over the accounts of revivals in various parts of our country, we have been pained to notice many instances of a practice, which if persisted in and extended, we are persuaded will ultimately prove highly injurious to the estimation in which revivals are now held, and to the best interests of the Church.

In one instance, during the progress of a protracted meeting, fifty persons were admitted to the church, whose first serious impressions had been received since its commencement. In another, one hundred and one, in similar circumstances, were admitted within less than three weeks after supposed conversion. In another case, seventy-one, and in still another, more than eighty were admitted in similar circumstances. In another instance, a minister of the gospel, giving, under his own signature, an account of a protracted meeting which he aided in conducting, says, that forty-two, who professed to have experienced a change of heart during the meeting, were, on the fourth day of it, admitted to the church. Among this number was a young man, who four days before “was a deist”—who “denied the inspiration and authenticity of the Bible,” and despised the blood of the atonement,” &c. And yet, he was invited to the Lord’s table, and actually partook of the elements, without even the formality of being admitted to the church by the usual profession of faith in Christ ! And this too by a minister who was a stranger in the place !

\* Several valuable thoughts on this subject have been suggested by an article in the Connecticut Observer of March, 1833. If, in any instance, the phraseology of that article has been unwittingly adopted, it is because it was more appropriate than any that occurred to the mind of the writer.

Many other similar instances might be adduced ; but these are sufficient to give a distinct exhibition of the practice to which we allude, and upon the evil tendencies of which we design to offer some remarks.

A brief historical sketch of the practice of the Church in regard to the admission of its members, may serve as a preparatory introduction to the subject before us. The practice of the apostles will hereafter be discussed: at present, therefore, we would merely remark, that the whole New Testament does not furnish an instance of their admitting a single individual, immediately on the profession of his faith in Christ, to any thing more than the rite of baptism. In the early church, the order of catechumens shows that delay was then customary for the sake of instructing the converts, before they were admitted to church membership. When this order was instituted is now uncertain, though it existed as early as the second century. As to the Roman Catholic Church, it has ever, as now, (we believe) admitted to its communion all who are willing to acknowledge the Pope, no matter what their moral characters. From the time of the Reformation, the churches of Germany, Hungary, France, Scotland, and generally the European Reformed and Lutheran churches, have been in the practice of admitting all, (when arrived at suitable age) who had been baptized in infancy, and had afterward passed through a regular course of preparatory catechetical instruction. The custom of the Waldenses, &c. we have not been able to ascertain. The English Episcopal Church admitted all who wished to be united with its members, without distinction. The Independents who first arose in England, and who were unknown as a distinct sect until the time of Queen Elizabeth, were the first to introduce the custom of admitting none to church membership, who on examination did not give evidence of having been *regenerated* in the Calvinistic acceptance of that term. The American Protestant churches generally have practically adopted the same rule, allowing the candidate a proper period of delay for self-examination, &c., in which he may both find, and give to others, suitable evidence of genuine conversion. In New England, especially, great caution has been exercised in most of the churches, to admit none who were not believed to have been truly converted. The church of Northampton, indeed, is a well known exception ; and we are told, in reference to some of the glorious revivals of the early part of the last century, that it was "the opinion of Dr. Trumbull, that in many places the converts were received too soon into the communion of the Church."—(See American Quarterly Register, 1832, pp. 297.) But that, generally, the privileges of church

membership were granted with the utmost caution, may be seen from the following account of a single church, which however was equally applicable to most of the New England churches at the time of which we are speaking: "When a person," says the narrative, "desired to join the church, he visited his minister, declaring how the Lord had been pleased to work his conversion; if the minister found the smallest ground of hope, he propounded him to the church, after which some of the brethren, with the minister, examined him again, and reported their opinion to the church. After this, all the congregation had public notice of his design, and he publicly declared to them the manner of his conversion. All this was done, to prevent the polluting of the ordinance by such as walk scandalously, and to prevent men and women from eating and drinking their own condemnation." Some of the first cases of the "immediate admission" of supposed converts occurred in Tennessee, about five or six years since. The professed object of this innovation, was, to prevent the Methodists from gathering into their communion, the fruits of Presbyterian revivals. The Methodist custom, however, is not to receive young converts at once to Church membership, but merely to their "classes" of probationers. To these "classes," they admit "all who evince a desire to flee from the wrath to come—to be saved from their sins, &c." and "after three months, if found deserving, they are admitted as proper members" of the church. The course adopted by many of our foreign missionaries, has been somewhat in accordance with the old plan of catechumens; for we find them admitting some of the supposed heathen converts, first to the rite of baptism, and then after a long period of probationary delay, to the Lord's table.—(See Missionary reports, Ellis' journal, &c.) The same is true of the Indians in this country, among whom Eliot, the Mayhews, and Brainerd adopted the catechumen plan. It is to be observed here, that the praying Indians were not all members of the churches, but under that denomination were included all serious Indians who were inquirers or catechumens. Eliot had at one time fourteen towns of praying Indians, in all of which there were but two churches. And the aggregate number of praying Indians in New England in 1674, under the care of this missionary and others, was 3600, of whom only 300 or 400 were professors of religion. A far larger number of these Indians were baptized than were members of the church.

Such is a brief sketch of the practice of the Church as to the admission of its members. We regret that a deficiency of materials prevents us from rendering it more accurate and full.

In proceeding to the discussion of the subject before us, we

shall first, endeavour to show the advantages of having, *in general*, a suitable period of probation between hopeful conversion and admission to church membership and secondly, shall examine some of the objections to such a practice, which are also the arguments in favour of "immediate admission."

I. We proceed then, as proposed, to state some reasons, why, *as a general rule*, the admission of supposed converts to the privileges of church membership, should be deferred for a season, until during a suitable period of probation, they shall have given satisfactory evidence of their conversion from sin to holiness. And,

1. We remark, *that the proposed course is demanded by a regard to the best interests of the candidates themselves.* In times of revival, especially, the strong and ardent feelings of the supposed convert are often such as to satisfy the subject of them that there is no room to doubt as to the certainty of his conversion, and the more so, as his views of the value of religion, and his desire of personal safety, incline him to hope that such may be the case. But emotions of this kind, afford no evidence of true conversion. Long observation shows conclusively that multitudes in analogous circumstances have been deceived, and, by making a premature profession of religion, have been confined in a state of lamentable self-deception, in which they have remained through life. If, then, in seasons of revival, *all* supposed converts are immediately admitted to the Church, many of them will probably be of this class. And these are they who will be found to be a dead weight upon the Church of Christ, paralyzing her energies, impeding her onward progress, and disgracing her fellowship in the eyes of the world. The promises addressed to Christians will be appropriated to themselves, simply on the ground of their being in the Church, while, for the same reason, the warnings addressed to the impenitent will fall unheeded on their ears; and thus they will slumber on in unbroken security, until roused to a sense of their condition by the approach of the king of terrors, perhaps only by the sound of the archangel's trump. They will ever remain dead and withered branches, on the vine of the Saviour's planting, disfiguring its beauty and diminishing its fruitfulness, and destined at last to be broken off and cast into the fire. Now if such be the prospect before the supposed (but self-deceived) convert, it were better that a mill-stone were hanged about his neck, and that he were cast into the depths of the sea, than that he should, by a premature union with the Church of Christ, place himself in a situation of all others the most unfavourable to a knowledge



of his real character, and most unlikely to be the means of his conversion. Far better for him to remain *nominally*, as he is *really*, an unrenewed man, than to silence the voice of conscience, and to elude, as it were, the arrows of the Almighty's quiver, by marching *with* the ranks of God's elect, while in fact he is not *of* them. In the one case, his true situation being constantly in his view, might be the means of leading him to reflection and ultimate conversion. In the other, the fact of his being nominally a child of God, would render his case comparatively hopeless. For this reason, then, it is advisable to delay the approach of supposed converts to the table of the Lord. If they are self-deceived, a brief delay might enable them to discern their true characters, and thus save them from eating and drinking unworthily. If, on the contrary, they are in reality the children of God, still they themselves cannot be fully satisfied of the fact, unless some time shall have elapsed in which they may judge of their characters by the fruits of their lives. *Conduct* is the test of Christian character, the test pointed out by reason and the word of God; and to know this requires, in religion, as in other things, *time for observation*. A well-grounded, self-satisfying hope, a hope sufficiently definite and clear to warrant a desire for admission to the Church, and a belief that there is some degree of proper preparation for that solemn duty, is not *ordinarily* attained without a longer or shorter time, in which self-examination and prayer shall form a prominent part of the duties of the young convert. And this will require, *as a general rule*, the delay of a proper period of probation.

Nor will this delay be necessarily unprofitable or injurious. There is perhaps no period in the life of the Christian, which, by proper care, may be rendered more profitable, than that which intervenes between conversion and admission to the church. The conscience is then peculiarly tender, the memory is remarkably susceptible of truth, and retentive of its impressions, and the heart is disposed to listen with humble docility to the instructions of the word, and to enter with eagerness upon the discharge of every duty enjoined. At no period, in short, is the character more susceptible of correct religious formation, than immediately after conversion. By proper care, the spark which has just been kindled may quickly be blown into a flame. Self-examination by the word of God may result in satisfying evidence of conversion, a high standard of Christian character may be enjoined and adopted, the principles which are to be the guides of life may become deeply fixed, and clear and accurate views may be attained of what is *implied* and what is *required*

in a profession of Christ before men. Thus, while the converts are as carefully guarded from danger, as if they were within the visible fold of Christ; by instructions adapted to their peculiar wants, their graces may be constantly increasing, and they, in due time, may be prepared for the Church, with benefit to themselves, and with characters so tried and approved as to secure the unhesitating confidence of its members. But again, we remark,

2. *That the proposed period of probation is demanded by a regard to the purity and prosperity of the Church.* This department of our argument is intimately connected with that which has just been stated, and with one of the objections hereafter to be examined. Our remarks upon it in this place, will therefore be brief.

It is well known, as we have just seen, that, in times of revival especially, there are many "who run well for a season," "but by and bye are offended," many who "having no root in themselves," by and bye wither away. So has it been ever since revivals were known. "It appears plainly," says President Edwards, "to have been in the visible church of God, in times of great revival of religion, as it is with the fruit trees in the spring. There are a multitude of blossoms, all of which appear fair and beautiful, and there is a promising appearance of young fruit; *but many of them are of short continuance, they soon fall off, and never come to maturity.*" This might almost have been predicted from the constitution of the human mind, an acquaintance with which might teach us, that the more powerful and rapid the progress of a work of grace in a community, the more certain the existence, and the more powerful the operation of sympathy and all the causes of self-deception. It might have been expected from the known agency of the great adversary of souls, who, at such seasons, is peculiarly active in deceiving the souls of men. It is confirmed by the testimony of facts, which sometimes compel us to weep over the numbers of those whose goodness is "like the morning cloud and the early dew." Let any one bid memory recall the cases of this kind which have come under his own observation. How many hopes would be found quenched in darkness, but a few days after they had been lighted up by self-deception! How many premature joys, dying away at the rapid approach of apostasy! How many, one day confident of their conversion, undeceived the next! Now suppose that all who indulge hopes like these, had been admitted at once to the fellowship of the saints. What *must* have been the result to the Church? Inevitably one of the two following: Either, like the church of Sardis, she

would be replenished with members "having a name to live, while they are dead," with self-deceived hypocrites, who would cover her with shame in the eyes of the world; or else, she would continually be agitated and harassed by the exercise of stern discipline, while the wicked would continually reproach her for the apostasy of her professed members. Thus, instead of being the beauty and the glory of the earth, the daughter of Zion would be constantly clothed with sackcloth, while her Saviour would be wounded in the house of his friends.

Let it ever be remembered that the efficiency of the Church is to a great degree dependent upon her purity; that her great object should be to increase in *purity* as well as in *numbers*; and that whenever she aims to multiply the latter at the expense of the former, she is injuring the cause of her Redeemer, and treasuring up for herself bitter repentance and anguish. Let the members of a church be multiplied to any extent whatever, and "if it embrace a large amount of spurious religion, it will diffuse around it a feeble and uncertain light. Every such accession, is an accession of fresh weakness. Let the Church receive to her communion many who have deceived themselves with false hopes, and it will be strange if she does not find that her most formidable foes "are those of her own household." Hasty admissions may give a temporary addition of members; but if the "swelling list" be not soon reduced by necessary discipline, there is reason to fear that the character of revivals will be dishonoured in the estimation of Christians, and disgraced in the eyes of the world. A recent writer says, respecting the churches of New England, "There has been more anxiety that the Church should be purer as well as larger; and to this circumstance we attribute it, that while there has been a succession of powerful revivals, they have maintained their character, and been regarded as more and more desirable. Had all who have indulged the hope of having passed from death unto life in New England, during the last thirty years, and who appeared well to human view for one or two weeks, been admitted to the Church in that period, it is our deep conviction that revivals would ere this time have sunk into such discredit, that no sober, no rational man would desire their continuance. *We do not believe our churches could have borne the shock for thirty years. They would have come down to the level of the world, and been the laughing-stock of men!*"

In gratifying accordance with this view of the subject, is the testimony of some of the most distinguished and experienced living ministers of our country, the labours of many of whom

have been remarkably honoured and abundantly blessed by the reviving influences of the Holy Spirit.

The Rev. Dr. Beecher, in alluding to this subject says, "The more powerful and rapid a work of grace in a community, the more imperious the necessity of caution, unless we would replenish the Church with hypocrites, to keep her agitated by discipline, or covered with shame by the neglect of it."

The Rev. Dr. Dana, in noticing some of the causes by which the interests of pure religion are injured, mentions as one of them, "the evil of precipitate admissions of supposed converts into the Church."

The Rev. Dr. Green speaks with astonishment and regret, of "the measure of admitting to the full communion of the Church, persons whose supposed conversion has happened but a day or two, or perhaps but a few hours before their admission." "I can scarcely conceive," he adds, "of a practice more evidently calculated than this, eventually to bring dishonour on religion, by filling the Church with unsound professors, who will ultimately become open apostates, or at best demonstrate that they never possessed a spark of piety."

The Rev. Dr. Griffin, speaking of eight different revivals which he has witnessed, says, that to guard them against a false profession, hopeful converts have been "kept back from a profession about three months."

The Rev. Dr. Hawes states it as his opinion, that, "It is a great error to admit converts to the Church before time has been allowed to try the sincerity of their hopes." "This," he adds, "is an error into which I was betrayed during the first revival among my people, and it has cost me bitter repentance. And yet none were admitted to the church *under two months after they had indulged a hope*. It is of great importance that young converts, immediately after conversion, should be collected into a class by themselves, and brought under the direct and frequent instruction of the pastor. And *if they continued from four to six months in a course of judicious instruction, and then admitted to the Church, there is very little danger that they will afterwards fall away*, or that they will not continue to shine as lights in the world till the end of life."

The Rev. Dr. McDowell, speaking of several revivals which had taken place in the church of which he was the pastor, says, "We have carefully guarded against a speedy admission to the privileges of the church. Seldom, in times of revival, have we admitted persons to the communion *in less than six months after they first became serious*, &c."

The Rev. Dr. McIlvaine, now bishop of Ohio, after speaking of

the dangers of revivals, adds, "These remarks apply with more force to the dangerous practice of encouraging those who profess conversion to come forward, almost immediately, to the table of the Lord. The ambition of numbering the people, the desire of an exciting spectacle, may adopt this plan. Shallow views of religion and of human nature may approve it. Satan will subscribe to its wisdom in the signature of an angel of light. The winnowings of the last day will show that a large portion of such ingatherings was fit only to be cast into the fire, to be burned."

The Rev. Dr. Milledollar, speaking of those who profess to have a hope, says, "they are not unfrequently hurried into the communion of the Church, before they had time to acquire, either a competent knowledge of themselves, or of the person, offices, and benefit of Christ." And he warns ministers and ruling elders against the too early admission of such persons, unless they are willing "to run the risk of filling the Church with mere nominal professors, at the expense of diminishing its actual strength and purity."

The Rev. Dr. Neill, in noticing some things of an injurious tendency connected with revivals, mentions, "Hasty admissions to the communion of very young persons, or of those who have given but little proof of their knowledge of the Gospel, or of their having experienced a gracious change of heart." "A reasonable time of probation," he adds, "seems expedient, if not demanded by a proper regard for the persons admitted, and for the peace and purity of the Church."

The Rev. Dr. Proudfit says, "The great, shall I say fatal, error in the management of revivals, is the hasty admission of the subjects to the privileges of the Church, &c."

The Rev. Dr. Sprague says, "Where the custom prevails of admitting persons to the communion almost immediately after they are supposed to be converted, many must be received who are no better than the stony ground hearers. I know it is said in favour of this practice that it originated with the apostles; but I know too that that case cannot be pleaded as a precedent for a similar course now, because the circumstances by which it was marked do not exist at the present day. Let the Church then, as she values her own purity and efficiency, beware of *prematurely* receiving those whom she considers the fruits of revivals to her communion. Not that she will be able, at any period, to make an exact separation between the chaff and the wheat; but it is a duty that she owes, not only to herself, but to her exalted Head, to make that separation as accurately as she can."

But to turn from the testimony of individuals to that of church judicatories. The Presbytery of Niagara gives, as one of the reasons of the comparative coldness and apathy of the churches under its care, the hasty admission of supposed converts to the Church. Its language is, "Another evil we have to regret, and under which the churches suffer, is the effect of too great precipitancy in times past, in some instances at least, in receiving members into the communion of our churches;" from admitting them "so soon as they begin to indulge a hope, without waiting to impart to them previous and preparatory knowledge and instruction."

At the late General Association of Connecticut, a resolution was adopted, which is as follows:

*"Resolved*, That, in the opinion of the General Association, the admission to membership in our churches of such persons as have become the subjects of hopeful conversion, during revivals, until they have had some time to give evidence in their lives that they have experienced a genuine work of grace upon their hearts, is greatly calculated to introduce evils into the churches by multiplying the number of unsound and inefficient members, and especially, in many cases, to bring lasting and even fatal injury to the persons themselves."\*

Again, the General Assembly of the Presbyterian Church at their annual meeting in 1832, unanimously adopted the following resolution:

*"Resolved*, That the purity and prosperity of the Church, as well as the best interests of those immediately concerned, demand great circumspection in the admission of persons to church privileges; and that *ordinarily* it is deemed improper to receive persons immediately upon their indulging a hope of reconciliation with God, and especially in the case of the young, and of persons of previously immoral lives, and lax principles, and of those concerning whom little is known."

And again, in the pastoral letter of the same Assembly to the churches under their care, which was unanimously adopted, they say, *"Let not apparent converts be hurried into the Church*, and brought to the table of the Lord without a careful examination; nor ordinarily without a suitable period of probation, by which the reality of their religion may be better judged of than it can be by any sudden indications however plausible. Nothing is more directly calculated to injure ultimately the cause of God, and the credit of our holy religion, *than urging or permitting individuals to make a public profession of religion as soon as*

\* Connecticut Observer, June 8, 1832.

they have experienced some serious impressions, and flatter themselves that they have been renewed in the temper of their minds. All experience shows that such persons often and speedily dishonour their profession, and not unfrequently become open apostates, and sometimes avowed infidels. \* \* \* \* \* To use all proper means to preserve the purity of the Church, and save religion from reproach, is a sacred duty, incumbent on all church officers; and it is a duty which, when faithfully performed, will to a great extent secure its object; the Church will rarely be disgraced by self-deceived hypocrites, and eventual apostates."

We have thus briefly traced the history of admission to the privileges of church membership; have considered the advantages which might be expected to result from the adoption of the *general* rule of admitting none who have not, during a suitable period of probation, given good evidence of hopeful piety; and have endeavoured to fortify the position embraced in our conclusion, by the opinions of some of the most wise and experienced ministers of our country, as well as of ecclesiastical bodies.

II. We now proceed to examine some objections to the course which has been recommended. Of these objections, which in themselves constitute the arguments for immediate admission, there are but two, so far as we have heard them, which have any force or plausibility. These we shall now examine.

1. The first is, *that every duty is to be performed without the least delay; that joining the church is the duty of every hopeful convert, and therefore, that every such individual should immediately be admitted to church membership.* Let us analyze this argument. It can have but two meanings. The first is, that whatever is a man's *immediate* duty, is a man's *immediate* duty. This is merely an identical proposition, the abstract truth of which, no one ever dreamed of denying. But before it can have the least force, in application to the case before us, it must assume the very point in debate, viz: that duty *does* require every one to join the church, immediately upon indulging the hope of conversion. The only remaining meaning which can be attached to the argument is, that whatever may at some future time *become* one's duty, is *now* his duty; that whatever may hereafter, in different circumstances *become* obligatory, is *obligatory at the present moment.* Such a principle is too absurd for sober refutation. Let us look at the principle which it involves, in the light of a familiar illustration. It is the duty of every one who intends to enter the sacred ministry

to attend to the study of theology. A. B. who is just commencing his collegiate studies, intends ultimately to enter the sacred ministry. Now, on the principle before us, whatever is duty *at any time, is duty now*. Therefore, it is the duty of A. B., immediately to relinquish his collegiate course, to enter at once upon his theological studies. But further, he intends at some future time, in obedience to the dictates of duty, to preach the gospel to his fellow men, and therefore he must give up both collegiate and theological studies, and at once commence preaching! Such reasoning would confound all the duties which arise from the constantly changing circumstances, and various periods of life, and if reduced to practice, would make life a very Babel of confusion. It is evident then, that unless the argument from the duty of the supposed convert assumes the very point in question, it has not the slightest force. The truth is, that as the duty of A. B. does not require him to enter upon each successive stage of study, &c. until he is prepared for so doing by application to those which precede, so the duty of the hopeful convert does not require that he should join the church of Christ, until he has clear and definite views of the nature of that duty, and of the doctrines, in which, by that step, he avows his belief; and until he not only has for himself, but gives to others, satisfactory evidence of having been born again. In reply to the objection that perhaps there may be some Christians, who, even through life never obtain satisfactory evidence of their own piety, we simply say, that those who neither *have for themselves*, nor *give to others* such evidence, have no right to the privileges of that church, one of whose fundamental requirements is, that the existence of *faith* should be demonstrated *by its works*.

But we are still told, that the command of Christ, "Do this in remembrance of me," is as truly binding *at once*, as the command to repent, believe, &c.; and therefore that the supposed convert is to evince the reality of his conversion by immediately obeying it, and at once uniting with the church. But repentance is a duty, the performance of which has no reference to our fellow men. Not so however with admission to the church; for these previous members are concerned as well as the applicant. This statement of the objection, therefore, entirely leaves out of view the duty of the convert to the church, and especially the duty of the church to herself, which is of far more importance than the supposed duty of a single individual. "Keep thyself pure," is the spirit of all the inspired injunctions to the church; and obedience to them demands that she do not admit to her communion any in whom she does not witness satisfactory evidence of true discipleship. But how is her opinion to be formed?



"By their fruits shall ye know them," is the only test, which either common sense or inspiration authorize her to apply in forming an estimate of their characters. And though the applicant for admission may find, in his own experience, evidence of his conversion, which to himself is perfectly satisfactory, yet the church, in the discharge of the duty which she owes to herself, is bound, before admitting him, to require that the existence of a sound doctrinal faith, shall have been evinced by the fruits of holiness in the life. But perhaps it may still be claimed, that the supposed convert is fully convinced that it is his duty to make an immediate profession, and that, therefore, it must be the duty of the church to receive him. This, however, would make the greater duty give way to the less, and would subordinate the interests of the great body of the church to the wishes of a single individual. And more than this, it would neutralize, or rather completely nullify the discretionary power of the church in the admission of members. It would take away her power of examining the candidate, which is not only her right, but her imperative and solemn duty. It would overthrow, in short, every barrier which now guards her from pollution, and throw open her doors to every one who should assert his belief that he had been converted, no matter what might be his feelings, his doctrines, or his moral character! Who is ready to advocate or practice principles which tend to consequences like these?

Even if it could be shown, therefore, that it is the duty of the supposed convert to join the church immediately, still it is evident that the church ought not to hazard her purity and safety by admitting him to her bosom, without evidence of his piety satisfactory to herself. This *must* require a longer or shorter period of probation, for though conversion is instantaneous, yet the evidence of its reality must be gradually developed in a subsequent course of exercises and actions.

2. The second objection urged by the advocates of "immediate admission," against the plan which we have suggested, is *that which they derive from apostolical example*. In reply to this, we might repeat the remark already made, that the whole New Testament history does not furnish the slightest evidence that the apostles admitted to the Lord's Supper any of the individuals so often adduced as instances of immediate admission, not the slightest evidence that they admitted them to any thing more than the rite of baptism, which, for aught we know with certainty, might have been followed by the delay of some probationary period, before admission to the Lord's Supper. In the Jewish church, we know that those

proselytes of the gate, who desired to be circumcised and baptized in token of their wish to keep the whole law, were distinguished from the other, for some time before their circumcision, baptism, and admission to the paschal supper. So, too, in the early preachings of Christianity, there were the *audientes*, or those of the heathen who were willing to hear the Gospel; the *catechumens*, or those who began to approve it, and submit to a course of Christian instruction; and the *competentes*, or those who desired baptism, and were considered fit for it. Now the fact, that the Christian Church was modelled after the synagogue, taken in connection with the Jewish custom above mentioned; and this custom of the early church, which we think could scarcely have sprung up so soon, unless suggested by apostolic usage, afford much ground for the belief that the apostles recognised a similar distinction between those admitted to baptism, and those admitted to the Lord's table. And this opinion is confirmed by the absence of any thing to the contrary in the New Testament narrative. Here then we might at once take the ground that there is not the slightest evidence that the apostles even admitted a single supposed convert, immediately after his conversion, to the Lord's table, to any thing more than baptism; and throwing the burden of proof upon the advocates of immediate admission, we might deny that the example of the apostles, in *any one instance*, favoured the admission of recent converts to *all* the privileges of church membership. And here we might confidently rest our argument until they should adduce from the New Testament a single instance of the immediate admission of a recent convert to the Lord's Supper; or until they should show that admission to *that* ordinance uniformly accompanied the admission of baptism, a position, which the *advocates* of infant baptism will scarcely *assert*, and the *opposers* of it will scarcely *prove*.

But without insisting on this point, however well it would bear it, we are perfectly willing to meet the advocates of immediate admission on the ground of their own concessions, the instability of which we shall endeavour to show. The apostles, say they, *uniformly* admitted persons to all the privileges of church membership, immediately upon their declaring their belief in Christ. How they had ascertained this fact, they are not at the trouble to inform us. The truth is, that such wholesale assertions are entirely gratuitous. The evidence, that such was the *uniform* practice of the Apostles, is far from conclusive, unless three or four isolated cases is a sufficient warrant for so comprehensive a deduction. Let any one trace the New Testament history, and unless he possess a wonderful facility in

deriving general inferences from a very inadequate number of particular facts, he will scarcely be willing to make such an assertion with confidence. The case of Cornelius cannot be adduced as clearly in favour of immediate admission, for he is spoken of as having before been "a devout man, and one that feared God, &c.;" and the term here rendered "devout," is the same which is elsewhere rendered "holy," and a derivative of which (in Acts. iii 12.) is translated by the word "holiness," which is predicated of the apostles. Neither can it be shown that Crispus and the Corinthians, spoken of in Acts xviii. are instances of immediate admission; for it is certain that on this visit Paul remained at Corinth a year and six months, and all that is known is, that they were baptized, &c. while he was in the city. The case of Lydia is *probably* in favour of immediate admission. The cases of the converts on the day of Pentecost, of the Ethiopian eunuch, and of the Philippian jailor, *undoubtedly* are so. Of all the thousands then whom the Apostles admitted to the communion of the church, there are but three, or at most four cases of immediate admission; and yet these few are constantly and confidently appealed to, as affording conclusive evidence that the practice of the Apostles was *uniformly* the same as in these cases. But is this a sufficient basis for so general a proposition? Because a minister of the present day, is known, in peculiar circumstances, to admit a few individuals to the church, immediately upon their conversion, would it be reasonable to infer that such was *always* his practice? Because Paul charges Timothy to ordain no one to the office of a bishop suddenly, and to consecrate no one as a deacon whom he had not proved by a suitable period of probation, might we not show that the same caution would surely have been exercised in the case of young converts, and that *none* of them could have been admitted to the church without a similar season of probation, except in such peculiar circumstances as might be supposed to exist in the three or four cases adduced? Would not the argument be quite as plausible, as that by which our opponents endeavour to prove that the uniformity of apostolic practice, favours the custom of immediate admission?

But waving this consideration, (upon which we are far from insisting strongly, and which is merely suggested that each one may appreciate its force for himself) granting for a moment that the practice of the apostles *did* uniformly favour immediate admission, still it is contended that their practice in this respect is no guide for us. And this for various reasons. If they *were inspired* to read the motives and search the hearts of men, to *know* whether conversion was genuine or not, then it becomes

us to wait till the same prerogative is ours, before we plead their practice as a precedent for our own. If they *were not* thus inspired, then surely we are to be guided by their example, only so far as we are warranted by the different circumstances of the church and the world at the present day. That these circumstances are not such as to render the supposed custom of the Apostles a model for modern ministers, is evident from two considerations :

*First.* In the times of the Apostles, both ministers and churches were few and widely scattered. An Apostle might, (as in the case of Philip and the Eunuch) meet an individual on a journey, whom, after the passing bow, he might *never* see again. Or a mixed multitude might assemble (as at Jerusalem on the day of Pentecost) to remain there for a few days, and then to separate and be dispersed throughout the land, never again perhaps to meet with a minister of the Gospel. Now in these and parallel cases, where the only opportunity which they might ever enjoy for connecting themselves with the people of God, would in a few hours pass away forever, no one could hesitate to admit them to church membership, if they desired it, and that, perhaps, without any other evidence than their own profession of belief in Christ. Now such, or similar, be it observed, were the circumstances in every one of the three or four cases mentioned in Scripture, which favour the principle of immediate admission. But where will similar circumstances be found to exist in modern times? And how, as though the cases were at all parallel, can an argument be drawn from them, which can be applicable to the present day? Now, churches are thickly scattered throughout the land. In some parts of our country, almost every village has its spire to point the thoughts to heaven. Ministers of the Gospel are multiplied, and may be found with comparatively little difficulty at almost any time. No one, therefore, as in the days of the Apostles, is obliged by the very circumstances in which he is placed, either to join the Church immediately upon conversion, or perhaps, never. But,

*Secondly.* There is another and still more important difference between the Apostolic times and our own. Those who *then* embraced Christ, did so, not only in opposition to all their former prejudices and habits, but at the probable sacrifice of all their worldly interests, and comforts, and prospects; and often in full view of the fagot and the stake, where they might speedily be called to seal their profession with a martyr's blood. Men would not then be in haste to "name the name of Christ," until they had deeply scrutinized the foundation of his hopes, and felt confident of their interest in the Saviour. When the reception of the

Gospel arrayed the world against its professor, the very existence of hope in Christ would afford no slight proof of the Christian principle. Indeed, it were well nigh impossible to conceive of any higher evidence of sincerity than the readiness to make all the sacrifices which the profession of such a hope would involve. But now, for the most part, a public profession of religion rarely exposes an individual to opposition, to a sacrifice of personal interests, or a hazard of personal feelings. On the contrary, such a profession is generally regarded as reputable, if not honourable. So that there is *now* every motive to urge, as there was *then* every motive to prevent, a hasty profession. Now, the path of religion, so far as public sentiment is concerned, is comparatively strewn with flowers; then, it was hedged up by every form of danger and persecution and death. This point of contrast then, alone, makes it evident that the cases are not analogous, and that the circumstances of the apostolic times were so entirely dissimilar from our own, that an argument from the former is entirely inapplicable to the latter. We see therefore that it is not absolutely certain that the practice of immediate admission is sanctioned by uniform apostolic example; and that, even if it were, the circumstances of the times were such, in various respects, that such an example cannot be fairly urged as a rule for practices of modern ministers and churches.

We have thus glanced at the history of the practice of the church in different ages, in regard to the admission of its members. We have considered the arguments in favour of allotting a proper season of probation to young converts who desire to unite with the church; have examined the two most plausible objections which have been advanced against the proposed plan.

As the result of our examination, we have come to the conclusion, that the practice of "immediate admission" &c. is unwarranted by the example of the most judicious and pious of past ages and of the present day—that it is unsanctioned by the dictates of sound judgment—that it is of no advantage to the individual admitted, but rather the reverse, and that it is ruinous to the best interests of the church. Moreover, we have seen that the objections from the plea of duty are fallacious—that it is not perfectly clear that the doctrine of immediate admission is uniformly favoured by apostolic example—that it is not sustained by the analogy of their admission of individuals to higher stations in the church, and that, even if it be granted that their practice did uniformly favour the immediate admission of supposed converts to church membership, still it could not, from the different circumstances, be a guide for us.

ART. III.—*Dangerous Innovations.*

WE are well aware of the misconstruction which may be put on the following remarks, and of the impeachment of motive to which the writer may be subjected. But there are crises in the Church when a candid and fearless expression of opinion may subserve the general interests of religion, although it may be attended with some personal inconvenience to him who will venture to resist the current of popular opinion. Such a crisis at present exists in the Presbyterian Church; and pregnant as it appears to be with desolating evils, it would be pusillanimous to decline a conflict with the causes which have brought on this crisis. To one particular class of these we propose, at present, to confine our attention. We refer to the novel proceedings which have been so currently adopted for the revival and extension of religion. The tendency of these we have with deep solicitude examined; and, from a sorrowful conviction of their deplorable effects, we are induced to assume the attitude of antagonists. That there are genuine revivals of religion, produced by the special agency of the Holy Ghost, with Christians in common, we have not a doubt; but that the revivals of the present time are *generally* of this character, is by no means conclusively demonstrated. Let not the reader be startled by the suggestion of such a doubt; facts of daily occurrence are giving a colourable pretence to it, if they are not positively verifying it. On this subject, rash and precipitate judgment should be avoided on the one hand, and that morbid sensitiveness which shrinks from examining and condemning, if necessary, what mistaken consciences regard as too sacred to be touched, should be equally avoided on the other. Religion never seeks auxiliaries in ignorance and concealment, but it authorizes us to bring every man and every measure to the test—"by their fruits ye shall know them." To do this candidly and boldly, is our present purpose; and in pursuing the subject, we will consider some of the popular measures which are relied upon for the promotion of revivals, and then advert to the evils which these measures are introducing into the Church. Here, however, we think it necessary to premise, that the blameworthiness of these objectionable measures, with their correspondent results, are not attributable to the people at large; they did not in the first instance conceive or broach them, but have in most instances adopted them with reluctance, through the force of persuasion, constantly plied by their religious instructors. Neither have these measures originated in any peculiar exigency in the Church, loudly demanding bold and adven-

turous experiments. Diseases of an anomalous character, and strangely modified, may indicate the necessity of bold experiment and deviation from the common rules of medical practice, but no parallel to this was observable in the Church, which could justify means of questionable propriety, and unsanctioned by precedent practice. How then have they originated? Ministers of the Gospel, the spiritual guides of the people, with indiscreet zeal have ushered them to the light, and nurtured them to their maturity. Now we wish it to be distinctly understood, that we question neither the piety nor the integrity of those who first introduced, or who still abet, these practices, but we feel persuaded, that they have given impetus to a machinery which, in its wild and frantic movements, will soon defy the control of any adjusting or regulating force. Human passions are much more easily aroused than allayed; they are to be appealed to cautiously, and with much judgment, in religious, as well as political matters; and a single indiscretion in their management may loosen the avalanche which, in its headlong career, may sweep all before it.

But there is another preliminary remark of some importance, and it is this:—The resistance of these measures cannot fairly be construed into hostility to revivals. The Spirit of God, giving efficacy to the word of truth, may convert a hundred souls as readily as one, and the dews of grace may be distilled upon a large community, with as much ease as upon a single family. There may be, and there have been revivals, genuine in their character and extensive in their benefits. But these are separable from new measures; they are things totally different in their nature, and should be distinguished. Revivals are from heaven, new measures are of the earth; God is the agent in the first, man the contriver of the latter. But it may be said, have not revivals of late resulted in connexion with these measures? Suppose this should be admitted, it is at least equally certain that revivals of an undoubted character have occurred without the intervention of these measures, and hence revivals are not so identified with these measures, that an objection against the latter implies discredit to the former. Upon this just distinction we would insist, because we are persuaded that many would openly condemn these objectionable novelties, but from the fear of being regarded as hostile to revivals. And this fear is not without foundation, for the spirit of the times has rendered it hazardous to separate what God has never put together.

At length we come to consider what these objectionable measures are. They do not consist in "praying without ceasing" for the outpouring of the Spirit of God; nor in the faithful,

earnest, and unwearied preaching of the Gospel, in which the doctrines of Christ are expounded, the danger of the sinner exposed, his duty fully unfolded, and his obligations earnestly pressed. These are scriptural measures. But, on the contrary, it seems to have become the settled conviction of many, that few or no conversions can be expected under the ordinary administration of these means of grace, and that a necessity exists for the adoption of certain plans, which are not found in the common routine. This suggestion has been eagerly embraced by many, and it has now, in a great measure, become the criterion of ministerial zeal and fidelity, to practise upon it by the introduction of novelties without limit. It has given rise to a class of ministers in the church who, by way of preeminence, are styled *revival men*, inasmuch as they are particularly successful in producing extraordinary excitement among an audience. These are generally itinerating in their habits, and are prepared to go where their services are solicited. They do not, as far as we have seen, occupy even a second rank as intellectual men or as judicious theologians, nor are they much distinguished for their prudence or their discrimination of character. On the other hand, their address is popular, earnest, impassioned, and even inflamed, directed principally to arouse the feelings, and tending but little to convince the judgment through the illumination of the understanding. Their discourses teem with all that is terrible and affrighting in language, and too exclusively regard man as a sensitive, rather than as an intellectual and reasonable being, whose feelings, to be right, must be regulated by an enlightened judgment. The point of doctrine upon which their chief reliance is placed, is, that every sinner has inherent ability to make for himself a new heart, and that he can, at any moment, become a Christian, if he wills it. The exclusive agency of the Holy Ghost in converting, is a topic which is frittered away, or studiously kept out of view, lest it should lull the sinner to sleep and prevent him from exerting his self-converting power. It may be said in addition, that these men, both in private and public discourse, secure a prominence for themselves, by rebuking the alleged formality, and calling in question the piety, of such ministers as will not keep an even pace with them in their measures. But to delineate a picture which may be taken in at a glance, we would describe one or more of these men in their efforts to revive a particular church. All the particulars enumerated may not be found in connexion on any one occasion, but on every occasion some, or most of them, may be detected.

Thus, then, notice is previously given to a congregation that



a *four days, or protracted meeting*, will commence on a given day, and that certain ministers, who have signalized themselves in many remarkable revivals, will be present to conduct the meeting. At the same time they are led to believe that great results must necessarily flow from the premeditated effort, and their curiosity is sharpened by the promise of remarkable preaching.\* If the meeting is to be held in a city, *hand bills* are sometimes extensively distributed, and every other means employed, to secure a full attendance.

The long expected day at length arrives; gossip is busy; the people are upon the *qui vive*, and their exercises commence under the most auspicious circumstances. But what now appears to be the great aim of the leaders? Is it to enlighten the mind and to affect the heart by an intelligent and impressive exposition of Gospel truth? No; but their addresses, their hymns, and their tunes, are all adapted to work upon the feelings of the nervous and sanguine, until animal excitability is brought into full play. Other means are employed for the same end; as, for instance, they are told that Christians are assembled at a particular place to pray for them by name; the accounts of other revivals, highly coloured, are emphatically dwelt upon; notes from persons of various characters are read, requesting the prayers of the church; some one is called upon, or spontaneously arises to give an account of his or her recent conversion; the officiating minister is sometimes called upon to make a public confession of his unfaithfulness before his congregation, or even to acknowledge his long practised hypocrisy, by taking a seat among the newly awakened; prayer meetings are held in places which are rendered gloomy for the sake of effect, by a careful exclusion of the light; sinners are often told, that if they do not repent before they leave the house they will certainly be damned; sometimes their pride is appealed to, by being informed that men of high public standing, and great professional distinction have, at other places, been found on the *anxious seats*, and that it would be *honourable* to follow their example; and still further, meetings are multiplied and carried far into the night, and sometimes prolonged all night, until the powers of nature are wasted, and nervousness is superinduced, which is not infrequently so extreme, as to produce incurable alienation of mind. Such are some of those methods which are employed to awaken feeling in the first instance, and if they succeed, as they generally do for a time, then what may be called a second course of action is commenced.

\* We have known a minister to express himself thus: that he would insure a revival in a particular place if a certain revival brother were invited to attend!

The leader calls upon Christians and sinners to separate and occupy different parts of the house; or Christians are directed to leave the house in a body and repair to some convenient place to pray for sinners; or those who are determined from the moment to become Christians, are required to rise in the face of the congregation, and their number is often ostentatiously counted and publicly announced; or, as a more usual plan, those who are anxious and wish the prayers of the church, are invited to come forward and occupy the *anxious seats* which are specially reserved for them. Here prayer is offered, often most irreverent in its style, hymns of an exciting character are sung, and the anxious are stunned with the perpetual reiteration of the command, *submit or be damned!* The mind by this time is often so powerfully excited, as not to admit calm instruction, and indeed, such instruction is seldom offered. The conversation consists in ringing changes upon cant phrases, it is frequently wild and fanatical, and is generally addressed to weak minds, which are not conversant with the elements of the Christian religion. The effect of all this preparation, and public display, and contagious enthusiasm, may easily be conceived. Many profess to submit, without any definite conception of the meaning of the term, and they are forthwith considered as candidates for the communion of the church. After the lapse of a day or two, and while their feelings are yet artificially heated, the Lord's Supper is celebrated, and members are precipitately admitted by fifties and hundreds.\*

In the blind enthusiasm of such moments, we have known a general invitation to be given to all who wished to be baptized to present themselves and receive the ordinance, without previous question or examination. And we have heard of one who was an atheist on Friday, and who, presenting himself on the Sabbath, was admitted to the Lord's table without examination, and with the concurrence of the officiating minister. Such proceedings have been dignified with the name of revivals, and the accounts of them have been blazoned through the land, that the spirit of them might be diffused, and the example prove contagious.

\* To induce sinners to commit themselves by some public act or promise, is considered as a point of great importance. It has even been avowed by some of these clerical innovators, that they would not hesitate to admit to the full communion of the church, those whose conversion was questionable, under the expectation, that the recollection of the awful vows they had thus hastily taken, would subsequently render them uneasy, and lead to their conversion. As we do not admit the justness of the maxim that "the end sanctifies the means," we must be permitted to indulge the opinion, that all such committals have but one uniform tendency, and that is, to encourage simulation and curse the church with hypocrites.

But we would next advert to the native tendencies of these measures, which we call *new*, not because they are so in fact, but because they have been recently revived. And,

1st. They tend to deceive people on the unspeakably interesting subject of personal religion. How this results is sufficiently obvious. Where they are practised, we have already seen, that neither time nor suitable opportunity is afforded, for ascertaining the nature of regeneration, and the evidences by which it is accompanied. Every thing is done hurriedly, and no time is allowed for the storm of feeling to subside. The assumed converts have been scarcely permitted to think, much less to deliberate. They have felt apprehensive of hell, and have been induced to believe that they have submitted to God; and this is about the amount of their experience. In a few days, from a state of carelessness they find themselves committed before God and men, as members of the visible Church. At this stage some will take advantage of the calm which has ensued, and reflect upon the scenes through which they have passed, and will come to the conclusion that they have been deceived, and that their religion has passed away with the occasion which produced it. But others, who, in ignorance, were first deceived, will through ignorance remain deceived, and to the end will be able to furnish no better account of their conversion, than that they once occupied the anxious seat, and then united with the Church. The nature of personal piety has thus been obscured, and the standard of personal religion has thus been lowered; and although large additions have been made to the *numbers* of the Church, it is seriously to be apprehended that but little addition has been made to its *graces*. The religion produced by these measures, generally assumes the features of its parent; it is noisy, bustling, talkative, but it is not a "charity which thinketh no evil," neither is it a "growth in grace and an increase of knowledge."

2d. They create the necessity for an extensive and disastrous exercise of discipline. We do not say that a necessary discipline is always exercised, but a necessity for discipline always exists after the use of these measures. We have been told that in a Church where these revivals have been frequent, many have not once been seen in the church, after the communion season at which they were admitted. They run at large, and the only discipline which can be exercised upon them, is to expunge their names from the church register, and to reckon them among the *missing*. But there are others, who from their relative situation, are not thus able to abscond. They find that they are destitute of religion; they review the scene of their conversion as a farce; they entertain angry feeling towards those who have compelled them to commit themselves by a religious profession; they

become reckless, and at length divest themselves of the incumbering forms of godliness, and plunge again into the world with renovated zest, or become flagrantly immoral. The Church must now act, and alas! how frequently of late, have they been constrained to act, in pronouncing their censures. Individuals who have been received in mass are dismissed in detail, and as one expressed it, the time is fast approaching when the *back* door of the Church must be equally wide with the *front*. Discipline, when thus frequent, becomes disastrous; the Church and the religious profession become the mockery of the ungodly, and the unholy ambition which has too much to do in the rapid increase of the numbers of the Church, is made to recoil fatally upon itself.

3d. They react in the production of general scepticism. True religion is brought into question by indiscreet zeal in its advancement. Those who have been the subjects of spurious revivals, are apt to conclude that as their religion was temporary there is no religion which is permanent; that as they have experienced nothing more than an ebullition of animal feeling, all religion consists in such excitement; and, whether they avow it or not, the tendency of their minds is to infidelity. They measure religion by their own experience, and as their experience has not been of the most favourable kind, religion must consequently sink in their esteem.

But there are many others who are calm and shrewd observers of all these transactions; they are disposed to scepticism, but still halt between two opinions, until they witness such a revival, and scrutinize it in its details and effects, and then they eagerly adopt the unhappy conclusion that all religion is a farce. Now although the abuse of a thing is no reason against its use, there is too much ground for infidelity to stand upon in the measures to which we object.

4th. They create painful doubts in the minds of many of God's people. All Christians are not capable of a just discrimination, and where this is the case, the unhappy results to which we have referred, stagger and perplex them. They have, perhaps, engaged in promoting such revivals; their hopes have been excited; their praises to God have ascended; they have exclaimed this is the finger of God, but the subsequent fruits are not what they had anticipated; the new converts turn back to the world, or speedily relapse into fatal listlessness; their despondency of mind is then proportional to their former elation, and Satan, taking advantage of their situation, will harass their minds with doubt. If this be not religion, they will say, what is religion? How could ministers of the Gospel be so much deceived? If all these religious appearances may occur without any genuine

religion, can there be any certainty in religion at all? Thus some have been exercised until their feet have well nigh slipped. It may be replied that such must be weak Christians indeed; it may be so, but that is no reason why stumbling blocks should be thrown in their path.

5th. They generate a spirit of slander and abuse which are dishonouring to the cause of Christ. All are loudly and bitterly proscribed who will not concur with them. The most envenomed assaults are directed against ministers and churches who stand aloof. Their piety is questioned; their motives are impeached; they are represented as profoundly slumbering; as indifferent to the cause of Christ and the eternal welfare of souls; as formalists; as hypocrites; as the blind leading the blind; they are held up as objects to be avoided, and even to be abhorred; and if they are not brought into discredit, it is certainly not from any lack of zeal in the attempt to bring odium upon them. Innumerable facts could be adduced to substantiate this statement, and if such be one of the invariable results of new measures, are these measures from God? We judge not.

6th. They lead to the dismissal of ministers from their pastoral charges. The unsettlement of ministers, since these measures have been in vogue, has been unprecedented in respect to frequency. Let any one extensively acquainted with the state of the Church examine for himself and he will soon be satisfied of the fact. Their operation in this respect is obvious. Where these measures have been introduced, parties will be formed against the minister, first, from among those who have heartily disapproved of these devices from the beginning; second, from among those who, through the agency of these measures, have been hurried into the Church without true conversion, and who have conceived an unfriendly and even hostile feeling against him who has forced them into the unpleasant dilemma; and third, from among those of his charge, who, having espoused these measures, wish to run on with delirious excitement, into greater excesses than their minister is prepared to countenance; while the pastor is, on this account, often denounced by his former idolaters, and prayed for as one yet unconverted. The discontent of these several classes will soon be expressed in loud complaints, and result in open opposition. Besides, these ministers cannot, in the nature of things, always keep up the artificial excitement, which they have so indiscreetly promoted, and when this becomes apparent their efforts flag and their reputation for zeal suffers. And once more, they generally find their new converts intractable after their admission to the church. Like a military force hastily collected together, compounded

of raw and heterogenous materials, and destitute of a sincere love for the service, they are not easily reduced to order. Troubles multiply; peace is at an end; and the only prospect of future comfort is in retreat.

But ministers of another class are unsettled. Those we mean who withstand these measures. The infection spreads among their people although they may remain untouched, and because they will not glide with the current they must be overpowered by struggling against it. As in the great convulsions of nature, the righteous with the wicked are often involved in one common calamity, so in these religious storms, the innocent are not exempt from the disasters which they had no instrumentality in producing. Many of the most judicious and pious divines, it is believed, have been shut out of their pulpits, because, in resisting these measures, they have been stigmatized and condemned as opposers of revivals and even of vital godliness.

7th. They tend to render people unimpressible by the ordinary means of grace, and thus augur unfavourably for the future prosperity of the Church.

Facts bear out this assertion. Novelties lose their effect by repetition, and where these innovations have been employed for any length of time, it has become matter of public notoriety, that they have lost their magic virtue. It is true that sinners may rise at the word of command, and come to the anxious seats for the hundredth time, and they may do it with improved quickness, but then they learn to do it with such mechanical indifference as to evince their heartlessness and chill the spirit of their leader.\* Their feelings have been exercised even to callousness, and unless stronger measures of excitement be introduced they remain indifferent. Now if this be true, what hope is there, humanly speaking, of exciting an interest in their minds by the ordinary means of grace? Are they not, as it were, immove-

\* A clergyman who had eagerly practised all the novelties of the day, honestly remarked, that their frequent repetition had so entirely destroyed their effect, that his people evidently regarded them as a kind of drill through which it was expected they were to go, without any regard to accompanying feeling. If called upon to rise, they would all promptly rise; if invited to the anxious seats, they would without any further persuasion approach; but they would do this with a smile upon their countenances, and with such utter heartlessness as to shock his sense of propriety, and convert the whole scene into a farce. This led to a change in his views; and there is reason to believe that his experience is not singular in this respect, although his candour in the acknowledgment may be. Another effect has also been observed where these measures have long been in use, and that is, that no entreaty can secure a full attendance upon protracted meetings, or their accustomed obedience from the people to the plans and devices which have been considered so effectual in promoting revivals. The *smiling* obedience in the one case, and the incorrigible disobedience in the other, alike prove the unhappy tendency of these measures.

ably fixed? They want nothing that is common; their appetite has become vitiated by high seasoning, until their taste for common food, and indeed for any food, has ceased. This pitiable spectacle is exhibited by some of our churches already, but we as yet see only the beginning of evils.

8th. They tend to lower the standard of preaching. This is a result intimately connected with the preceding. The taste for instructive preaching is fast declining; the people are listless if the doctrines of Scripture are explained and defended, or if the precepts of Scripture are enforced; they do not wish to be directed to the duty of tranquil meditation or of sober self-examination; excitement is to them pleasureable, but the study and practice of Christian duty, is irksome; they want pungent addresses, not well digested discourses; knowledge is without value, feeling is every thing, and hence, if God avert not the consequence, it will soon be seen that ignorance of the great system of the Gospel, will become the principal feature of our Church.

9th. They create an enthusiasm which, if not arrested or controlled will, and necessarily must, terminate in downright fanaticism. If reason be constrained to succumb to feeling, the consequences must be deplorable. Human passions are much more easily excited than allayed; any one may apply the impetus which puts them in motion; but who can curb or arrest their course when once commenced? The friends of new measures may easily kindle a fire which they cannot quench; they may open the sluices, but they cannot say with effect to the torrent which they have caused, "thus far shalt thou come but no farther." Contemplate the extravagancies which new measures have already originated, such as women praying in public; ministers praying publicly for persons by name, and enumerating all their supposed bad qualities in their prayers; and laymen meeting to pray for the conversion of ministers who are concluded to be destitute of piety, because they regard these measures with an unfriendly eye: we say look at these fruits, look at the predominance of feeling which characterizes new measure revivals, and then decide, whether in the lawlessness of enthusiasm, it would be at all wonderful, if some should set up a pretension to the gift of tongues and to the spirit of prophecy. Such fanaticism has occurred elsewhere, and why should it not occur here? We question not but if an example were once set, it would soon become popular to react the scenes which now disgrace the chapel of Mr. Irving in London.

10th. They tend to disparage the offices and work of the Holy Ghost. The Holy Ghost is the exclusive agent in the conversion of the soul. So say the Scriptures; but what are the pre-

vailing impressions among the advocates of new measures? How seldom is the Spirit of God acknowledged! Protracted meetings, revival ministers, and the sinner's own act in making for himself a new heart, are the favourite agencies; these are principally depended upon; these are applauded, and sinners might long attend to the application of these measures, as they are usually employed, without so much as knowing "whether there be any Holy Ghost." But is it credible that where God the Spirit is not acknowledged as all in all, he will effect any of the great and peculiar works of his power? To us it is not credible.

Thus we have briefly and imperfectly characterized modern innovations upon church order, and adverted to their consequences,—consequences already evincing themselves, and in the rapid course of development. And shall it now be said, where is the utility of this exposure? We reply, the truth must be told; error must be resisted; the cause of Christ is suffering; the cause of revivals is in danger of contempt; and the only hope under God, which is left, is that ministers of the Gospel, who are sentinels on the walls of Zion, and the responsible guardians of the Church of Christ, will, in full view of the impending danger, rise and bear their testimony against the encroachments of indiscreet zeal, and the devices of misjudging innovators.

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ART. IV.—*An apology for conforming to the Protestant Episcopal Church, contained in a series of Letters addressed to the Reverend Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New York.* By Thomas S. Brittan. Second edition, with additions. New York. Swords, Stanford & Co. 12mo. pp. 134. 1833.

THIS is, in every sense of the word, a small affair. We never heard of Mr. Brittan until our attention was very recently drawn to the volume before us. And even now we have no information concerning him but that which he here gives of himself. From this source we learn, that he is a native of England; that he was educated in that country among the "Independents," or "Congregationalists;" that he was trained and regularly set apart to the work of the Gospel ministry in that denomination, in his native land; that he came, a few months before the publication of these "Letters," to the United States in the character of an Independent minister; that on his arrival he was kindly received, and respectfully treated by Presbyterians; that he continued to minister, for a short time, in Presbyterian churches;



but that, after a while, new light broke in upon his mind, and his views respecting ecclesiastical matters became so far changed that he felt constrained by a conscientious regard to truth and duty, to unite himself with the Protestant Episcopal Church. Having taken this step, he thought proper, as has been common in all ages with recent converts, for the purpose either of evincing their sincerity, or propitiating their new friends, to write and print something against his former associates, and in favour of his adopted connexion. Such is a brief history of the little volume, the title of which stands at the head of this article. Of the source, circumstances, or amount of the new light which led to the change above stated, we know nothing. The honourable and Christian character of the *motives* by which he was governed in the whole affair, we do not feel at liberty so much as to question; though he allows himself so freely to assail the motives of others. We take for granted, in the absence of all evidence to the contrary, that his inquiries have been serious, his convictions honest, and the conclusions to which he has been brought, such as satisfy his own mind.

Of his views and feelings at an early period of his life, Mr. Brittan gives the following account:—

“I had learned to regard the Established Church as the beast in the Apocalypse, of which it is said, *“it had horns like a lamb, but it spake like a dragon.”* I regarded it as a system of spiritual tyranny only—an engine of State policy, by which the tools of party were to be rewarded; in fine, as an iron rod in the hands of bigotry, by which it attempted to crush and destroy all who had the honesty or the courage to think for themselves. This prejudice, by a natural consequence, (strange as to some it may appear,) extended itself to its ritual, its ceremonies, and even its sanctuaries; these were often the object of my ridicule and derision. The official garments of its clergy; the formulæ of its devotions; and even its most solemn observances were regarded as worse than unmeaning; as partaking of the nature of an impious mockery of the Almighty. I looked upon its sacred edifices with much of the same class of feelings with which I should have regarded a Pagan temple; and though, in my boyhood, curiosity led me sometimes to visit them, that I might gaze upon their Gothic architecture, admire their painted windows, and feel what was imposing in their structure—whose “dim religious light” rendered them so suitable to aid devotion; yet I always felt as if by so doing, I had contracted a sort of guilt; that I had been treading upon forbidden ground.”

A mind capable of entertaining, as he tells us he did, until mature age, views so narrow, and prejudices so truly childish, might have been expected, on the slightest inducement, to verge with characteristic weakness to the opposite extreme, and to regard with the blindest admiration what had been before regarded with puerile abhorrence.

This little volume comprises nine Letters. The *first* is *introductory*; the *second* discusses the question of Episcopacy on the ground of *expediency*; the *third* is on Episcopacy sanctioned by the *Institutions of Judaism*; the *fourth* professes to exhibit

*the testimony of Presbyterians and other anti-Episcopalkians* in favour of Episcopacy; the *fifth* relates to the testimony of the *Fathers*; the *sixth* to the testimony of *Scripture*; the *seventh* on prescribed *Forms of Prayer*; the *eighth* on the *surpassing excellence of the American Episcopal Liturgy*; and the *ninth* and last on several miscellaneous topics, such as the remarkable accordance of prelacy with every part of the creation, from the angel to the glow-worm; the abuse of Dr. Miller, against whom he seems to have a peculiar spite; the ignorance of Presbyterians and Presbyterian ministers on the subject of parity and episcopacy, &c.

On these subjects the reader must not expect any thing *new* in Mr. Brittan's pages. We are not aware that there is a single thought in the whole book which has not been more plausibly and powerfully presented by preceding writers. Mr. B. is, for the most part, a very humble copyist. And when he ventures to proceed without his guides, he generally betrays such a want of acquaintance with the subject as plainly evinces that he is a "raw recruit," who wishes to make up in zeal what may be lacking in knowledge.

Mr. B. in his second Letter gives a very gloomy picture of the want of union among the Independents in England, and selects, as a striking instance of their want of some uniting power among themselves, a particular circumstance attending the proceedings of the London Missionary Society, a body, the affairs of which are chiefly in the hands of that denomination. On this statement, and the inference in favour of Episcopacy which the author seems disposed to derive from it, two remarks may be made, which, long as he has occupied the place of instructor to others, he seems not yet duly to have considered.

The *first* is, that *Independency* is freely granted by us not to have been the apostolic form of Church government. It is essentially lacking in all those principles which are indispensable to ecclesiastical unity. All theory and all experience concur in pronouncing, that if a number of single churches are to be bound, and to act with harmony together as one Church, there must be some other tie or authority resorted to than the system of *Independency* furnishes. But does it follow that this resort must be to *Prelacy*? This gentleman seems to forget, or not to know, that *Independency* and *Presbyterianism* are not the same thing; that they are almost as far apart as *Independency* and *Prelacy*; and that *Presbyterianism* supplies quite as powerful means for securing ecclesiastical unity as *Prelacy* ever did. The history of *Presbyterianism* in Holland, in Scotland, in Geneva, in France, and in America, will satisfy every one who reads it intelligently,

that it has power to secure energy and unity, equal to any other form of ecclesiastical order.

Our *second* remark is, that Mr. Brittan seems entirely to forget that parties, controversy, division, and strife of the most painful character, have often occurred under Episcopal government. Has he never read of the divisions and strife which agitated the Church of England, with all her bishops, and with all the power of the secular arm to help them, in the reigns of Queen Elizabeth, James I., Charles I., Charles II., James II., William and Mary, and Queen Ann? And, when he was indelicate enough, in his second Letter, to reproach the Presbyterian Church in the United States with her divisions, as indicated by the proceedings of the General Assembly of 1832, had he entirely forgotten that the Protestant Episcopal Church in the United States, at the very same time, as well as for several preceding years, exhibited a state of division quite as serious, and quite as threatening? Has he forgotten, or was he never informed, that Calvinism, Arminianism, and gross Pelagianism, are known to co-exist in that body of the unity of which he boasts so much, and that, if Unitarianism be not *now* found in her clerical ranks, it certainly *was* not many years since, unless public, uncontradicted rumour be very deceptive? Nay, does not the whole history of prelacy, whether found under Protestant auspices, or under the more rigid and energetic form of Romanism, furnish quite as many materials for the annalist of division and strife, as any other form of ecclesiastical government whatever? We are altogether at a loss to imagine how a conscientious, thinking man, such as we presume Mr. Brittan to be, could have allowed himself to employ an argument which the slightest reflection might have convinced him made full as much against his favourite Church as any other, Independency always excepted. Are there no "conflicting opinions," no "antipathies and animosities of its members," no "teaching of doctrines utterly opposed to their adopted standards," in his own beloved portion of Zion? If we did not take for granted that this gentleman is in a great measure ignorant of the real state of his newly adopted Church, and that he has been led astray by vain boasters in higher stations, who have imposed on his credulity, by speaking and writing in a similar manner before, it would be impossible to avoid conclusions derogatory to his candour. As it is, we counsel him to take another survey of his present connections a little more extensive and careful than he has heretofore done, before he sends forth another edition of his book.

We have just alluded to the fact, that even prelacy is not a sovereign preventive of divisions. And, of course, that all Mr.

B.'s reproaches of other denominations, as strikingly delinquent in respect to union, compared with his own body, are as unjust as they are indelicate. We do not deny that, under Presbyterian government, diversities of opinion and party conflicts have often arisen, and now exist. But is not this an evil incident to all governments of which depraved human beings are the subjects and the administrators? And we ask again, is there any Church in the United States, of considerable extent, *LESS DIVIDED* than the Presbyterian?

What individual in our country, except Mr. Brittan, does not know that the Protestant Episcopal Church in the United States, has been for years, and is at this hour, labouring under *precisely the same sort of division and strife which exist in the Presbyterian Church?* Who does not know that that Church has been agitated to its very centre, (as appears from the publications of her own ministers,) by animosities between the *evangelical* and the *anti-evangelical* party; between *high-church* and *low-church*; between the advocates of *extempore prayer*, and those who would enforce an universal and exclusive adherence to the *liturgy* in every service; between the friends of *prayer-meetings*, and those who think such services injurious to the interests of "the Church"? The members of these respective parties, indeed, all call themselves "Episcopalians," and all agree in recognising and acting upon the prelatical principle, with more or less laxness, and in using the same liturgy, with more or less strictness; and this is *the exact amount of their unity*. That there are precisely analogous parties in the Presbyterian Church is not denied: but that they do not destroy unity more than in the case of our Episcopal neighbours, is well known to all excepting here and there "a stranger in Israel."

Besides, the Roman Catholics have every thing in prelacy that Protestant Episcopalians have; and over and above all this, they profess to have one supreme head, who, as Christ's vicar, they tell us, binds their whole body together, and thus secures universal unity. And yet, these very people, amidst all the boasted efficacy of their plan of government, have been for centuries torn with division and strife, as much as any Protestant denomination on earth. Those who have the slightest knowledge of their history, and more particularly of the 'distracting controversy and division respecting the *Jansenists*, which agitated their whole body, and raged for many years, will need no other evidence that their claim is utterly delusive, and that all their boasted allegations of superior unity are notoriously false. And yet it is amusing to find these same Roman Catholics denouncing none with more severity, as "out of the true Church," and

aliens from the "covenanted mercies of God" than Protestant Episcopalians, and that, among other considerations, on the very ground that they are divided into sects and parties, and have nothing like the unity of true Catholics. We believe there is just as much force in the argument when urged by Roman Catholics against Protestant Episcopalians, as when urged by the latter against Presbyterians. In other words, we believe it is a false and shameless cavil, wholly destitute of force in both cases, and that both the accusing parties are just as liable to the imputation in question as any of those whom they denounce and abuse.

If the Episcopal feature in church government be so infallible a sign of the true Church, and so potent in its efficacy to secure ecclesiastical unity, why did the Greek and Latin Church quarrel and denounce each other with irreconcilable acrimony, and finally become rent asunder, and a monument of prelatial warfare and strife to this day? Why did the "non-juring" party in England, toward the close of the seventeenth century, form a new body, and retire to North Britain, where they used a different Liturgy, and were not acknowledged by the English establishment, for about one hundred years? These, and a thousand other similar facts which have marked the history of prelacy in every age, show as plainly as demonstration itself, that the most energetic and boasted forms of ecclesiastical order are quite as liable to the distractions which human caprice and depravity generate as some which make less pretension; and that the chief difference is, that the former are content with a mere nominal unity, which the Bible no where recognises as the true bond of the body of Christ; and presumptuously reproach others for the want of that which Christ and his inspired apostles would have regarded as of no value.

It gives us real pain to make statements and appeals of this kind; but as long as there continue to be grave writers, who are not ashamed to repeat charges so unworthy of intelligent and candid minds, and which no man, we should think, who has eyes to see and ears to hear, can really believe, we shall feel bound to expose and refute them.

In fine, on this subject, we have only to say that Mr. Brittan's anecdote on page 26, about the London Missionary Society, betrays a narrowness of views, and a want of acquaintance with radical ecclesiastical principles, as amusing as they are disreputable. It proves nothing but that the writer is not competent to discuss with adequate intelligence the subject on which he writes. The New York Missionary Society, some twenty-seven years ago, after several missionaries had been for some time established

among the North Western Indians, sent a venerable minister of the Gospel, of known wisdom, piety, and learning, to visit the several stations, to inspect and report their condition; to counsel the missionaries in all matters relating to the complicated and delicate nature of the service in which they were engaged, and, in a word, like Timothy and Titus of old, if not to "ordain elders in every city," at least to "set in order the things which were wanting." The Society never imagined, however, that this mission constituted the gentleman in question a *bishop*. And if they had thought proper to continue his mission for several years, still the idea of constituting him a prelate, in the sense, or any thing like the sense, attached to that term by our Episcopal brethren, would never have entered into their minds. We know nothing of "Dr. Thom," of whom Mr. B. speaks in connexion with this affair of the London Missionary Society; but admitting that his relation of the story is correct, which we do not doubt, we cannot wonder that a man who lent himself to an "appeal," and an "indignation" so truly blind and silly, should now have "his name scarcely if ever mentioned."

On the subject of "Episcopacy sanctioned by the Institutions of Judaism," our author advances nothing new. He is, indeed, much less plausible, and less forcible on this topic, than Dr. Bowden, Bishop Hobart, and several other writers on both sides of the Atlantic. When he attempts to prove that the whole of the Levitical economy was instituted by God himself; that in the sacred office in that economy there were three orders of men who ministered in holy things; that the New Testament Church is the same in substance with that of the Old Testament, having the same Head, the same design, the same hope, and the same way of salvation; in short, that the latter was the minority, and the former was the mature age of the Christian Church, he ought to know that he has no adversary among Presbyterians. These principles are all as cordially and zealously maintained by us as he can wish. But the Episcopal *inferences* from these premises, we have always thought to be as perfectly gratuitous, and even childish, as could well be imagined.

The grand principle assumed by them, upon which every thing depends, is, that the Christian ministry must be an exact copy of the Levitical priesthood. That the former must resemble the latter, not merely in its great design, but in its essential features; and more especially in the *number* of its orders. Upon the assumption of this principle, the slightest attention, we should think, to the following queries, would satisfy every mind not perfectly blinded by prejudice, that it can avail nothing to the cause which it is employed to support. For,

In the *first place*, do the Scriptures any where tell us that the parallel here supposed must exist? Do they give us any hint that the rank, the number of orders, or the functions of the ministry under the New Testament economy must correspond as *type* and *antitype*, with those of the ceremonial priesthood of the Jews? Nothing like it. Not a single passage to this amount has ever been produced, or can be produced. It is in vain to quote those passages from the New Testament which tell us that "Christ is the end of the law for righteousness," that "the law was a shadow of good things to come;" that the priests under the law served, or performed services which were "an example and shadow of heavenly things." There is not in all this an approach to the doctrine supposed. Now can it be imagined that the inspired writers should not be found to say one sentence on a point, which, if its advocates are to be believed, lies at the very foundation of the visible kingdom of Christ? But this is not all; for,

In the *second place*, while the New Testament says not one syllable which looks like the parallel contended for, does it not abundantly assert a doctrine which *destroys that parallel*, by establishing another altogether inconsistent with it? Let any man impartially read the New Testament, and especially the epistle to the Hebrews, and then say, whether the Saviour himself is not manifestly represented as the "great High Priest of our profession," and the only real and proper antitype of the Aaronic High Priest? The truth is, nothing but an utter disregard of Scripture could induce any body of men, Romish or Protestant, to advance the argument from the Aaronic priesthood in favour of their system. But further,

In the *third place*, is it not perfectly plain that there is not, *in fact*, even on the showing of Episcopalians themselves, *any such correspondence* between the Christian ministry and the Levitical priesthood, as their system demands, and as they assure us exists? In the Levitical priesthood there was a *single high priest* over the whole Jewish Church. But where is the antitype of this in the system of Protestant Episcopalians? Roman Catholics plead the very same parallel in support of their plan of ecclesiastical order; but *they* are, in regard to this point, consistent with themselves. *They* copy the Levitical plan with *some degree of exactness*. They have one Chief or High-Priest over the whole Catholic Church. And, truly, if the parallel of which we speak has any reality or significance among Christians, it serves the cause of Romanists alone, and not of any Protestant sect. To tell us that the Christian ministry must correspond with the Jewish priesthood; that the latter must be a

“shadow and a type” of the former; and, at the same time, to represent a single head as typifying a great number of co-ordinate heads, appear to us in the first rank of absurdities. Did any man ever hear of a single head casting a shadow of many scores of heads? No wonder that the Romanists exult over Protestants who adopt and attempt to make use of this argument, and yet apply it so inconsistently, and in a manner so much adapted to strengthen the hands of the adversary! But,

Finally; even admitting that there must be *three orders* in the New Testament ministry, in correspondence with the *three orders* in the ministry of the temple service, of which the Scriptures nowhere give the smallest intimation, and which never has been proved; yet, allowing for argument's sake, that some such parallel and correspondence must be maintained; is it not as faithfully maintained in the Presbyterian Church as in the Episcopal? Let it be borne in mind that Protestant Episcopalians do not contend that this parallel must be *exact as to every point*. For if they did, they would be obliged to show, as was before observed, one high priest over the whole Christian Church similar to the highest officer over the Old Testament Church. They seem so think that the single point to be regarded is, that there be *three orders* of ecclesiastical officers. But, in *this respect*, Presbyterians surely come quite as near as they do to the Levitical model. We have *Pastors*, (apostolical bishops,) *Elders*, and *Deacons*; *three* distinct classes of officers; all ecclesiastical men. We do not, indeed, assign to these respective classes the *same functions* which belonged to the High Priest, priests, and Levites under the ceremonial economy. But our Episcopal brethren, as every one knows, are just as far as ourselves, in this respect, from the Aaronic model. The parallel in our system is absolutely just as complete as theirs; and to represent it otherwise, is to insult the good sense of the community.

In Mr. Brittan's fourth Letter, which is devoted to the consideration of Presbyterian and other anti-episcopal testimonies in favour of prelacy, we see much to invite animadversion. But the limits to which we are confined must prevent our offering, on this branch of the argument, more than two general remarks.

The *first* is, that the greater part of these writers are most unfairly and disingenuously quoted. In most cases Mr. B. presents us with a few detached or garbled sentences, which, in the insulated form in which he exhibits them, seem to speak a language favourable to prelacy; when, if the context were fairly cited in its connexion, its whole aspect would be entirely different, and in some cases directly opposite. And especially when we come to examine those parts of the writings of these



men in which they express their opinions distinctly, fully, and unequivocally on the subject before us, it would be difficult to conceive of statements more irreconcilably opposed to the scraps here quoted. These remarks apply in all their force to Calvin, to Luther, to Beza, to Zanchy, to Pictet, and to several others from whom he presents citations. Never did men express themselves more clearly, strongly, and even zealously in favour of Presbyterian parity than these same men. If we supposed that Mr. Brittan had any other acquaintance with their writings than to take from second-hand the fragments which he so gravely and ostentatiously adduces, we should be compelled to put the most painful construction on his conduct. As it is, we excuse it as a mistake of ignorance. He has been led astray by guides who were unworthy of his confidence. Was it fair to vaunt Peter du Moulin as a man of great eminence and authority among Presbyterian divines, when it is well known that he was in part, at least, educated in one of the English Universities, which he could not have entered without conformity to the Church of England; and that he was afterwards a resident, and enjoyed preferment in that Church? Would not any man who could bring his mind to this, be likely to speak well of the ecclesiastical body to which he was attached? We ask further, Was it quite fair to bring forward as great champions of Presbytery, men who avow the belief, that there is no form of church government laid down in Scripture; that the order of the church may of course be modified according to the dictates of human prudence; and who, consequently, might without inconsistency represent prelacy as a *lawful* form of ecclesiastical order where it was preferred?

Our *second* remark on this branch of Mr. B.'s argument is, that the array of Presbyterian concessions in favour of the *early introduction* and the *lawfulness* of prelacy, which he exhibits with so much parade and confidence, may be more than met by a still greater number of decisive concessions from eminent Episcopalians. There is scarcely a single argument which he has urged in this little volume in support of the prelatical system, which some of the most learned and eminent Episcopalians that ever lived have not formally abandoned, and pronounced utterly untenable and worthless. And let it be remembered that these concessions are much more decisive and important than those which are usually produced from eminent Presbyterians; for the amount of almost all the latter is, either that Episcopacy, as a *human institution*, introduced *after* the days of the apostles, was brought in *earlier* than a majority of that denomination suppose; or that Episcopacy, though not resting on any scriptural authority, might be *lawfully* employed by those

who preferred it; in other words, that it may be better to submit to it, though it have no divine warrant, than to break the peace of the Church. These concessions, a reasonable man would think, are not such as either to gratify or to aid a *jure divino* prelatist. Yet such are, absolutely, the great majority, nay, almost the whole of the "anti-episcopal testimonies" of which so much boast is made. But very different from this in their bearing and force are the concessions of learned Episcopalians to which we have just referred. They have taken up successively and carefully the several arguments by which prelacy professes to sustain her claims, which have almost all, in their turn, been set aside by one or another of these mature and profound Episcopal judges, and declared to be wholly insufficient to sustain the weight laid upon them. Thus the argument drawn from the alleged fact, that the Episcopal bishops are the successors of the apostles, in their official pre-eminence, is rejected by Dr. Barrow, as wholly untenable. The argument drawn from the apocalyptic angels, on which Mr. Brittan, in imitation of many others, lays so much stress, is pronounced by Dr. Henry More, the learned Joseph Mede, Bishop Stillingfleet, and Henry Dodwell, four as learned Episcopalians as ever took pen in hand, and *at least* as well qualified to judge in this matter as our author, to be perfectly inapplicable and worthless. The learned and zealous Episcopal divine, Dr. Whitby, speaking of the question whether Timothy and Titus were made bishops, the one of Ephesus, and the other of Crete, says, "Now of this matter I confess I can find nothing in any writer of the *first three centuries*, nor *any intimation* that they bore that name; and afterwards adds, concerning the whole argument, "I confess that these two instances, absolutely taken, affords us no convincing arguments in favour of a settled diocesan episcopacy, because there is nothing which proves they did or were to exercise these acts of government rather as *bishops* than as *evangelists*." It is true, it is due to candour to say, that the Dr. still supposes that Timothy and Titus were prelates, of which he thinks he finds evidence elsewhere. And finally, Bishop Croft and Bishop Stillingfleet both express the most decisive conviction that the testimony of the *Fathers* will not bear out the Episcopal claim; and evidently entertained the opinion that no particular form of Church government can be shown to rest on the foundation of *divine right*.

Mr. Brittan's assertion, in the Letter in which he treats of anti-episcopal testimonies, that the illustrious reformer Luther was an Episcopalian in sentiment; that he would have been glad, had it been possible, to establish prelacy in the Lutheran

Church; and that he did introduce superintendents into the body which he founded, "who had every thing of the Episcopal character but their consecration" is one of the most bare-faced impositions on public credulity that ever was stated. We have no doubt that there is something altogether deceptive in the scraps which he professes to quote from the writings of that reformer, which if they were examined in their connexion, would be found to speak a very different language. But as he has given us no clew by which we can find them, we cannot, at present, make the examination. We do not, however, by any means charge Mr. Brittan with designed imposition in this matter. He has followed either dishonest or ignorant guides, and suffered himself to be made the dupe of his credulity. The following quotations will at once explain and confirm our meaning.

Luther, in his treatise "*De Abroganda Missa Privata*," remarking on *Titus* i. 5, makes the following decisive remarks: "Here, if we believe that the Spirit of Christ spake and directed by Paul, we must acknowledge that it is a *divine appointment*, that in every city there be a *plurality of bishops*, or at least *one*. It is manifest also, that *by the same divine authority*, he makes *Presbyters* and *Bishops* to be *one and the same thing*; for he says the Presbyters are to be ordained in every city, if any can be found who are blameless, because a bishop ought to be blameless."\*

Again, in his treatise entitled "*Adversus Falso Nominatum Ordinem Episcoporum*," expounding the same passage of Scripture, we find him employing the following decisive language: "Paul writes to Titus that he should ordain elders in every city. Here, I think no one can deny that the apostle represents *bishops* and *elders* as *signifying the same thing*. Since he commands Titus to ordain elders in every city, and because a bishop ought to be blameless, he calls an elder by the same title.

"It is therefore plain what Paul means by the term *bishop*, viz. a man eminently good and upright, of proper age, who hath a virtuous wife and children, in subjection in the fear of God. He wills such an one to preside over the congregation, in the ministry of the word, and the administration of the sacraments. Is there any one who attends to these words of the apostle, together with those which precede and follow, so hardened as to deny this sense of them, or to pervert them to another meaning?"†

\* *Lutheri Oper.* Tom. ii.

† *Tom. ii. p. 342.* In fact, the scope of the whole treatise from which this extract is made, is to show that the office of *bishop*, as a distinct and pre-eminent order, is altogether unscriptural. He speaks strongly and zealously against the doctrine that *bishops* are an order above pastors, as a *Papish* error.

In another part of the same work he thus speaks: "But let us hear Paul concerning this divine ordination. For Luke in the twentieth chapter of the Acts of the Apostles, writes concerning it in this manner. *From Melitus, having sent messengers to Ephesus, he collected the elders of the church, to whom, when they had come to him, he thus said—Take heed to yourselves, and to all the flock over which the Holy Ghost hath made you overseers, &c.* But what new thing is this? Is Paul insane? Ephesus was but a single city; and yet Paul openly calls all the presbyters, or elders, by the common style of *bishops*. But perhaps Paul had never read the legends, the miserably patched up fables, and the sacred decretals of the Papists; for how otherwise would he have dared to place a plurality of bishops over one city, and to denominate all the *presbyters* of that one city, *bishops*; when they were not all prelates, nor supported a train of dependants and pack-horses, but were poor and humble men. But to be serious; you see plainly that the apostle Paul calls those alone bishops, who *preach the Gospel to the people, and administer the sacraments*, as in our times parish ministers and preachers are wont to do. These, therefore, though they preach the Gospel in small villages and hamlets, yet, as faithful ministers of the word, I believe, beyond all doubt, possess of right the title and name of bishop."\*

A little after, in the same work, in a commentary on *Philip. i. 1*, he says, "Behold Paul, speaking of Philippi, which was a single city, salutes all the believers, together with the *bishops*. These were, beyond all doubt, the Presbyters, whom he had been wont to appoint in every city. This is now the third instance in the writings of Paul, in which we see what God, and the Holy Spirit hath appointed, viz. that those *alone* truly and *of right*, are to be called *bishops*, who have the *care of a flock* in the ministry of the word, the care of the poor, and the administration of the sacraments, as is the case with *parish ministers* in our age."

In the same work, commenting on *1 Peter v. 1*, he says, "Here you see that Peter, in the same manner as Paul had done, uses the terms presbyter and bishop to signify the same thing. He represents those as bishops, who teach the people, and preach the word of God; and he makes them *all of equal power*, and forbids them to conduct themselves as if they were lords, or to indulge a spirit of domination over their flocks. He calls himself a *fellow-presbyter*, plainly teaching by this expression that *all parish ministers and bishops of cities* were of equal author-

\* *Tom. ii. p. 344, 345.*

ity among themselves; that in what pertained to the office of *bishop*, no one could claim *any authority over another*, having no more power in his own city than others had in theirs, or than every one of them had in his own congregation.”\*

Finally; in his commentary on 1 *Peter* v. 1, he expresses himself thus: “The word *Presbyter* signifies *Elder*. It has the same meaning as the term *Senators*, that is, men who, on account of their age, prudence, and experience, bear sway in society. In the same manner Christ calls his ministers and his senate, whose duty it is to administer spiritual government, to preach the word, and to watch over the Church, he calls them *Elders*. Wherefore, let it not surprise you if this name is *now* very differently applied; for of those who are *at present* called by this name, *the Scriptures say nothing*. Therefore banish the present order of things from your eyes, and you will be able to conceive of the fact as it was. When Peter, or either of the other apostles, came to any city where there were Christians, out of the number he chose one or more aged men, of blameless lives, who had wives and children, and were well acquainted with the Scriptures, to be set over the rest. These were called *Presbyters*, that is *Elders*, whom both Peter and Paul also style *Bishops*, that we may know that *bishops* and *presbyters* were the same.†

With the *sentiments* of Luther, thus expressed, which no candid reader can mistake, his *practice* uniformly coincided. He was ordained a *Presbyter* in the Romish Church in 1507, ten years before he commenced the work of Reformation; and he never received any other ordination or consecration. Yet he ordained ministers freely and frequently, and never doubted his right to do so. Nay, a few hours before his death, on the last Sabbath that he lived, when he was exceedingly feeble, and expected soon to appear before his Almighty Judge, his friend and biographer *Justus Jonas* tells us “he ordained two ministers of the word of God, after the apostles’ manner.” And even when one of the *superintendents* of his church was to be inducted into office, Luther, it would appear, *alone*, set him apart to his new office.

It is true, Luther did, in 1530, say *something like* what Mr. Brittan has ascribed to him. He said concerning the Popish bishops, “We assure them that, if they will in future tolerate our doctrine, and abstain from persecuting, and seeking to exterminate us, they shall suffer no loss of their jurisdiction from *us*. We aspire at no episcopal or any other dignity: we only desire to be Christians, whose condition ought to be a despised and af-

\* *Tom.* ii. p. 346.

† LUTHER, *Oper.* *Tom.* v. p. 481.

flicted one.”\* In the same manner Melancthon, in the spirit of indiscreet concession, declared in a note prefixed to his subscription to the articles of *Smalcald*, “I approve the foregoing articles as pious and Christian. As for the *Pope*, my opinion is, that if he would admit the Gospel, he might, for the peace and common tranquillity of Christians, who are, or shall hereafter be under him, *be allowed by us that superiority over the bishops which he otherwise enjoys by human right.*” Yet no one in his senses, who knows any thing of the history and writings of Melancthon, would consider him, for a moment, as friendly to the pope’s supremacy. The whole is to be considered as an occasional, but inconsistent concession. So it was in the case of Luther. He expressed himself, in 1530, in the conceding language just quoted. But three years afterwards, (1533) when he re-published his work on “private masses,” he expressly advocates the *parity of ministers by divine right*, and observes that “though, for the sake of peace, they had been willing at Augsburg, to assign ordination to the bishops; yet this offer would not be repeated.” Of all this, we have no doubt that Mr. Brittan was entirely ignorant. Were it otherwise, we could not avoid regarding his statement with sentiments much more unfavourable than those of astonishment!

When Mr. Brittan tells his readers that the office of *Superintendent* as established by Luther, “had every thing of the Episcopal character but their consecration,” he manifests a want of knowledge of that office equally disreputable to himself and his diocesan; to *himself*, for undertaking to write on a subject which he did not understand; and to his *diocesan*, for allowing a blunder of this kind to be addressed to him, and afterwards printed, and subsequently to reach a second edition, without being corrected.

The truth is, the *Seniors*, or *Superintendents*, established by Luther, differed essentially in a variety of respects from *Bishops*, as that term is understood by prelatists. To mention but one point of difference, which, in fact, includes all. The function of *ordaining* was not *confined* to them. Nay, it was not necessary that a superintendent should *be present* at an ordination. It might proceed just as well without him as with him. Even in Sweden and Denmark, where the Lutheran Superintendents take the name of *Bishops*, this fact also exists. They are not the *only* or the *necessary* ordainers. And, to crown all, the most accredited writings, and the symbolical books of the Lutherans, from Luther to the present day, uniformly represent this office

\* *Melchior Adam*, i. 161. *Seckendorf*, ii. 192.

as resting entirely on the ground of *human prudence*, and that the identity of Bishop and Presbyter was the primitive and apostolic plan.

So much for Mr. B.'s statement concerning Luther. A more gross abuse of public credulity hardly ever occurred. But we do not accuse him of knowingly departing from historical verity. We have no doubt that it was a sin of ignorance.

Further examples might be given, from the same letter, of shameful misrepresentations; not, we are sure, intended, but arising from a deplorable want of information; but we must hasten to consider some other of the lucubrations of this superficial and confident neophyte.

In representing Episcopacy as "sustained by the testimony of the Fathers," which is the subject of his *fifth* letter, Mr. B. has laid himself open to strictures, a few of which (for to notice them all would require a discussion more than equal in extent to his whole volume) we shall attempt to exhibit in a very cursory manner.

The Rev. Dr. Bowden, of New York, some five and twenty years ago, in his Letters to Dr. Miller, on the Episcopal controversy, excited some attention among serious and thinking people by the *manner in which he arranged his testimony* in favour of Episcopacy. Instead of *beginning* with the SCRIPTURES, as the primary rule in every thing, and the only infallible one, he *began with the Fathers*, as if afraid to enter on an examination of the word of God, without having the mind so pre-occupied and biased by the language of the Fathers, as to lean naturally to a prelatial interpretation of every thing. Nor was he content even with this. As if he were afraid of examining the testimony of the Fathers *in their natural order*, beginning with those nearest to the apostolic age, and proceeding to those more remote from that age, he directly *inverted that order*; began with the Fathers of the fourth century; argued and traced authorities *backward*; assumed the principles and the language of the fourth century as truly scriptural; and then employed them to interpret the language of the earlier Fathers; thus endeavouring to make his readers believe that the order of the Church *was precisely the same* in the *fourth* that it had been in the *first* century; and, of course, that the words *bishop*, *elder*, and *deacon* were titles of exactly the same import in the days of *Jerome*, *Chrysostom*, *Augustine*, and *Basil*, that they had been in the days of the apostles. This artful procedure was noticed by many at that time, besides Presbyterians, as by no means an example of that direct and candid policy which is always the best. Mr. Brittan seems to have been greatly smitten with the

wisdom of this plan. He has servilely adopted it; and, no doubt, considered it as a master stroke in ecclesiastical tactics. The argument from *Scripture* he postpones to the very close of the discussion, intending, we presume, in his *a posteriori* march, to bring his readers to the New Testament deeply imbued with prelatical prepossessions and phraseology, and ready to take for granted that the apostolical writings could not possibly contradict those records, which, though really of long *later date*, he had made to PRECEDE THE BIBLE IN ORDER AND IN INFLUENCE! The bare statement of this fact is enough for reflecting readers. We leave it without one word of comment, excepting to say, that we do hope, in time to come, that new converts to the prelatical ranks will wait at least a few months, if not years, before they undertake to turn preachers and writers on this delicate controversy. If they would consent to "tarry at Jericho until their beards be grown," they might possibly do more credit to their cause, and find less reason for subsequent regret and self-reproach.

In arranging the testimony of the Fathers, Mr. Brittan, like his file-leader, Dr. Bowden, begins with *Jerome*. He arrays, with much parade some seven or eight quotations from that father, which he considers as speaking a language decisively prelatical; just as if every intelligent reader did not know that prelacy is acknowledged on all hands to have existed in the days of Jerome, who flourished in the first quarter of the fifth century, dying about the year 420. Of course, when he wrote about the state of things which *then existed*, every one would expect him to speak the language, and refer to the facts of his day. But has our author produced one quotation from Jerome which represents prelacy as a divine appointment, or as resting on apostolical authority? He has not, nor can he do it. We have never found such a passage in all his works. Accordingly, bishop Stillingfleet declares, (*Irenicum*, part ii. ch. 6,) "Among all the fifteen testimonies produced by a learned writer out of Jerome, for the superiority of bishops above presbyters, I cannot find one that does found it upon *divine right*; but only on the *convenience* of such an order for the peace and unity of the Church." This is, undoubtedly, a true verdict. So much, then, for the testimony produced with so much confidence from this learned father.

But why did Mr. Brittan so carefully withhold from his readers some OTHER testimony of a very different character from Jerome, which he must have known to exist, and which has led some of the most learned Episcopal writers that ever lived, to consider that father as a most formidable opponent of the divine right of prelacy? Why did he not give his



readers *more* of Jerome's epistle to Evagrius, as well as some pithy extracts from his commentary on the epistle to Titus? In those passages Jerome expressly declares that *in the beginning* bishop and presbyter were the *very same*; that the superiority of bishops to presbyters came in (*paulatim*) by little and little; that disorders in the Church, and ambition among the clergy gave rise to it; and that, although it then existed, yet that bishops ought to know that they were above presbyters *more by the custom of the Church*, than by any *real appointment of Jesus Christ*. This is a plain and perfectly unexaggerated statement of Jerome's testimony. He *no where* speaks of Episcopacy, in the prelatical sense of the word, as a divine institution; and when he undertakes to speak of its *real origin*, he explicitly declares that it came in *gradually*, and more by the *custom of the Church*, than by the *authority of Christ*. This Mr. Brittan knew; or else he is more grossly ignorant of the controversy than even *we* suppose him to be. Why did he conceal it? Why did he vaunt this father as a decisive and unquestionable witness in his favour? We have seldom seen a more strange example of unfairness and infatuation.

This view of the testimony of Jerome is not a Presbyterian perversion or prejudice. So he has been understood for centuries by the great mass of the most learned prelatists, both Popish and Protestant. Bishop Jewel, Archbishop Whitgift, Bishop Bilson, Professor Whitaker, Bishop Stillingfleet, Bishop Croft, Dr. William Nichols, and scores of other eminent Episcopal writers, with one consent tell us, that Jerome agreed with Aerius; and that his avowed object is to show that Episcopacy is a *human* not a *divine* institution. It may not be improper also to state, that even the truly learned and able advocate of Episcopacy, the celebrated Hooker, after giving that gloss of Jerome's testimony which is not uncommon among high-toned prelatists, in order to make it speak more in their favour than its natural interpretation will admit, adds the following remarkable words: "This answer to St. Jerome seemeth dangerous; I have qualified it as I may by addition of some words of restraint; yet I satisfy not myself; in my judgment it would be altered." There seems to be no rational interpretation of these words of Hooker but that which represents him as meaning to say, that, although he adopted, and thought proper to present the usual gloss, he was by no means satisfied with it.

That our interpretation of the judgment of Jerome is correct, there is a fair presumption arising from the testimony of contemporary writers, who unequivocally testify to the same amount. Hilary, (sometimes called Ambrose,) who wrote about the year

376, has the following passage in his commentary on *Ephes. iv. 2*, "After that churches were planted in all places, and officers ordained, matters were settled *otherwise than they were in the beginning*. And hence it is, that the apostles' writings *do not in all things agree with the present constitution of the Church*; because they were written under the first rise of the Church: *for he calls Timothy, who was ordained a PRESBYTER by him, a BISHOP*, for so at first the Presbyters were called; among whom this was the course of governing churches, that as one withdrew another took his place: and in Egypt, at, present, the Presbyters ordain (or *consecrate, consignant*) in the bishop's absence. But because the following Presbyters began to be found unworthy to hold the first place, the method was *changed*, the council providing that not *order* but *merit* should create a bishop." If language CAN express the idea of a *change*, brought in *after the apostles' days*, and by *human prudence and authority*, here it is undoubtedly stated.

Augustine, in writing to Jerome, conveys most distinctly the same idea. "I entreat you," says he, "to correct me faithfully when you see I need it: for although, according to *the names of honour which the custom of the Church has now brought into use*, the office of *bishop* is greater than that of *presbyter*, nevertheless, in many respects, Augustine is inferior to Jerome." *Oper. Tom. ii. Epist. 19, ad Hieron.*

It may not be amiss to state, that this construction of Augustine is not confined to Presbyterians. Bishop Jewel, in the "Defence" of his "Apology for the Church of England," quotes the passage just cited, in order to show the original identity of bishop and presbyter, and translates it thus: "The office of a bishop is above that of a priest, not by the authority of the Scriptures, but after the names of honour which the *custom of the Church* hath now introduced." *Defence*, p. 122, 123.

Of the same general idea, Chrysostom, with all his prelatical claims, gives a very significant intimation. In speaking on the same subject, he expresses himself thus: "Having spoken of *bishops*, and described them, declaring both what they ought to possess, and from what they ought to abstain, omitting the order *presbyters*, Paul passes on to the *deacons*. But why is this? Because *between bishop and presbyter there is not much difference*; for these also in like manner have had committed to them both the *instruction and government* of the Church; and what things he has said concerning *bishops*, the same also he intended for *presbyters*; for they have *gained the ascendancy over them only in respect to ordination, and of this they seem to have defrauded* (κλωπηται) the presbyters." *In Epist.*

*ad Tim. Hom. ii.* This passage is very significant. The eloquent father distinctly conveys the idea, not only that *ordination* was the only point concerning which they had gained the ascendancy over Presbyters; but that they had gained this by *fraudulent means*. This is, undoubtedly, the idea conveyed by the word *παροικιστω*. See 1 *Thessalonians*, iv. 6. *That no man go beyond and defraud his brother in any matter.* And also 2 *Cor.* vii. 2. *Receive us; we have wronged no man, we have defrauded no man.* See also 2 *Cor.* ii. 11. *Lest Satan should get an advantage of us.* See further, 2 *Cor.* xii. 17, 18. *Did I make a gain of you, &c.? Did Titus make a gain of you?* In all these places the same word is employed, and very plainly conveys the idea of taking a *fraudulent advantage*,—*gaining more than one has a right to.*

It is not our intention to enter, in the present article, into the general examination of the testimony of the Fathers in reference to prelacy. We will venture, however, fearlessly to assert, that there is not to be found in all the writings of the Fathers of the *first two hundred years after Christ*, one sentence which so much as intimates that *Bishops*, as an order above *Presbyters* who laboured in the word and doctrine, had any existence during that period; nor a single sentence within the first *three hundred*, we believe we might say *four hundred years*, after Christ, which gives the least intimation that prelacy was an *appointment of Jesus Christ*. The assertion with which we so frequently meet in Episcopal writers, that the Fathers clearly, unanimously, and decisively declare in their favour, is an assertion so destitute of truth, that we are very sure nothing but the blindest prejudice could allow any honest, intelligent man to make it. Nor is this the opinion of Presbyterians only. Bishop Herbert Croft, in his work entitled "*Naked Truth*," after a considerable induction of the articles of evidence usually produced by the advocates of prelacy, expresses himself thus, "I hope my readers will now see what weak proofs are brought for this distinction and superiority of order. No Scripture; no primitive general council; no general consent of primitive doctors and fathers; no, not *one* primitive father of note speaking particularly and home to their purpose." *Naked Truth*, p. 47.

In the notice which he takes of the testimony of *Ignatius*, Mr. Brittan assails Dr. Miller in the following language:

"Still less was I pleased with the Letters of a learned Presbyterian Professor on the same side of the question. They appear to me to be written so ungraciously—to manifest such an overweening conceit of self—to be characterized with such an air of pedantry—to enforce the "*dicta*" of their author with such an *ex cathedra* tone—to abound with so many subterfuges—to present such mutilated, garbled quo-

tations from the fathers—in a word, to be so replete with Jesuitical “*finesse*,” that I could not but feel disgust at the exhibition. Whatever may be the state of my head I trust I have an honest heart; I was early taught to despise duplicity; and hope I almost instinctively revolt from it; but when I find this author, because it would serve his turn against Episcopalians, denouncing the shorter Epistles of Ignatius as spurious productions; and, at the same time, in another book which lay before me, found the same man, because it would serve his purpose against the Unitarians, vindicating the very same Epistles of Ignatius as genuine, I say, when I saw this, I felt that he could hardly claim my confidence; I could not repress the risings of honest indignation. If this be not verifying the old fable of blowing hot and cold with the same mouth, what is it? I was convinced that, whatever powers of reasoning he might possess, he was deficient in that candour and consistency which would alone command my respect; that, however I might view him as a subtle and wily sophist, I ought not to regard him as a sound and honest reasoner.” p. 19.

A little onward, in canvassing the testimony of Ignatius, he gives vent to his feelings against the Professor at Princeton in the following language:—

“The testimony of Dr. Miller, yes, of that very Dr. Miller, who, when writing against the Episcopalians, said, *that the shorter Epistles of Ignatius were unworthy of confidence as the genuine works of the father whose name they bear, is the opinion of many of the ablest judges in the Protestant world.* The same person, “Eheu, quantum mutatus ab illo!” in writing subsequently against the Unitarians, and wishing to urge the sentiments of the same father against them, says in words as follow: “*The great body of learned men consider the smaller Epistles of Ignatius as, in the main, the real works of the writer whose name they bear.*” Thus his real opinion has been wrung from him, if indeed, such an opinion, given under such circumstances, be of any importance at all.” p. 66.

And again, in his concluding letter, as if unwilling to lose another chance of pouring out his ire against this gentleman, who really seems very much to discompose his temper, he finally discharges his bile in the following form:—

“If of the writings of one individual I have spoken in terms which may to some appear too strong, allow me to say, I have of him no personal knowledge, and, consequently, entertain towards him no personal ill-will. I never heard his name till I became acquainted with his writings. But when I saw such unfairness in his quotations, such gross misrepresentations of historical facts, such needless vituperations of his opponents, (who seemed to me to be writing with warmth, yet not without courteousness) that by this “*ruse de guerre*,” he might awaken the sympathy of his Presbyterian readers, of whom he knew not one in a hundred would ever read the opposite party’s statements, I confess I felt it my duty to speak plainly upon the subject. If Moses felt indignant at witnessing the misconduct of Aaron in the matter of the golden calf; if a greater than he expressed a similar feeling at the desecration of the temple; if Protestants all join in expressions of indignation at the impositions of the Romish clergy, which have been called “*pious frauds*,” then I cannot think I have acted unchristianly, in speaking in the softest terms which honesty would allow, of one who, if he be a learned man, should never have so represented facts; or, if he be not, should not so dogmatically have pretended to be master of the subject.” p. 132, 133.

The coarse and ungentlemanly character of some of this language, involving a direct charge of *dishonesty*, and evidently

*intended* to injure moral character, we pass over without remark, excepting to observe, that, notwithstanding the charge of "needless vituperation" brought against Dr. Miller by our author, we have searched in vain in all that gentleman's replies to his numerous and fierce assailants, for any sentence half so worthy of censure, on the score of vituperation, as more than one of those which we have just cited. The man and the cause are worthy of compassion which find it necessary to resort to such weapons.

As to the charge against Dr. Miller of speaking of the Epistles of Ignatius on two different occasions, in what our author is pleased to pronounce directly opposite language, it is evidently founded on a total want of acquaintance with the history of those Epistles, and their posture before the literary and ecclesiastical public. We shall not trouble our readers with this history at present, especially as our purpose is to take an early opportunity of giving it somewhat at large. We shall now only state enough to justify what we suppose to have been Dr. Miller's meaning in these two seemingly opposite, but perfectly reconcilable representations.

That the Epistles of Ignatius have been corrupted, that is grossly interpolated, has been the opinion, for nearly two hundred years, of the great mass of Protestant divines, and, among the rest, of some of the most learned Episcopal writers who have expressed a judgment on the subject. This interpolation, however, is generally supposed to have been *chiefly*, if not solely directed to the undue exaltation of the BISHOP'S OFFICE. We do not at present recollect to have met with a single writer of reputation who charged them with having been corrupted *as to our Lord's divinity*, in other words, as to the points in controversy with Unitarians, as such. In short, our views of this matter are precisely expressed by a zealous Episcopalian, who writes in the "Christian Observer," of London, and who expresses himself thus: "In these Epistles we have the three orders of bishops, priests, and deacons marshalled with unseasonable exactness, and repeated with importunate anxiety. There appear, moreover, so many symptoms of contrivance, and such studied uniformity of expression, that these compositions will surely not be alleged by any *capable* and *candid* advocate for primitive Episcopacy, without great hesitation; by many they will be *entirely rejected*. I do not mean to insinuate that the whole of these Epistles is a forgery. On the contrary, many parts of them afford strong internal evidence of their own genuineness: but with respect to the particular passages which affect the present (the Episcopal) dispute, *there is not a single passage which I would venture to allege. The language at the earliest, is that of the fourth century.*" Christian Observer ii. 723.

We are very willing to adopt as our own the language of this writer. We do not doubt that Ignatius wrote a number of Epistles. We do not doubt that the "Shorter Epistles" are, *substantially*, the work of that father. We should not scruple to quote what they contain concerning the leading doctrines of the Gospel, confiding that, "*in the main*," as to these points, they may be considered as the real productions of the venerable man whose name they bear. But in what he writes respecting bishops and presbyters, we think, with the Episcopal writer just quoted, that there are so many marks of corrupt, unseasonable, and fulsome interpolation, that we could not venture to cite, as legitimate testimony, a single sentence.

The same view of the subject seems to have been taken by Professor Neander, an illustrious Lutheran, of Berlin, probably the most accurately learned Christian antiquary now living. While he pronounces that the Epistles of Ignatius "*have certainly been interpolated IN FAVOUR OF THE HIERARCHY*," yet, on *other subjects*, he appeals to them without reserve, as affording safe testimony. *Hist. of the Christian Religion, and Church*, I. p. 199.

Now, we presume that this was the view taken of the subject by Dr. Miller. If so, where, we ask, is the inconsistency between the two judgments which he delivers? We should be perfectly willing to adopt them both, in the connexion in which they were delivered respectively, and make them our own, precisely as they stand. Of this view of the subject, however, it is probable that Mr. Brittan was entirely ignorant. Of course, we are more disposed to pity than to upbraid him; and think that for this he ought to be "beaten with few stripes." But while we bring no imputation against his *honesty*, the account of his *presumption* and *folly* in writing with so much oracular confidence on a subject which, it would appear, he had but recently begun to study, he must adjust as he can. After all, Presbyterians have no fear of the Epistles of Ignatius. Our author seems to think that if their authenticity be acknowledged, his cause is gained. No such thing. Let any thinking man take those Epistles into his hands, and read them from beginning to end, keeping in his mind the *Bishop, Elders, and Deacons* which are found in every regularly constituted and furnished Presbyterian Church; and, if he be not blinded by prejudice, he will perceive that *all* the language of the venerable father applies to our system as perfectly as to any other; and that *some* of it cannot possibly apply to any other than *parochial*, or, in other words, *Presbyterian* Episcopacy.

The extent which our remarks have unwarily reached, forbid

our entering further into the testimony of the other fathers. We may take up this branch of the controversy before long, more at large. In the mean while, we will say, that if any enlightened, impartial reader will take up the New Testament and give it, in reference to this controversy, a serious and attentive perusal; and then go on with the fathers, *in order*, from *Clemens Romanus* to *Augustine*, he will be amazed to find how little is said at all, (out of the Epistles of Ignatius,) in reference to this subject; and how complete is the evidence that prelacy was brought into the Church, *gradually*, within the first four hundred years, *by human ambition*.

Mr. Brittan's *sixth* Letter is on "Episcopacy sustained by Scripture." This stands *at the close* in his array of proof. We shall not again recur to the *strangeness of this order* for a *Protestant*, excepting to say, that we leave it to the judgment of reflecting readers.

Our remarks on the scriptural branch of the testimony shall be short. We must again defer to a future occasion more extended strictures. Suffice it to say, that Mr. B., treading in the steps of his predecessors, asserts with confidence, as facts taught in Scripture, that Episcopal prelates succeed the apostles in their peculiar pre-eminence and authority as such; that Timothy was sent to Ephesus, and Titus to Crete, as prelatical bishops, and that this alone gave them power to ordain elders in the churches to which they were sent; that in the ordination of Timothy as a prelate, the hands of Paul *only* were imposed upon him; that there were already Elders in the churches of Ephesus and Crete, who might have ordained, on Presbyterian principles, without the interposition of Timothy and Titus; that Timothy and Titus, in their ordinations, acted *alone*; and that the "angels" of the seven churches of Asia, mentioned in the second and third chapters of the Apocalypse, were undoubtedly diocesan bishops. Now, we will venture to say, that all these alleged facts are *gratuitously* alleged. He has not produced even plausible proof of one of them, nor can he produce it. The apostles were extraordinary officers. Their inspiration, and their miraculous powers marked this so distinctly and unequivocally as to preclude the necessity of other proof. They were to the primitive Church, while they lived, (at which time the New Testament was not yet collected into a volume) what the New Testament is to us; the unerring counsellors and guide of the Christian community. In this pre-eminence they had, and could have no successors. While in the ordinary office of the ministry, all were their successors who were commissioned to preach the Gospel, administer the sacraments, and govern the Church.

There is not a hint, we will be bold to say, in the whole New Testament which holds forth any thing further, or other than this. As to Timothy and Titus, the whole argument founded on them by our Episcopal brethren, is a mere and a most bare-faced begging of the whole question in dispute. They first *assume* that none but prelates can ordain, and *then* infer that Timothy and Titus being sent on an important ordaining and arranging mission, must have been, of course, prelates! But this, every one sees, is precisely the question in controversy. Why they might not have gone, and done all that they did as Presbyterian *evangelists*, no mortal can tell, except by saying that such a supposition would be contrary to the Episcopal system, and *therefore* cannot be true! Mr. Brittan too, in assuming as he does with so much confidence, that there were Presbyters already ordained at Ephesus and Crete, before Timothy and Titus went thither, who might, on Presbyterian principles, have ordained others, without the aid of those special missionaries, has not a shadow of Scripture to sustain him, and is opposed by archbishop Potter, and some other of the very highest Episcopal authorities. It is in the highest degree probable that there were no such Presbyters already there. Neither can he prove that either Timothy or Titus ever ordained a single Elder *alone*. We know, from the inspired history, that *Mark* was with Timothy, and *Zenas* and *Apollon* with Titus. Who can tell that *they* did not officiate as co-ordiners in every investiture with sacred office? Once more; Mr. B.'s assumption is equally gratuitous that the apocalyptic angels were diocesan bishops. There is not a word in the sacred volume which renders it probable; and several of the most eminently learned Episcopal divines, as before stated, have decisively rejected the supposition. In short, Mr. Brittan and his friends, with one accord, acknowledge that the term Bishop, as used in the New Testament, does not mean a prelate, but is a title applied to all ministers empowered to preach and administer sacraments, and having pastoral charges. They have never yet produced a shadow of proof that the apostles, when they withdrew from the Church, left in office any ministers of higher power than these Scripture bishops. And all their confident assertions to the contrary are absolutely nothing less than imposition on the credulity of the public. We call for proof, even *probable* proof—that any one of the leading facts which they allege on this subject, and which they advance with so much confidence, is a real, supported fact. They *never have* yet produced it, and they *never can* produce it. But we must postpone to another opportunity this whole argument. Our limits will not allow us to pursue it at present.



Mr. Brittan is very fond of using the term *Dissenter*, to designate all the non-episcopal professors of religion in the United States. He very gravely tells us in a note (p. 21,) that "he has LEARNED, *since his arrival in this country*, that *here* the application of the word to those who differ from the Episcopal Church is objected to; but that he has naturally adopted a mode of speech familiar to him from long habit, and has deemed it best to retain it." Really we should have thought that a man of common intelligence might have "learned," even while in England, that in ecclesiastical language, the word "dissenter" can only be used with propriety as correlate with an established Church. We can assure Mr. B., however, that his use of this term gives not the least offence to us. It only puts us in mind of the ludicrous habit of an illiterate Englishman, with whom we fell in many years ago, who had been so long accustomed to a cap-in-hand servility in approaching the noblemen of his native land, that he could never accost any respectable gentleman without saying "My Lord," and "your Lordship;" and though often reminded that there were no orders of nobility in this country, and that his mode of address was not only improper, but superlatively ridiculous, he could never be cured of his harmless but contemptible habit to the end of life.

We should be glad to make some remarks on the remaining three Letters, which afford quite as much matter for animadversion as those which we have examined. But the limits to which we are confined compel us here to take leave of our author. We can assure our readers, however, that on the subject of Liturgies he is quite as uninformed, superficial, and deceptive a guide as we have shown him to be in other matters.

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ART. V.—*Remarks on Independence of Thought, addressed to Candidates for the Ministry.*

AMONG the many definitions given of man, to distinguish him from other animals, some have thought few more free from objection than that which defines him to be a *thinking animal*. But if it be intended by this that he is a being who originates thoughts of his own, and gives to them a shape, track, or course before unknown, we are all aware, that is inapplicable as a definition, to the mass of men. To a few in every age, men of invention, men of genius, men of penetrant minds, it will apply; but

of the rest it must be said, that though they thought, their thoughts and views and desires were like those of their progenitors, or, at most, extended but little further. They adopted their modes of thinking, and their prejudices; followed their pursuits, and occupied their habitations. Their views were bounded by the same horizon. The same celestial concave was above them, with its gilded specks, and brilliant lights, now obscured by some passing cloud, and now appearing with their wonted lustre; and like their fathers they verily believed that in their little gaze they well nigh took in all creation; that their glance at shining specks and bright orbs above, together with the little spot of earth on which their fathers walked, and toiled, and died, and were inhumed, was on the utmost verge of the world.

A few there have been, it is true, who have travelled farther physically, who can scarce be said to have travelled farther in thought. They have visited, it may be, some distant wild or city, to see and breathe; or perchance, urged on by avarice or by penury; and have come back to astonish their neighbours with accounts of forests heavy and large and tall, and of wild beasts; or of the city, with houses high and fine beyond description, and crowded with people thick as grasshoppers; or perhaps they may have looked out upon the broad blue sea, and stolen like the ancient mariners a few leagues just along the shore,—seen a few high waves and breakers, and experienced some gentle gales, thinking, forsooth, that they had learned all the wonders of the world. Some indeed may have crossed the ocean, and become conversant with men and the manners of other climes, or even have gone round the globe, and passed through all the varieties of horizontal change and of terrestrial scenery, and still may scarcely be entitled to the distinction of thinking men; men who have seen, and heard, and thought only from constraint; only because they could not help it without some effort too great for them to attempt. Such have been the mass of men in every age, and still it remains the same. The mass are elevated but little above brutal stupidity, or emptiness of thought. Some seem less gifted with sense, skill, or cunning than even they, being less the creatures of instinct. Their minds, (if it is proper to speak of their existence,) are so like material masses, that they do not appear to have advanced even to the level of the more sagacious of the brute kind. These remarks are not too strong, when applied to such beings as inhabit the Australasian or the South Sea islands, or other countries in a like savage state.

Some there are who have gone still farther, to whom this definition will hardly apply. We allude to the majority of the

*learned*, as they are improperly called; to those who have sat down in the halls of science, have read the fictions of the poets, the maxims of the philosophers, the mythology of ancient Greece and Rome; have travelled over the lines, or measured the angles indicated to the world by Euclid or Archimedes, have gone over the thoughts of others on some parts of mechanical, metaphysical, or natural science, without venturing to think whether those things were really so, or presuming to push their thoughts or investigations farther; in a word, have taken the mere *ipse dixit*s of others as absolute and unquestionable verities. Are such persons entitled to the appellation of thinking beings; men, whose thoughts, imaginations, and recollections have only passed along the lines which others have travelled. Should one from reading, study, and the cultivation of memory, even attain to the knowledge of Newton or Bacon, would he be entitled to this appellation, if his mind was but the mere repository of others thoughts,—any more than his library might be thus dignified? No; such are not men of independent thought; not the men that advance upon the stores of their predecessors; not the men that will bring to light any of the mysterious causes of nature's operations. These are men who (in the sentiment of Cicero,) "gather a forest of ideas from every shrub and tree that ever has grown, and still have nothing of *their own*." Such, at best, are but bookworms, that gorge the productions of other's intellects to their own repletion and mental stagnation, and still, like the "daughters of the horse-leech" continue crying, "give, give," when already filled to satiety. Of this class generally are those who produce the ephemeral productions with which the press in our country is teeming at the present day; men of narrow minds, of intellects so shallow as to be soon filled from the rills that are flowing in upon them, and which of necessity must flow out again, to make room for more, just as the cistern must flow over into which the water is constantly running. Such are the mere pores out of which the thoughts of others issue; the mere retailers of the stores which others have accumulated by hard toil and unceasing diligence. Such are the men, too, bloated with conceit, rather than inspired with wisdom, who substitute the tinsel of verbiage for the sterling gold of perspicuous argument and fair induction; and to such will the prediction of the Egyptian prophet in regard to the Greeks ever be applicable "that they should always continue boys, nor possess either the antiquity of science, or the science of antiquity."

Let it not be supposed from this, that we disparage, or do not highly appreciate, the importance of extensive learning.

We would, however, suggest it as a query for the consideration of our readers, whether the unprecedented multiplication of books at the present time, is not to be viewed rather as a disadvantage than an advantage; whether the number of books thrown upon our hands does not foster superficial, rather than solid thinking, and promote the habit of reading with inattention, since there is so much to be read? And this especially in regard to the books which are appearing at the present time. In style, indeed, pleasing—beautiful—fascinating—a mere collection of short-lived flowers; while of substance they have none, and of sterling, original, elaborate thought there appears nothing, unless, indeed, (which is not a very rare thing,) it be gold wantonly stolen from some who gave to the world the precious legacy of their own thoughts.

But in regard to independent thinking, as to what it consists in, opinion is various, and the majority, especially of the youthful aspirants for the fame of originality, are in error. Such often imagine it to consist in departing altogether from ancient dogmas of faith and practice, from all received theories and doctrines, and bringing something forth to light different from all that has gone before. Such seems to have been the sentiment of Des Cartes; who, commencing with a denial of all first principles, and like the ancient Pyrrhonists, in doubt of every thing, even of his own existence, and discarding at once all the refined distinctions of the schoolmen, or of the scholastic philosophy prevalent in his age, in the principles of which he had been carefully instructed, produced by going on in his eccentric round a series of the most astonishing hypotheses; accounting for all existences, material and spiritual, all effects and their cause, in a manner as fanciful as new.

In this way may we account for the insane vagaries of Berkeley, the impious speculations of Hume, the controversies of the Scotists and Thomists, and indeed, almost all the dissensions respecting doctrines and forms of worship, that have rent asunder or distracted the Church in every age. It is this same propensity, this same fondness for the reputation of invention, and of independent thinking, to which we must in a great measure impute the departures from the generally received doctrines of the present day. It is not that some new light has darted upon such persons. It is not that, having outwitted their fathers, Prometheus-like, they have climbed up to heaven, and stolen some new fire, which had been before denied to the world. It is not that their eyes, like those of the young man with the prophet Elisha, have been opened to see new chariots of fire round about them. It is not that the word of God speaks a new language, or that its

page is more radiant than in the days of their fathers; but it is rather that they desire to pass, in the acclamations of a world eager of novelty, for those that are original and think for themselves, though it be by the revival or modification of doctrines which obtained prior to the dark ages. This is not to be considered independent thinking, but rather the erratic flight of minds that have lost their proper equilibrium, though we do not mean by this to assert that all such men are destitute of this quality of mind.

No more is that, as we have intimated above, to be dignified with the character of independent thought, which embraces without hesitation any doctrines or sentiments, because others have received them, or because they are embodied in the symbolical books or standards of their persuasions. The independent thinker neither rejects nor receives, till he has examined for himself, unswayed by the sentiments or creeds of others, however ancient or learned. He probes to the bottom for himself; ascertains what is stable, what well founded, and what has but a tottering or unsubstantial base. Such was Thomas Scott, when, through the instrumentality of John Newton, he became a serious inquirer after truth. He received no doctrine or sentiment of others, till he had examined it, till he had weighed it, till he had sifted it through and through for himself. He studied the Bible for himself, and the result was, as we all know, his radical conviction, and cordial reception of those doctrines usually termed Calvinistic.

It is not, then, the discarding or embracing of others' tenets, in which true independence of mind is manifested. It is neither in receiving the Cartesian, or Berkelian, or Newtonian theory in physics, nor in throwing them all aside. It is neither in taking Aristotle, or Bacon, or Locke for our guide, nor in refusing them all. It is neither in adopting the theological creed of Calvin, or Arminius, or Pelagius, nor in departing from them all. But it is, in the admission of first principles, and of every revealed truth, and in arriving for ourselves, with all the light we enjoy, or can consistently have, at the point or doctrine in question; meanwhile praying for light to shine upon our darkened understandings, and for the Spirit of all grace to teach us, and to lead and guide us into all truth. Such, then, are some of the characteristics, feelings, and desires of that mind that is truly free, and uses its freedom.

Of the results of independent thinking, we need not speak, as they are mainly spread out in the pages of history, or in those works which our own hands can handle, which the generations that have preceded us have been loth to let pass into oblivion.

As to the wreck of learning produced by the Saracens, and by the barbarians, in their burning or destruction of books wherever they could find them, of which some have made such lamentation, it may be considered as of little loss to the world, as it was rather the funeral pile of the vast rubbish of heathen mythology, than the occasion of the interment of any true stores of thought and learning. A few volumes, indeed, of the elegant classic writers, perished. But mangre the loss of the works of Thucydides, Xenophon, Sophocles, Cicero, Cæsar, Tacitus, Longinus, and others, there is enough remaining for our perusal; enough with elegant, vigorous, sublime, finished thought in every line, to satisfy the true lovers of science, literature, and the arts, as they then existed. As to Plato, Pythagoras, Epicurus, Zeno, the Stoics—as, in fine, to the ancient poets, historians, mathematicians, astronomers, or philosophers, we have their systems entire, or in sufficient portions before us; we have the hypotheses on which they started, the results to which they came, the ballads they sang, the histories they wrote. Yes, all the productions of *thinking men*, in all past time, that are needful, have come down to us, each affording us its appropriate motives to excite us to diligence, to assiduity, in imitation of their toil, and with hopes of similar or even of far greater success.

Who, in considering the unparalleled influence of Aristotle, and the predominance of his philosophical sentiments in all the schools of theology and philosophy, for more than a thousand years, will not be excited like him to put forth every energy of mind and body, in devising and planning, so that he may influence men to a great degree, and that too, in a nobler, holier, and purer cause? And why was his influence so great, and so lasting? Was it because he surpassed all others that preceded or followed him in the correctness, grandeur, or sublimity of his sentiments? Was it because he was unsparing in his intellectual diligence or mental toil? To this truly it may be in a great measure ascribed, but must it not be imputed in a greater degree to his bringing up his thoughts from the deep recesses of his ardent and powerful mind, and expressing the very breathing lineaments of his soul in the pages he wrote? For Bacon says of him, “he wished,—he longed to establish the same dominion over the minds of men, that his pupil Alexander had established over nations;” and another, in speaking of him, says, that when writing “he dipped his pen in his soul.” Yes, his soul—his soul was in the work; its workings, its feeling, its conceptions, its devisings, yea, its very image, its agony, its panting for mental domination, its grasping as if for life at the very faintest

ray of light or truth afforded by the works of nature, appear in every line, in every thought, in the whole texture of his sentences. Here, here, aside from his diligence, is the secret of his power—the solution of the enigma of his extended reign; and if the lover of Jesus would imitate him, not in his bold fearless thinking, not in his incredible diligence merely, but in his soul's devotion; if, like him, he would "dip his pen in his soul," and write like one of old "for eternity;" if he would infuse his soul into his every thought; if he would speak by it in his every motion for the holiest of causes, then might he, like one in our own day, who is said to have imitated Aristotle in this respect, put into operation a moral power, that should be felt not only while he lived, but that should extend round the globe, and tell on the future weal and destinies of generations yet unborn.

After this digression we need not here stop to speak of Bacon, who succeeded this prince in an age of greater light, nor of his power in the world of mind; nor of Newton, who, in the majesty of thought, yet as the simple "interpreter of nature," raised his mind from the falling of an apple to those laws which govern the revolutions of the planets in their orbits, and perhaps all worlds. We need not name productions like those of Milton and many others, whose names are enshrined in works more enduring than monumental marble, yea, in works that no distant age or clime can ever "let die." Neither need we glance at the independence of mind displayed by John Locke in his imperishable work on the Human Understanding, in which he fearlessly dissented from all the received and popular systems of metaphysical science, and "overleaping at once the Cartesian toll-gate of doubting, was content to take the knowledge of our own existence, upon the authority of intuition, that of God upon the authority of demonstration, and that of external objects upon the authority of our senses." Before him the received systems were either ground to powder, or broken into fragments, that were driven so far apart, as if by some power of repulsion, that there is no chance of their ever coming together again.

In this connexion we might mention Martin Luther, that "miracle of a man," that man possessed "omnium in omnibus,"\* who appeared at the very morning twilight of the arts and sciences, when the light was just beginning to interfuse itself with the thick darkness; when superstition every where bore sway; when all called the Pope, Lord, and bowed to his *Holiness*; when corruption was in every rank, from the supreme pontiff down to the meanest mendicant; when alluring baits of vice

\* Melancthon.

were venal, not only at Rome but every where; when even the German language (his native tongue) had nought of its raciness, dignity or beauty, but was the mere broken speech of peasants. Of this man, who, though pennyless and despised, in humble reliance on the aid of heaven, disenthralled one half the world from popery, the despotism of superstition, and the servile devotion of ignorance, who, by his numerous polemical writings, and by his theological works enriched the language of the learned, and furnished matter for the employment of all the reading world; and who, by his translation of the Bible from the original, (his helps in this work being simply counsellors,) gave form, expressiveness, strength, and beauty to a language that was rude, barbarous, unpolished, and hardly deemed fit to be employed, except by the vulgar. Yea, of this man of bold, independent thought, who in bringing the light of truth to shine on the darkness of error, not only brought the world to see that light, but actually formed a language for *thinking men*, which has remained peculiarly that of such men down to the present day. There are others, on whom we might dwell, who with incredible toil, with untiring assiduity, even to the sacrifice of life, have pursued the study of the Bible, and of whose labours the hard-earned fruits remain to us in many a ponderous volume; as also we might enlarge on that "even diligence" and elaborate biblical investigation, with which many in our own day are reaching and expounding the word of God, whose souls are governed by its pure morality and hallowed precepts.

To these names, these happy results of independent thinking, we have merely adverted as a transition to another topic, which is the *importance, the necessity of this trait of character to ministers of the gospel in our day*; the need of religious teachers, who think for themselves. But who are they that think for themselves, in the sense we have attached to the phrase? Not in general the unpolished rustic, the simple-hearted peasant, or the ignorant heathen; but he who is disciplined, whose mind has been often chained down to sober investigation, whose veneration for names and systems, however great it may be, is lost in the grand determination of examining for himself, of endeavouring alone to view things as they are; in a word, who investigates and balances the opinions of others in his own mind, who does not appeal to men, brethren, and fathers, to ascertain whether these things are so, but who compares them with the standard of everlasting truth, with a readiness and determination to receive them so far as they accord with it, and to reject them, if at variance with its teachings. Such should be the spirit, the inflexible purpose, of every minister of the gospel; and such



must it be with all who would not succumb to popish dictation, or that which is very analogous, even to church standards *without full conviction of their truth*; not indeed relying on the feebleness of his own understanding, as if infallible, but seeking the clear light of revelation, and the illuminations and teachings of the Holy Spirit, and using what others have written on points of doctrine and other subjects, with all proper veneration for their memory and learning, simply as helps, not as infallible guides.

This is necessary for every man who expects to expound the word of God, and who would be taught himself, that he may, in humble reliance on Divine goodness, teach others. And the man who does not thus form his own opinions, who does not habituate himself to think thus freely and independently, must expect to meet with insuperable and constant difficulty in his ministerial labours; to be troubled in answering in a manner satisfactory to himself and to others, the various difficult and unexpected questions that may be proposed to him, and for which he had made no provision. To acquire, then, this facility in solving difficulties on the many, many points that come up in theology, on the numerous conflicting passages in the Bible, which the minister professes himself (in being invested with his sacred office) able to teach and explain, we see the necessity of a long course of thorough training.

Aristotle, of whom we before spoke, that prince of philosophers, spent twenty years under the direct instruction of Plato, the wisest man of his age, and subsequently a period of at least ten years in teaching Alexander the Great and others; a method accounted among the best for acquiring thorough learning. Plato himself, styled the divine by ancients, was a pupil to Socrates for about as many as eight years, after attaining to the age of twenty.

Cicero, after having completed his education in his own country and in Greece, is said to have devoted two years to recitation under the tuition of Roscius, the most accomplished tragedian of antiquity.

Demosthenes, after having cultivated his voice for a long time with incredible assiduity on the sea-shore, living in a cave, with his head half shaven, that he might be ashamed to go abroad, is said to have expended a sum amounting to several thousand dollars in the payment of a master of elocution.

The physician and the lawyer spend a number of years in the study of their profession. The skilful mechanic has passed through several years of training, directly for his employment.

And should the minister of Jesus, the teacher of the religion

that came from heaven, not be prepared, not be trained, not be indoctrinated, in *all* that pertains to his profession, as fully as the orator, the physician, the mechanic? yea, at immensely more pains and expense and toil; he that is to direct sin-diseased souls to the balm of Gilead, and the physician that is there, more than the mere applier of remedies to bodily maladies?—he that, by a touch, a movement, a word, may influence the future weal or wo of millions—should not his preparation be most laborious and thorough?

Some say no; he does not need it, he must follow the suggestions of the Spirit; is an argument that could be properly urged only in the age of miracles, though it must be acknowledged that it accords in too great a degree with the practice and sentiments of some Christian denominations.

But in regard to this training, there is a mistake on the minds of many—and that too even of theological students. Some seem to think, that by a mere residence at the college and at the theological seminary, this preparation will be of course acquired; that they are able, by a power inherent in themselves, to fill the mind with learning, or that it is to be received there inertly like the influence of the atmosphere; that it will necessarily come from the oral instructions they receive; from the various authors to which their attention will be directed. This is a sad mistake; something in this way may doubtless be effected, something may thus be insensibly imbibed; a person cannot pass his time for years without catching something from the inspiration of the place. But this after all is but little, and too vague to be of any practical value. The truth is, the best teachers, the most elaborate apparatus for instruction, can impart nothing of importance to the passive or inert mind. As means, facilities, they are of immense importance; they may afford us the light of experience to direct our efforts; they may point out our defects, and show the method of correcting them; they may teach us when to study, how to study, what to study, and wherefore to study; but after all, study is the mind's own work; another cannot do it for us, another cannot teach us, without our own co-operation, without our thinking for ourselves; another cannot carry us triumphantly up the hill of science; no, it must be done, if ever done, by our own effort, by the wrenching of our own muscles, by the blood of toil from our own feet, by the indomitable resolution of our own wills, by the independent, vigorous, manly, well directed thought. Nothing short of a miracle can learn us any thing short of this, can advance us a single step, can prepare us in the smallest degree for our work.

But though we might dwell on this part of our subject, and de-

monstrate it to be in accordance both with truth and experience in relation to this matter, by adducing the names, and relating the habits of successful students, our limits admonish us to forbear and draw our remarks to a close. In conclusion, therefore, we would simply say, that with every man it rests, under God, to make himself, or fit himself for what he will—with students of Divinity the whole work of their preparation rests, their entire fitness to contend with the enemy, and to defend the precious legacy of their own and their father's faith—the truth of revelation. The character of the age requires uncommon preparation in the ministers of the gospel. This is an age in which mind has thrown off its shackles, and asserted its freedom; an age more than any other, in which men are thinking freely, and seem fond of being singular; an age when mind is conflicting with mind; a time when infidelity is rallying her troops, and thickening her ranks, and gathering all her forces, for tremendous conflict with the champions of the king of heaven; not the infidelity of a Hobbes or Hume; not the cynical ribaldry of Voltaire, nor the fanatical ravings of Rousseau, nor the sneering of Gibbon, nor the vulgar blasphemy of Paine. It is all these combined, yea, more. It calls in literature and philosophy, astronomy and geology; in fine, all science, and even the Bible itself to its aid. It quotes from the writings of the fathers, from ecclesiastical history, from church canons and civil statutes. It is heard in the cry of union of church and state, and of ecclesiastical bigotry. To compete with this hydra, and cut off his hundred heads does not the minister of Jesus need more than herculean strength?

The Jesuit too has come—learned, subtle, mild, eloquent, long schooled in the nurseries of delusive arts, he has entered our cities, has muttered his religious jargon in the halls of our congress, has followed on, with the rolling tide of our emigration, to the west, and has sat down in the seats of learning there, and imbued the youth with his superstitious mummerly; and who is to contend with this commissary of the Old Serpent, who can throw himself into all *his* serpentine windings?—who, do we say—but the minister of the gospel—he, who is now preparing for the sacred office.

The world itself, that has long been slumbering in the darkness of ages, is awaking to see or admire the light of life—its portals on the continents, countries, and islands of our globe, are thrown open, and are extensively inviting the approach of the heralds of life; and who shall respond to the invitation? but the ministers of the gospel, or rather those in a course of preparation for it; yea, brethren, in the gospel ministry, and

preparations for it, yes, brethren in the gospel ministry, and brethren in expectation of it, and more especially of the latter would we inquire, in the view of our responsibility, do we not need strength of body, independence of mind, and singleness and grandeur and devotion of purpose?

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**ART. IV.**—*Standard Works of the Rev. William Jay, of Argyle Chapel, Bath. Comprising all his works known in this country; and also, several which have not heretofore been presented to the American public; from a copy furnished by the Author to the Publishers. In three volumes. Baltimore, Plaskitt & Co. and Armstrong & Plaskitt. 1832.*

THERE is, perhaps, no living preacher who has attracted more attention, and been heard with more pleasure, than the Rev. Mr. Jay. His popularity has not been, like that of some other preachers, a transient burst of applause, but has continued through a long series of years, in a place celebrated, above most, for the refinement of its inhabitants, and visited by multitudes of the highest rank. Mr. Jay's reputation as a pulpit orator, suffers no perceptible diminution. Most persons who visit Bath, though of a different persuasion from the preacher of Argyle chapel, are desirous of gratifying their curiosity, even when there is no higher motive, by hearing this Christian orator; and many of these are persons who, perhaps, have never attended the ministry of any other dissenter. And, indeed, his discourses are so little tinctured with any of the peculiarities of his own sect, and so replete with the sentiments of our common Christianity, that none need wonder to find him a favourite preacher with the pious of almost all denominations. His situation, too, as a pastor, in the city of Bath, has rendered his preaching accessible to many who otherwise would not have been likely to attend on his ministry, or on that of any other dissenter.

It often happens, however, that the popularity which eloquent preachers obtain in the pulpit is by no means maintained in their discourses as published from the press. This was remarkably the fact in regard to Whitefield, Kirwan, and other famous orators. Indeed, where the effect on the audience is in a great degree produced by an attractive and impressive delivery, it

cannot be otherwise. The impassioned and penetrating tones, the various expressions of countenance, especially of the eye, the significant and striking gesture, and the emphatic pauses of the orator, are all absent from his discourse, when it appears in print; and these are the circumstances which gave such wonderful effect to the sentiments uttered.

From what we have heard of the simple but fascinating manner, and the mellow and impressive tones of Mr. Jay, we entertain no doubt that his sermons suffer much diminution of force by being transferred to paper; and that we, who only have the opportunity of reading them in print, can form no adequate conception of the charm and power which accompanied them, as delivered by their author from the pulpit. If an orator regarded nothing but his own reputation, he should never permit, if he could avoid it, a single sermon to go to press; since to those who have heard the discourse from his living voice, it will appear flat and insipid; while they who have not heard will be able to form no correct idea of it, as delivered. The truth is, that on paper we have a mere *skeleton* of an impassioned oration as little like the original, pronounced with oratorical expression, as the mere bones of the human frame are like the animated subject.

But we are persuaded that Mr. Jay has been actuated by far higher motives than a regard to his own celebrity as an orator. Having enjoyed the unspeakable privilege of proclaiming the truths of the Gospel, for a long series of years, to every class of society, and having been made an instrument of good to multitudes, he has been led by that pious benevolence which is the animating principle of his life, to aim at the extension of the influence far beyond the narrow sphere which his voice can reach, and to seek usefulness, not only in the present generation of men, but among those also who may come after him.

To enable our readers to form a correct judgment of the character of Mr. Jay, as a public preacher, we subjoin two sketches, the first taken from a recent English publication, entitled "*THE GEORGIAN ERA*;" the other extracted from an unpublished letter of a distinguished American preacher, who, while on a visit to Europe, became intimately acquainted with Mr. Jay.

The anonymous writer, just referred to, furnishes us with the following striking sketch:

"This celebrated pastor was born at Tisburne, Wiltshire, on the 8th of May, 1769. Being of humble parentage, he was educated at a school in his native village, until having, through the avidity displayed in the pursuit of knowledge, obtained an intro-

duction to the Rev. Cornelius Winter, as a youth possessing abilities, which, if they could be improved, might render him useful, he was admitted to that gentleman's establishment for young men intended for the dissenting ministry. In this seminary his progress as a student was so rapid, that at the age of sixteen, he was encouraged to enter the pulpit; and so successful were his juvenile efforts as a preacher, that he was invited to the metropolis, where he officiated for two months, at Rowland Hill's chapel, in Blackfriar's-road.

"Modestly declining a regular pastoral charge, on account of his youth and inexperience, he now retired to a village near Chippenham, where he zealously prosecuted his theological studies, and occasionally preached to the poor inhabitants, for about two years; at the end of which period, having then, although scarcely of age, delivered upwards of one thousand discourses, he was with some difficulty persuaded to officiate at Hope chapel, Stotwells; when after the expiration of a few months he removed to Bath, having, at the earnest recommendation of his predecessor, when at the point of death, been chosen minister of the Independent congregation in that city, on the 31st of January, 1793. Argyle chapel, the meeting-house of his hearers, has, since that period, on account of his popularity, been repeatedly enlarged; and whenever he has officiated at other places, great crowds have invariably been attracted to his pulpit.

"In 1798, at the request of the Evangelical Society, he preached for a few weeks in Ireland; and it appears to have been his custom, since his first essay in Rowland Hill's chapel, to officiate there regularly once a year. On these occasions, it is said, that above sixty ministers and students in divinity have sometimes been counted among his hearers. In 1810, the College of Princeton, in America, conferred on him the degree of D.D. on account of his reputation as a pulpit orator, and the great merit of his literary productions. Mr. Jay has attained a high degree of reputation, both as a preacher and an author. In his discourses, many of which have been frequently reprinted, he is said to display a deep and chastened spirit of piety, combined with an extraordinary power of so revealing the deceitfulness of the human heart, as to arrest the progress of religious delusion. He always brings home his subjects to every man's business and bosom; and never leaves truth in a state of speculation, but renders it practical and experimental in all its bearings. According to a writer in the *European Magazine*, his eloquence is sometimes highly animated, but more commonly tender and pathetic.

"His voice is described by the same writer, as possessing such

peculiar 'witcheries,' that by the enunciation of a single sentence, he has often been known to produce the most singular emotions in his hearers; yet he appears to be so utterly destitute of affectation, that Sheridan characterized him as being the most perfectly natural orator he had ever heard.

"His general observations are, an account of the practical and perspicuous style of his preaching, so frequently applicable to individuals among his congregation, that he has been accused of descending to undignified personalities; a charge totally destitute of foundation, nothing being at greater variance with the tenor of his conduct and life than such a practice. It has also been excepted against him that he is too *textual* in his sermons; but in reply, it has been triumphantly observed, that his intimate knowledge of the sacred writings enabled him to clothe his ideas, in scriptural language, than which nothing, under such circumstances, from the lips of a divine, can be more powerful, or in better taste. His sermons, of which he merely sketches the outline in manuscript, and adds the details extemporaneously, are frequently embellished with appropriate anecdotes. In the *Monthly Review*, it is observed, 'that his discourses are regular without being formal; animated without being rhapsodical; and explanatory without being paraphrastical.' 'His principles,' says the same writer, 'are tinged with Calvinism, rather than rigidly Calvinistic; and while he boldly avows his own convictions, he evinces the greatest liberality of sentiment.'"

The American divine, whose letter we are permitted to publish, writes thus:

"Your letter making inquiries respecting the Reverend Mr. Jay, I have just received. When I was in England I had the pleasure of visiting him at his residence in Bath, and afterwards passed several days in his company at Bristol; and I can truly say that few persons of whom I have known little or much, have ever left on my mind so delightful an impression respecting their character. Nevertheless I fear I shall be able but very imperfectly to meet the object of your request. The few facts which I know respecting him, and the general impressions which I collected from the short acquaintance to which I have referred, I will give you as they occur to me.

"Mr. Jay, if I have been correctly informed, was born of very obscure parentage, in a town, the name of which I do not now recollect, not very remote from the place of his present residence. The earliest incident of his life that I have heard, was his being taken up and educated by the Rev. Cornelius Winter. This venerable man, as has been represented to me, was preach-

ing before an association of ministers, and was particularly attracted by the uncommonly interesting and devout appearance of a little boy whom he observed in the congregation. This boy proved to be William Jay; and Mr. Winter immediately resolved that, if providence should seem to favour it, he would make an effort to bring him into the ministry. The boy was delighted with the proposal, and his parents readily consented to it; and he was immediately taken into Mr. Winter's family, with a view to be trained for the sacred office. Winter is said to have regarded him with more than parental fondness; and to have been impressed from the beginning with the conviction, that in educating this youth he was rendering a most important service to the church. Jay has fully reciprocated the warm attachment of his venerable friend and benefactor, and never speaks of him but with filial gratitude and veneration. I remember to have heard him say, that he had known but one man who had apparently so much of heavenly-mindedness as Mr. Winter, and that was John Newton. Mr. Jay began to preach while he was a mere boy; for Robert Hall informed me that at the age of sixteen, his popularity as a preacher was so great, that he was advertised in the public papers as 'the prodigy.' At an early period he was settled in Bath, where he has remained, the pastor of a large and flourishing independent church, ever since. There is no minister of any denomination in that part of England, perhaps not in any part of it, who is equally popular, both in the established church and with dissenters; and no one, I presume, who is so often called from home to preach on special occasions. He is a great favourite with Wilberforce and Mrs. Hannah More, both of whom have at different periods attended upon his ministry, and have often expressed the highest admiration of his talents and character. The same admirable spirit of Christian liberality which pervades all his writings, comes out in every thing that he says and does; and I am sure that no Christian, let his denomination be what it may, who is not bound hand and foot with the cords of bigotry, can hear him converse without being strongly attracted towards him as a brother in the liberal and holy fellowship of the Gospel.

"The preparation which Mr. Jay makes for the pulpit is substantially the same with that of most of the English dissenters. He carefully arranges his thoughts, and writes a full outline, trusting to the suggestions of the moment for appropriate language. The sermon which I heard from him (and I had the pleasure of hearing *but* one) was of this character; but he spoke with such perfect correctness, that I could not imagine that the language could have been at all improved if the discourse had



been carefully written. His manner in the pulpit is altogether attractive. His person is dignified; his countenance singularly expressive, combining at once mildness and energy; his voice melodious and sufficiently commanding; his gesture natural and graceful, without the least attempt at parade: in short, I can conceive of nothing that is wanting to render him a fine model of public speaking. At the same time I ought to say that neither the matter nor the manner of his preaching seemed to me adapted to awaken the strongest and deepest emotions: no one, I imagine, could hear him without being delighted and edified; and yet I do not suppose he ever takes his audience up, and bears them away as Robert Hall sometimes did with the rapidity of a whirlwind and the majesty of a storm. The sermons which he has given to the public, are, I understand, a fair specimen of his ordinary preaching; and I remember to have heard it remarked by one of his constant hearers, that his weekly lectures on which he bestowed little or no effort in the way of preparation, were frequently of a much higher order than his sermons on the Sabbath. He is about sixty-three years old, has unusually vigorous health, and for aught that appears, may retain his activity and usefulness for many years to come.

"Few men can render themselves so interesting as Mr. Jay, in all the intercourse of life. His inventive mind, and fine spirit, and good humour, throw a charm over his conversation which every one feels who is privileged with his acquaintance. You discover in his remarks in private the same aptness of expression and felicity of illustration for which he is so much distinguished in the pulpit. For instance, to an inquiry which I made of him respecting the state of his family, he replied that he had one child *with* Christ, three *in* Christ, and two *near* Christ. Speaking of hearing three sermons on the Sabbath, he remarked that they rather *battered* the mind than *impressed* it. He is exceedingly charitable in the judgments which he forms of others, and keeps you constantly impressed with the conviction, that while he is really a great man, he is utterly unconscious of it. It is hardly necessary to add that his conversation, while it is uncommonly free from religious cant, exhibits a most familiar acquaintance with the word of God, and a deep and earnest piety. In short, I think I may say with the consent of all who know him, that he is equally attractive as a man, exemplary as a Christian, and engaging and eloquent as a preacher."

But the works of Mr. Jay, contained in the volumes now presented to the American public through the press, do not consist chiefly of sermons, but of meditations and prayers, intended to

aid the devotions of the pious, and of some pieces of interesting Christian biography.

The writings of the Rev. Mr. Jay are remarkably adapted to be useful to professing Christians. They do, in fact, supply an important *desideratum* in our system of practical instruction. It has long been a subject of regret, that the Christian public has been so poorly supplied with aids to devotion; especially, the devotions of the closet. The necessity of works of this description can scarcely be doubted by any one, who knows how difficult it is for common Christians to confine their thoughts, or to recollect such scriptural truths, as are needful for meditation. These impediments to the pleasant and profitable attendance on devotional exercises, have proved a great discouragement and hinderance to many serious Christians. Now, if such persons are supplied with judicious and evangelical manuals, containing appropriate reflections and meditations, and also forms of prayer couched in scriptural language, and adapted to the various conditions in which believers are found, there is reason to think, that the time devoted to the exercises of the closet would not only be spent much more pleasantly, but that there would be a much more rapid advancement in the divine life.

It has, indeed, been admitted by all judicious persons, that the composition of such works as have been referred to, is no easy task; and it must have been confessed, that most of the attempts to prepare such helps for the pious, have not been altogether successful. They have, sometimes, been written in a style too florid or artificial; or they have been wanting in vivacity; or deficient in that pure fervour, which is the essence of all devotional compositions. How seldom do we meet with a prayer, in print, which combines gravity with perspicuity and simplicity; evangelical fervour with exact propriety of expression, and which contains no allusion unsuitable to the solemnity of an address to the Deity, and nothing so quaint and low, as to create disgust in the minds of the greatest refinement. In pious meditations and reflections, it is a rare thing to meet with an author, who has been able to hit that peculiar style which properly belongs to devotional compositions: for, often, while we approve the sentiments and piety of the discourse, we cannot but be sensible, that on account of its dullness, or some other defect, we soon grow weary of it; so that we find it to require an effort to finish what is intended for one occasion. There may, indeed, be a fault in the reader, a want of spiritual appetite, which renders him fastidious, and causes him soon to become weary of these holy exercises; but what we need, is something which may prove a remedy for this very disease; and something, which by

its pungency will penetrate the stupid mind; by its vivacity will enliven the dull feelings; and by its heavenly matter elevate the grovelling affections of the heart. Now, it seems to us that Mr. Jay has come nigher to what is needful in such compositions, than most of his predecessors. There are, indeed, a few devotional pieces in the English language, which possess so much of the simple dignity, and pure, pious aspiration, which should characterise devotional compositions, that we almost despair of seeing any thing equal to them. Of this kind are the *SACRA PRIVATA* of bishop Wilson; and various prose compositions in *HICK'S DEVOTIONS*. Dr. Watts, who excelled so much in infusing the genuine spirit of devotion into his poetical compositions, has availed himself freely of the last mentioned collection. Some of his sweetest and most experimental hymns, are nothing more than a version of some of the pieces referred to.

It is a pleasing fact, that such works as these are in demand, and have the prospect of being widely circulated; and as far as there has been an expression of public opinion, it is altogether favourable to these devotional compositions of Mr. Jay. Already, have several of these volumes been stereotyped in this country; and in this edition the whole of Mr. Jay's works now, for the first time, offered to the American public, prepared from stereotype plates, and in such a form, as will render the work attractive in its exterior appearance. The zeal and enterprise of our booksellers, in furnishing the public with cheap and handsome editions of the best European productions, is deserving of high commendation. We think, however, that they frequently err, by too rigidly consulting economy. The fashion of condensing two or three volumes into one, may bring the work to purchasers at a lower price, and thus the number of copies put into circulation may be greater; but a book is only useful so far as it is read; and if we do not greatly mistake the state of the fact, this method of publishing books has the effect of diminishing the number of readers: for it is a painful task for aged and weak eyes, to peruse a volume, in which so much matter is condensed in a page. We are happy to observe that the publishers have wisely avoided the error of which we speak, by selecting a type sufficiently large for all eyes.

To return to Mr. Jay, we would observe, that he excels in vivacity, perspicuity, and point. His sentences are commonly very short, and he adopts words which are familiar to the common reader. There is often also an original turn of thought which serves to keep attention awake; and, uniformly, the exhibition of an excellent spirit. No man can read these volumes without being deeply impressed with the conviction, that the

heart of the author is deeply imbued with piety and benevolence; and that his temper is in all respects benign and amiable. But that, which, above every other property, characterizes the style of these compositions, is, the frequent and felicitous introduction of Scripture language. It is easy for any man to quote a multitude of texts from the Bible, which have some relation to the subject in hand; but it is not common for a writer to cite passages of Scripture as frequently as is done by Mr. Jay, and yet always avoid a strained and unnatural application. This single trait in the character of the style of these volumes is of inestimable value, and will go far to secure their continued popularity; and it is an excellence which no man could attain without a long and thorough acquaintance with the Bible; not merely with its doctrines and sentiments, but with the very words, which have been selected to convey to us the mind of the Spirit, speaking in the Scriptures. Another thing in which this pious and amiable writer has been successful in overcoming an obvious difficulty, is in maintaining an agreeable variety in his remarks. In works where something was required to be said for every day in the year, twice over, it was no easy task to avoid falling into a frequent sameness of thought and expression; for what would be suitable for one day would be so for another, and the best memory cannot recollect all that has been said in the composition of so many pieces. No doubt, a very exact scrutiny might lead to the detection of some repetitions; and it might be shown that the same train of thought and mode of expression can be found in different parts of these EXERCISES; but it is rather remarkable, that sameness has been so successfully avoided; and that so great a variety of thought and illustration has been exhibited, by the ingenious author. Undoubtedly this has been an object constantly kept in view, and assiduously prosecuted; and that deservedly, for in a work of this kind, variety is absolutely necessary, to keep up attention.

It may be a question, whether Mr. Jay, in his CLOSET EXERCISES for every day in the year, and in his EVENING EXERCISES for every day in the year, has not furnished us with more matter than was needed. At first view, we were inclined to adopt this opinion; but upon second thoughts, we have been more disposed to acquiesce in the plan of the judicious author. For, if the pious find themselves instructed and edified by the reflections which he has prepared for the morning, will they not wish to enjoy a similar aid and benefit, at their evening devotions? Certainly, helps are as much needed at one period as the other; and what objection can there be to the plan of having a devout medi-

tation, associated not only with every day in the year, but with every season of regular devotion?

And this leads us to remark, that this method of associating certain instructions with each day, has a sensibly good effect on all minds. Every person, when he takes up such a book, prefers reading the lesson for the day, rather than any other; and with the common people, all books founded on this plan are pleasing and popular.

Indeed, this method of associating particular lessons, prayers, and meditations for every day, must be founded on some common principles of our nature; for, from the earliest times of Christianity, certain portions of Scripture were appropriated to certain days; and the custom seems to have been universal, as appears by the directions which are found in the most ancient versions of the New Testament; and from the ancient tables of lessons, to be read, on Sundays and other days. If this method had no other advantage than that of fixing the attention at once, it would be a recommendation of it; for, often, the mind for want of some circumstance to decide its choice of a passage, wanders from thing to thing, and thus time is lost, and the thoughts are scattered.

The intelligent reader will observe a considerable difference of style in these several works. In the volume of sermons, which Mr. Jay first published, there is much more study of elegance, than in his later writings. Indeed, the style of these sermons some would call ambitious; but every thing is in good taste; and beauties of this kind may have the effect of attracting and charming the youthful reader; and nothing should be neglected which can be turned to advantage in winning souls to Christ. The preacher should choose out acceptable words, that his salutary doctrines may be conveyed to the hearts of his hearers, so as to produce their proper effect. Paul became all things to all men, that he might gain some. Ministers of the Gospel are fishers of men, and he would be considered an unskilful or careless fisherman, who neglected to bait his hook. We should not therefore condemn all attentions to the decorations of style, if these be sought, not for vainglory, but with a view to benefit certain classes of hearers. The other sermons contained in these volumes, entitled "THE CHRISTIAN CONTEMPLATED," are, in our opinion, among the happiest efforts of the author's pen. The design is simple, yet beautiful. A comprehensive but just view is taken of the Christian, as being *in Christ*, as he appears in the closet—in the family—in the church—in the world—in prosperity—in adversity—in spiritual sorrows—in spiritual joys—in death—in the grave—and in heaven. This outline is filled

up by the ingenious author with great felicity of thought and expression. A rich vein of practical and experimental piety pervades these discourses; and they are well adapted to persons in every condition of life. These lectures, we would, therefore, cordially recommend to the perusal of all who wish to read for edification; and we can scarcely conceive how any serious reader can arise from the perusal of these short and pithy discourses, without deriving from them, real benefit, as well as experience sensible pleasure. And this leads us to remark, that all the compositions of Mr. Jay are so carefully guarded, that nothing can be found in them calculated to wound the feelings of pious persons, who do not agree with him in all points of doctrine, or church order. These devotional helps may with pleasure and profit be used by all sincere Christians. There is, however, no disingenuous concealment of the truth, nor any indifference to it; but when evangelical truth is viewed in its connexion with the feelings of devotion, it has nothing in it which can be offensive to any mind imbued with genuine piety.

Mr. Jay's '*Life of Winter,*' which I believe was his first publication, is a very interesting piece of biography, and brings us into acquaintance with one of the best men who ever lived. This work acquires also a peculiar interest from the relation which subsisted between the subject of the Memoir, and the writer; and from the facts here disclosed, relative to the early history of Mr. Jay, and the circumstances connected with his youthful piety and preparation for the Gospel ministry. How wonderful are the dispensations of God's Providence! A little boy, in the most humble circumstances, is raised up to be an eminent minister of the Gospel, enlightening and blessing thousands by his popular and evangelical preaching, in one of the gayest societies in the world; and, now, by his published works, diffusing the light of truth still more extensively, and enjoying the rare privilege of fanning the flame of devotion at ten thousand altars, on both sides of the Atlantic. Such a man must enjoy a sweet satisfaction in contemplating the providence of God towards himself; and in a mind so thoroughly imbued with the spirit of piety as that of Mr. Jay, the consideration of what God has wrought by his instrumentality, will not so much tend to elevation, as to deep humility, and unfeigned gratitude. For, the interrogatory, "who maketh thee to differ?" will be ever present, and also that "what hast thou, which thou hast not received?" His *Life of Clark* is also an interesting work.

Mr. Jay's '*Prayers for the use of families*' is a useful book. Many ought to pray in their families, who have neither the confidence nor the readiness of conception and utterance, requisite

to lead in prayer, to the edification of others. Such persons should feel no scruple about making use of such forms of prayer as are here provided. If the heart be sincere, it matters not whether we pray in our own words, or those of another. And there are few persons who may not at times derive benefit from the perusal of well-composed forms of prayer; pertinent and seasonable petitions, happily expressed, often have the effect of exciting the desires of which they are the expression.

As to the matter of these prayers, there is scarcely any room to find fault, for they are almost entirely made up of the language of Scripture. This book may also serve as an excellent manual for candidates for the ministry, who wish to get their minds enriched with Scripture phrases, suitable to be used in prayer. And here, we would remark, that, considering how much the edification of the people of God depends on the manner in which this part of public worship is performed, too little attention is given to the preparation. Clergymen will spend many days in the composition of a sermon, to be delivered to the people, and scarcely allow as many minutes to the preparation of a prayer, to be addressed to God, in the name of the whole congregation.

We are pleased to find, in these volumes also, several valuable discourses on the subject of marriage. The duty of Christians to marry "in the Lord," and not to be "unequally yoked with unbelievers," is urged by many weighty considerations. The chief difficulty on this subject is to ascertain the extent of the prohibition; but when there is a doubt, it is always best to lean to the safe side.

The discourse on *the duties of husbands and wives* is deserving of attention. It is a judicious and seasonable admonition on a subject not often treated in sermons. And the discourse entitled "*THE WIFE'S ADVOCATE*," contains a solemn, tender, and faithful expostulation with husbands in relation to the treatment of their wives. There is, perhaps, no more cruel tyranny in the world than that which is exercised by husbands towards those whom they have solemnly vowed to love and honour. A faithful notice of secret crimes from the pulpit, and from the press is peculiarly necessary. It is but a small part of the crimes which are committed by men, which can be reached by the civil law. It is highly important, therefore, that religious teachers should endeavour to prevent such crimes by representing them in their public discourses so clearly and pointedly as to affect the consciences of the guilty.

The friendly relation and affectionate regard which is often found to subsist between eminent and pious men, who belong to different denominations, and occupy widely different stations in

society, is a subject of pleasing contemplation. This remark has been elicited by observing that Mr. Jay has dedicated his "EVENING EXERCISES" to WILLIAM WILBERFORCE, Esq.; in which he gave us to understand, that this eminent philanthropist and Christian had acted the part of a faithful friend and counsellor towards him when he first appeared before the public as a preacher of the Gospel; and that the friendly relations then formed, had not, in the space of forty years, been interrupted. There are few living men in the world, to whom more of the good influence at this time pervading the world can be traced, than to that of this patriarch of liberty, who now totters on the verge of the grave—or ought we not rather to say, of heaven? This eminent civilian will stand up in strong relief, in the history of the age, and his character will be more approved and admired, than any of the mighty men who wielded the sceptre of power, or who contended for empire in the grand arena, amidst garments rolled in blood. WILBERFORCE, the friend of liberty, the friend of man, the advocate of the truth, and the humble disciple of the meek and lowly Saviour, is a name that will be in everlasting remembrance, and will be pronounced with veneration and gratitude, in the four quarters of the world, until time shall be no more.

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ARTICLE VII.—*A Commentary on the Epistle to the Romans, with a translation and various Excursus. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary at Andover. Andover: printed and published by Flagg & Gould. New York: J. Leavitt, No. 182, Broadway. 1832. pp. 576.*

PROFESSOR Stuart's Commentary on the Epistle to the Romans is, undoubtedly, one of the most important productions of the American press. Whether we consider the importance of the subjects which it discusses, or the research and learning which it displays, it is clearly entitled to this elevated rank. Every reader must observe that the author is familiar with all the usual sources of modern criticism, that he has been long trained in the school of philological interpretation, that he is habituated to minute examination, and that, on all ordinary matters, he has a clearness of view, and a perspicuity and order of style and method which confer on his work a great and lasting value. This value



is greatly enhanced by the consideration, that Professor Stuart, having formed himself on the modern German school of expositors, has produced a work very different from the usual productions of the English school. These latter are generally doctrinal and practical, rather than philological. However important works constructed after the English model may be to the general, and even the professional reader, yet, for the careful student of the Scriptures, who is desirous of ascertaining with accuracy and certainty, the meaning of the word of God, there can be no question, that the German is immeasurably the better and the safer plan. There can be no solid foundation for theological opinion, but the original text of Scripture fairly interpreted. We have, therefore, long been in the habit of regarding Professor Stuart as one of the greatest benefactors of the Church in our country, because he has been the principal means of turning the attention of the rising generation of ministers to this method of studying the Bible. This, we doubt not, is the great service of his life; a service for which the whole Church owes him gratitude and honour, and which will be remembered when present differences and difficulties are all forgotten. We do him, therefore, unfeigned homage as the great American reformer of biblical study, as the introducer of a new æra, and the most efficient opponent of metaphysical theology. Alas, that he should himself have fallen on that very enchanted ground, from which it was the business and the glory of his life to withcall his younger brethren!

In perfect consistency with this high opinion of Professor Stuart's services, and of the value of his work, we still think the latter has very numerous and very serious faults. The first and most fatal seem to have arisen from his not having discovered, before writing the 542d page, "that his main design was *commentary*, and not *didactic theology*." The work is too theological. The frequent discussions of this nature, in which the author indulges, are rather out of place, in a work of this kind, and are, moreover, singularly unfortunate. It is in these discussions the writer has most signally failed; misapprehended the subject in debate; misconceived the meaning of the authors whom he quotes; contradicted himself; done violence to his own theoretical rules of interpretation, and gratuitously denounced doctrines, which have not only always been regarded as part of the common faith of Protestant christendom, but which he himself over and over either asserts or implies. Evidence of the justice of these remarks will be given as we proceed.

A second fault in the work is, that the author is not sufficiently independent. We are by no means fastidious on this subject.

We think that any man, who addresses himself to write a commentary, would be very unwise to turn his back on all that has been done, and commence by running over the immense field of classical, oriental, and rabbinical literature collecting materials for himself. It is enough, if he is acquainted with the storehouses already provided, and is able from these resources to bring to bear on the interpretation which he adopts, all the scattered lights which they afford. It is, therefore, no just ground of complaint that Professor Stuart has contented himself with arranging the materials prepared to his hands. In this he does nothing more than Koppe, Rosenmüller, and most others of the same class have done before him. But we think he has allowed himself to be too much indebted to a few favourite authors. So large a portion of the critical remarks, the literature, illustrations, and general views contained in his work is to be found in theirs, (especially in Tholuck's,) as to furnish evidence of their undue ascendancy over his mind.

There is another evidence of this fault to be found in the opinions which are advocated in this work. These opinions are not only different, at least on some points, from those which Professor Stuart has been commonly considered as entertaining, but the manner in which they are presented, and the grounds on which they are supported, evince that they have been adopted under external influence. Some years ago Professor Stuart was led to present as correct, the lowest of the modern views of the nature of the sonship of Christ. This, we are happy to see, he has rejected. But that he should make the apostle say, Rom. i. 4, Christ was constituted the Son of God "*according to his pneumatic state or condition*," (*κατὰ πνεῦμα ἀγιοσύνης*), on the reasons which he assigns, is, as we think, sufficiently strange. His fondness for such authors as Döderlein and Bretschneider seem to have moulded very much his views on the doctrines of sin, imputation, and depravity. Such writers, halfway between orthodox and neological, are very unsafe guides for a Calvinist to follow. To adopt the views of such men, is like putting a piece of new cloth into an old garment, or new wine into old bottles. There is an entire want of coherence between the old views on *grace, regeneration, and election*; and these new views on *sin, ability, and depravity*. And we should consider it impossible that Professor Stuart, retaining the former, as he no doubt does, should ever, if left to himself, have adopted the latter. He has come by them, not from the careful interpretation of Scripture, nor from independent ratiocination, but from being captivated by the plausible presentation of them in his favourite authors. Evidence of this, as before remarked, is to be found in the man-

ner in which they are presented and supported, and the concomitants with which they are held. The force of these remarks will be felt only by those who will take the trouble to read both sides, and to examine these authors for themselves. These remarks may appear to Professor Stuart to be unkind and perhaps unjust. In our judgment they are neither the one nor the other; and yet it is natural that he should think them to be both. He, no doubt, is unconscious of the influence of certain works over his mind. Men of ardent temperament are generally very little aware of the extent to which they are governed. Views, which they either read or hear, appear so plain, and affect them so strongly, that they seize them with an avidity, which makes them feel that they are their own, in every sense of the word; that they never thought differently, and never can. And yet, a week, perhaps, has not passed before different views are presented, which, if they come from a source which excites no prejudice, are in their turn, embraced with the same confidence, and with the same conviction that the contrary never was believed. This mental temperament, though it is attended by the evil of instability, and a liability to be governed, and even duped, when we least expect it, is associated with many excellencies. These Professor Stuart has. To these he is indebted for his fame and his usefulness; these have made him instead of dully erudite, the inspiring and eloquent leader of American biblical scholars.

There is another result of the temperament to which we have referred, the evils of which are visible in the work before us. Opinions are matters of feeling, instead of being founded on evidence and argument. Hence they are rejected as soon as the feeling subsides, or is changed, unless some permanent feeling, such as pride of character, or *esprit du corps*, be enlisted in their behalf. In all such cases, therefore, there is not only a want of independence on the influence of others, but peculiarly on one's own prejudices and prepossessions. A thing is true or false to such a mind, as it is agreeable, or the reverse. And if, as Professor Stuart strongly expresses it, a man feels that he must be made over again, before he can believe a certain doctrine, the only way is to make him over, reason and argument will never alter his opinion. We think that no man can fail to observe that Professor Stuart's rejection of certain doctrines, is the result of a mere prejudice awakened in his mind, and strengthened into an antipathy. That he was never led to it by the process of interpretation is clear, in the first place, from the evident labour which it has cost him to force even his own mind to accede to his interpretations; and in the second, that he admits propositions which involve every one of the offensive

principles involved in the doctrines, which he rejects. Here then is precisely the point where Professor Stuart is most deceived. Just when he thinks himself most independent, because he differs from his former self and his present friends, is he most obviously led by other writers, and his own prejudices.

Again; this work is, in many of its parts, altogether too, prolix. The reader becomes fatigued before he reaches any definite conclusion, or he is offended by having more said than is necessary for his satisfaction. This fault may arise from a desire of saying all that ever has been said, or that can be said, upon a given subject; or from a writer's having no clear idea of what it is he wishes to say. He is thus led to a tiresome repetition of efforts, in hopes that each succeeding trial may bring him nearer to the point.

But it is not our purpose to dwell on such matters. We should not, indeed, have thought it worth while to say even thus much on the general character of the work, if we did not consider it important that students of theology should be put a little on their guard, and not take it for granted that every thing written in a commentary is correct. The fact is, there is more danger of receiving on authority what is presented in this form, than in any other. A commentary is like a dictionary; a book to be consulted rather than read;\* to which one goes to ask a question and receive an answer; to see, in the one case, what a word, and in the other, what a passage means. The mind thus places itself in the posture of a mere passive recipient. From this condition it should be roused, and made to feel that the statements of such works are not to be received, without examination.

It is a difficult task to review a commentary satisfactorily. It would be of little use to go over the chapters in detail, and commend the instances of happy interpretation. And to attempt to refute those of a contrary character, would require us to write a commentary ourselves. We intend, therefore, to pass by much that we think excellent, and much that we think erroneous, and to confine our attention, at least for the present, to Professor Stuart's exposition of Rom. v. 12—19, and the Excursus therewith connected. This is the most characteristic and important part of his work.

It cannot be denied that this passage is a very difficult portion of the word of God. As such it has always been regarded, and

\* And this, we may remark in passing, is the main reason why we have not before noticed Professor Stuart's book. Not having had occasion to attend especially to the Epistle to the Romans, since the publication of this commentary, we never read more than a few pages of it until within these few days.

must still be considered, after all that has been written on the subject. Still, we have no hesitation in saying, the grand difficulty is to get round it. It inculcates a doctrine which many men are very unwilling to admit. To get rid of this doctrine, is the difficulty. *Hinc illae lachrymae.* Hence these lamentations over its obscurity. A similar obscurity rests, in view of many, over the ninth chapter of this epistle; and for a similar reason. Now, we venture to assert, that those who have no special prejudice against the doctrine of imputation, and the federal headship of Adam and Christ, are not so much disposed to complain of the obscurity of the passage before us. It is only when a man is predetermined that it does not, and that it *shall* not, teach either these doctrines, or that of the transmission of a corrupt nature, that he is so much at a loss to know what it does teach; and it is really enough to move any one's commiseration, to see such a man as Professor Stuart so obviously and hopelessly in conflict with the plain meaning and argument of the Apostle; fruitlessly struggling to disengage himself from its toils, forced to admit what he denies, and teach what he rejects, travelling backwards and forwards bewildered in the mazes of own exposition. We feel entitled to express this confidence, in the first place, because we feel it; in the second, because the great body of impartial commentators, not merely Calvinistic, but Pelagian, Neological and Infidel, agree in every essential part of the ordinary view; and thirdly, because the objections to this interpretation are all *theological*: we say all, because those of an exegetical character are hardly worthy of consideration. But let us proceed.

According to the common view of this passage, it naturally resolves itself into four parts:—

I. Verse 12, which contains this general proposition: All men die, or are regarded and treated as sinners, on account of Adam—i. e. of his sin.

II. Verses 13 and 14, which prove this proposition. The proof is this: the *universality* of death, can in no other way be accounted for. Neither the law of Moses, nor the law of nature, is sufficiently extensive to account for *all* bearing this penalty; therefore it must be, that men are subject to death, on account of Adam.

*He is therefore a type of Christ*—that is, there is this striking point of resemblance between them: as we are condemned on account of the one, so are we justified on account of the other.

III. Verses 15, 16, 17, are a commentary on this proposition, by which it is at once illustrated and limited.

1. In the first place, if it is consistent with the divine character, that we should die for the offence of one, *how much more*, that we should live for the righteousness of one.

2. We are condemned in Adam, for *one* sin only; Christ saves us from *many*.

3. Christ not only saves us from evil, but advances us to a state of endless life and glory; (or this verse 17 may be considered as a repetition and amplification of the 15th.)

IV. Verses 18, 19, resume and carry out the sentiment and comparison of verse 12th. As we are condemned for the offence of one, so are we justified by the righteousness of another; for, if on account of the disobedience of one, we are regarded and treated as sinners, so on account of the obedience of the other, we are regarded and treated as righteous.

Verses 20 and 21 form the conclusion of the chapter, and are designed—1st. to answer the natural objection, that this view of the method of salvation makes the law useless; and, 2d. that the grace of God in the gospel of his Son, superabounds and triumphs over sin, however produced or increased.

In this analysis, we have stated in general terms the meaning of the several portions of the passage. The correctness of this statement, and the force of the several subordinate clauses, we shall endeavour to exhibit as we proceed.

Professor Stuart, in his introduction to chap. vi., viii., properly remarks, that correct views as to the general course of a writer's thoughts in a given passage, "is a *sine qua non* to a right exegesis of the whole. How can we correctly explain a writer, unless we rightly apprehend his aim, and the scope of his discourse? It is impossible," &c. p. 249. It will, therefore, not be questioned, that it is a matter of no little importance, to ascertain the design and scope of the Apostle in the passage before us. On this subject, there are various opinions: we shall give but three—

1. Some say the Apostle's main design is, to exalt our views of the blessings procured by Christ, and to show that these blessings superabound over all the evils of the fall.

2. Others say, that his object is, to counteract the narrow-minded prejudices of the Jews, by showing, that as the evils of the fall extended to all, Gentiles as well as Jews, so do the blessings of the gospel.

3. Others think, that his design is, to illustrate the great gospel truth of justification on the grounds of the merits of Jesus Christ, by a reference to the other grand analogous fact in the history of our race—the condemnation of men, on the ground of the demerit of Adam; and thus answer the natural objection, How can the merit of one man justify others?

Professor Stuart says, p. 200, that the first view here given is so obviously correct, that "the most unpractised critic can hardly fail to discern the general object, as thus stated." If he is wrong

here, it will, on his own principles, be no wonder that he is wrong all the way through; and that he is wrong, we think no critic, practised or unpractised, can fail to discern, who will attend to the few following considerations. In the first place, the idea of the superabounding of the blessings of the gospel over the evils of the fall, is not expressly stated until the 21st verse, (that is, until the whole comparison is gone through with); and then, in immediate connexion with the question, For what purpose did the law enter? Secondly, although this idea is contained in verses 15, 16, 17, yet, as Professor Stuart admits, these verses are parenthetical, and, of course, might be left out, and still the main design be expressed. As verses 13, 14, are subordinate to verse 12, and verses 15, 16, 17, to the last clause of verse 14, it is evident that verses 12, 18 and 19 must contain the main idea of the passage. In these verses, the idea of the superabounding of grace is not included at all. Professor Stuart has exalted a mere corollary into the main design and scope of the passage.

2. More might be said in favour of the second view; but this also, as will appear in the sequel, is inconsistent with the course of the argument. Paul is not yet speaking of the applicability of the gospel to the case of the Gentiles.

3. That the third view mentioned above is the only correct one, we think will appear from the following considerations: Let it be remembered, that there are two grand subjects of discussion in this epistle, viz.—the doctrine of justification, and the calling of the Gentiles; in other words, the method of salvation, and the persons to whom that method is to be proposed. The consideration of the first extends to the close of the viii. ch.; the discussion of the second commences with the ix. From the 18th v. of the first ch. Paul, argues against the possibility of justification by works, because all men, Gentiles and Jews, are sinners, and guilty before God. Having, in verses 19 and 20 of ch. iii. arrived at that conclusion, from the 21st v. he unfolds the gospel method. This he confirms throughout the fourth ch. from the case of Abraham, the declaration of David, the nature of the law, &c. In the fifth, he commences by stating some of the consequences of this method of justification: we have peace with God, access to him, confidence in his favour, and assurance of eternal life founded on the love of God, and the fact that we are justified (not for any thing in us, or done by us,) but by the blood of his son. WHEREFORE, v. 12, (that is, since we are justified for what one man has done,) as we have been brought into a state of condemnation by one man, so by one man are we justified and saved. There is nothing more wonderful in the obedience of one saving many, than in the disobedience of one destroying many: nor so

much. If the one has happened, *much more* may the other.\* This is a brief, but, as we believe, correct view of the context, and shows clearly enough the design of the Apostle in the passage before us.

As the general context requires this view of the Apostle's object, so it is the only one with which the course of the argument can be made to agree. The fact is, that the whole argument bears so lucidly and conclusively on this point, that it is no wonder that men are involved in perplexity, when they wish to make it bear on any other. What the course of argument is, we have stated above. All men are subject to death, on account of Adam. This is proved in verses 13, 14; and being proved, is all the way through assumed to illustrate the other great truth. If we *thus* die, are *thus* condemned, much more may we, by a similar arrangement, be saved. This is so clearly the prominent idea of the Apostle, that Professor Stuart cannot avoid seeing and admitting it, before he gets through.

Thirdly, not only the general context and the course of argument require this view of the Apostle's object, but also all the leading clauses separately considered. This point, therefore, will become clearer at every step, as we advance. The delightful fact, that the grace of the gospel superabounds over the evils of the fall, is, however, not the less true, because its exhibition is not the main object of the passage before us.

As Professor Stuart takes a false view of the design of this passage, we are not surprised to find him involved in perplexity, at the very first step in his exposition. He is very much at a loss about the connexion, as indicated by the words *δια τοῦτο*, in the beginning of the 12th verse, which he says "are so difficult," in this connexion. He devotes more than two pages to this point. We suspect his readers see very little difficulty in the case. The whole doctrine of the preceding part of the epistle, and the assertion of the immediately preceding verses, is, that by one man, not by our merits, we are justified. What more natural association, or what plainer inference, than the analogy between this and the other grand fact in the history of men. Tholuck and Platt, Professor Stuart remarks, both represent these words as *illative*, "but they do not show *how* the sequel is a *deduction* from what precedes." Neither of these writers seems to have felt any difficulty in the case. Tholuck dismisses the words in two lines, explaining them thus, "*Aus dem bisher Gesagten geht hervor*"—i. e. "It follows from what has been said."

\* In ch. vi. and vii. the Apostle answers the standing objection, that this method of justification leads to licentiousness, by proving that it is the only effectual means of sanctification; the law being as incompetent for the one purpose as the other. Then comes the swelling grandeur of the viii. ch. in which he exults in the certainty and security of this method of salvation.



So much for the scope of the passage and its connexion. Let us now inquire into the meaning of

VERSE XII.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed on all men, for that all have sinned."

Every reader feels that something is wanting to complete the sense in this verse. We have here only one half of the comparison. The question is, where are we to seek the other. We think with Professor Stuart, that the majority of interpreters are right, "in regarding verses 13—17, as substantially a parenthesis, (thrown in to illustrate a sentiment brought to view in the protasis verse 12); and I find," he continues, "a full apodosis only in verses 18, 19, where the sentiment of verse 12 is virtually resumed and repeated, and where the apodosis regularly follows, after an *οὕτω καί*." As this is the only satisfactory view of the passage, it is important that it should be borne in mind. Verses 18, 19, then, it is admitted, resume and repeat the sentiment of verse 12: of course, whatever is obscure in verse 12, may fairly be illustrated from verses 18 and 19.

It is by no means unusual for the Apostle thus to interrupt himself; and, after qualifying or confirming a position, resume and carry out his original idea. In the present instance, Paul, intending to run a parallel between the fall and the restoration of men, begins with the usual sign of a comparison—as by one man sin and death entered into the world, so by one man justification and life. But the protasis needed confirmation, and he therefore gives it, before fully expressing the apodosis; and, as at the close of this confirmation, the idea of the correspondence, which he had in his mind, is really expressed by calling Adam a type of Christ, he feels that this position needed limitation and illustration, and he, therefore, gives both in verses 15, 16 and 17, and then resumes and states fully the main idea.

There is considerable diversity of opinion, as to the meaning of the clause, *sin entered into the world, and death by sin*.

1. By *ἁμαρτία*, or sin, in this case, Calvin and a host of commentators, ancient and modern, understand *corruption, depravity, vitiositas*; and by *entered into the world*, not simply commenced, but was spread over the world: so that the idea is, all men became corrupt, and, consequently, subject to death through Adam.

2. Others, suppose that the meaning is merely, *sin commenced with Adam, and death as its necessary consequence*. He was the first sinner, and the first sufferer of death.

3. Others understand the Apostle as saying—through Adam,

men became sinners. Adam was the cause of sin and death—*εἰς ἁμαρτίαν* being equivalent with *εἰς πάντας ἀνθρώπους*. Hence the phrase, sin entered into the world, is equivalent with *all sinned*, or *became sinners*.

We think the last is the true sense, because the second leaves out of view, the main idea expressed by *δι' ἑνός*, and because Paul evidently intended to express a comparison, which is not, as Adam died for his sin, so all men die for theirs; but, as Adam was the cause of sin and death, so Christ of righteousness and life. We shall not, however, discuss this point here, as the whole matter will come up more advantageously when we come to the latter part of the verse.

Another interesting inquiry is, as to the meaning of the word *death* in this passage. And here again we are happy to be able to agree with Professor Stuart, who, in accordance with the views of the great body of evangelical commentators, understands the word in its ordinary biblical sense, when connected with sin. The death which is *on account* of sin, is surely the death which is the wages of sin. All the penal consequences of sin are, therefore, included in the term. "Indeed," says Professor Stuart, "I see no philological escape from the conclusion, that death in the sense of *penalty for sin in its full measure*, must be regarded as the meaning of the writer here"—p. 208. As it is not our purpose to write a commentary on this passage, we do not adduce the grounds of this conclusion. They may be seen in Professor Stuart, and other commentators. Where we agree, there is no necessity for argument.

An important inquiry, Professor Stuart says, arises, respecting the words *καὶ οὕτως*, viz., does the Apostle mean to say, that *in consequence* of Adam's sin, sin and death came upon all men? Or, does he mean, that as Adam died on account of his sin, so, in like manner, all men die, because all sin? In other words, do these words intimate a connexion between the sin of Adam, and the sin and condemnation of his race? or, merely the invariable connexion between sin and death? Professor Stuart decides for the latter. On p. 215, he says, "consider what the writer asserts: 'Death came on Adam *on account of sin*, and *in like manner* death came upon all men, because all have sinned.'" But what becomes of the *δι' ἑνός*, if this be a correct view of the substance of the verse? Surely, these words are too prominent here, and in their frequent repetition throughout the passage, to be thus left out of view. It was *through one man*, that sin came upon all men, and that all die. Besides, as remarked above, it was confessedly not the object of the Apostle to compare the case of Adam with that of other men, and say, as Adam died, so all men

die; but to compare Adam and Christ, as the one caused death, so the other caused life. Again, Professor S. himself, admits that verses 18, 19, resume and repeat the sentiment of verse 12, and that those verses clearly convey the idea, that Adam's sin is the cause of the condemnation of his race. Of course, then, verse 12 must express this idea. He says, indeed, it is "*hinted*" in the words  $\epsilon\iota\sigma\eta\lambda\theta\epsilon$  and  $\delta\iota\eta\lambda\theta\epsilon$ ; but if the comparison between Adam and Christ be the design of the whole passage, this, which is the main idea, should be something more than "*hinted at*," in this verse which is acknowledged to contain the first half of the comparison.\* This matter, however, will appear clearer when we have considered the last clause in the verse,  $\epsilon\varphi' \phi' \pi\alpha\nu\tau\epsilon\varsigma \eta\mu\alpha\rho\tau\omicron\nu$ .

We agree with Professor Stuart in thinking, that rendering  $\epsilon\varphi' \phi'$ , in *whom*, is inconsistent, if not absolutely with usage, yet with the construction of the sentence, and therefore cheerfully accede to the rendering *in that*, or *because that*. The important question now presents itself, what is meant by  $\pi\alpha\nu\tau\epsilon\varsigma \eta\mu\alpha\rho\tau\omicron\nu$ ? On this subject, there are three opinions.

1st. That it means, all have actually and personally sinned.

2d. All have become corrupt or depraved; and

3d. All became guilty, *i. e.* were regarded and treated as sinners.

Professor Stuart and a multitude of others adopt the first view. Then, the sentiment of the verse is, "As by one man sin invaded the world and death on account of sin, so in like manner, death has passed on all men, because all sin." Sin began with Adam, and as he died for his sin, so all men die for theirs. The connexion between Adam's offence and the sin and condemnation of men, is not *expressed*: it is merely "*hinted at*."

The second view is given by Calvin, and by a large body of

\* We have found considerable difficulty, in getting a clear idea of Professor Stuart's view of this passage. On p. 200, he says, that verses 18, 19, virtually resume and repeat the sentiment of verse 12; and yet, on p. 213, he says, "But it does not follow, because verse 19 asserts an influence of Adam upon the sinfulness of men, that the same sentiment must therefore be affirmed in verse 12; certainly not, that it should be directly asserted in the same manner."

On the same page, he says, "It is possible, that  $\kappa\alpha\iota \omicron\upsilon\tau\omega\varsigma$  may imply this; (the connexion between Adam's offence and the sinfulness of his posterity,) which, with Erasmus and Tholuck, we might construe, *et ita factum est*, *i. e.* and so it happened, or *and thus it was brought about*, viz. thus it was brought about, that all men came under sentence of death, and also became sinners, &c. \* \* Yet I am not persuaded, that this is the true method of interpreting the words  $\kappa\alpha\iota \omicron\upsilon\tau\omega\varsigma$ ." What here is admitted as possible, is declared in p. 215, "to be wholly inadmissible."

We suspect, by the way, that Tholuck would hardly recognise, "so it happened that all men sinned in Adam, and were sentenced to death, by reason of this sin," as a correct exposition of his, "Insofern in Jenem Ersten Sünde und Uebel hervortrat, ging es auch auf alle Theile des Geschlechts über."

the most respectable commentators, ancient and modern. The meaning of the verse, according to them, is, "As by Adam depravity or corruption entered the world, and death as its consequence, and hence death has passed on all men, since all are corrupt," so, &c. This, although it expresses a truth, is a view of the passage which, as we shall see, cannot be carried consistently through; and it misses the real point of comparison between Christ and Adam. Paul does not mean to say, that as Adam was the source, or cause of corruption, so Christ is the cause of holiness; but as the offence of the one was the ground of our condemnation, so the righteousness of the other, is the ground of our justification.

According to the third view, the sentiment of the verse is, "As through one man men became sinners, and consequently exposed to death, and thus death has passed on all men, because all are regarded and treated as sinners, (on his account)," (so, on account of one are they regarded and treated as righteous.) In favour of this view, the authority of a large number of commentators might be adduced. To us, it appears decidedly the correct one, and that which alone harmonizes with the rest of the passage. In support of this interpretation, we would remark :

1. That it is on all hands admitted, that the *usus loquendi* admits of this sense of the words "all have sinned." Thus in Gen. xliii. 9, Judah says to Jacob, "If I bring him not again, *let me bear the blame.*" In Hebrew and Greek, it is "I will be a sinner," *i. e.* let me be so regarded and treated. The same form of expression occurs in ch. xlv. 34. Bethsheba says, "I and thy son Solomon, shall be sinners," 1 Kings, ch. i. 21; according to our version, which expresses the sense correctly, "shall be counted offenders." This usage, indeed, is familiar and acknowledged.

2. Professor Stuart himself admits, that verses 18 and 19 expresses the same idea with verse 12. But in those verses, the Apostle teaches, that the offence of Adam was the ground of our condemnation, *i. e.* that on his account, we are regarded and treated as sinners. This Professor Stuart is forced to admit.\* He over and over acknowledges, that the Apostle, in various parts of this passage, represents *death* as coming on all men, on account of the sin of Adam, antecedently to any act of their own. Thus on page 226, he says, "verse 15 asserts, the many were brought under sentence of death by the offence of Adam." This he explains as meaning, not that this offence was the occasion of our

\* With regard to verse 19, he gives indeed a different view; but, as we shall show, at the expense of consistency.

becoming sinners, and thus incurring death; but this offence was the ground of the infliction of death antecedent to any act of our own. "In like manner," he adds, "all receive some important benefits from Christ, even without any concurrence of their own." see p. 228. Verse 16, he tells us, repeats the same sentiment in a more specific manner, and "adds an explanation, or rather a confirmation of it," p. 229. He, therefore, renders this verse, "The sentence by reason of one (offence) was unto condemnation (was a condemning sentence,) &c." As this is a confirmation of the preceding sentiment, it can only mean "this sentence of condemnation was passed on all men on account of Adam's one offence." The 17th verse repeats again, he tells us, p. 226, the sentiment of the two preceding; and in commenting on this verse, p. 234, he teaches, in express terms, that "all are in a state of condemnation by reason of the offence of one,"—*i. e.* on the ground of the offence of one, antecedent to any act of their own, as his words *must* mean in connexion with what he had just before asserted. Here then it is expressly taught, that men are condemned, *i. e.* regarded and treated as sinners, on account of Adam's sin. The 18th verse contains the same doctrine, because the identical words of verse 16 are therein repeated, and, according to Professor Stuart, verse 18 resumes and repeats the sentiment of verse 12. If, therefore, things which are equal to the same thing are any longer equal to each other, verse 12 must express the idea, that all men are regarded and treated as sinners, on account of Adam's sin.

Again, in the 19th verse it is said "As we are constituted sinners by the disobedience of Adam, so we are constituted righteous by the obedience of Christ." And as it is admitted, that this verse carries out the comparison commenced in the 12th, if we can ascertain what Paul means by saying, "we are constituted sinners," we may be certain of what he intended when he said, through Adam, "all sinned." But in the 19th verse, as we shall endeavour to prove, the words will admit of no other interpretation, than the one mentioned above, *viz.* we are regarded and treated as sinners, this, therefore, must be the meaning of the other expression in verse 12.

Now, we would request any impartial reader to review these passages. Let him remember, that we have given Professor Stuart's own exposition of them, (except of verse 19): that he even cannot fail to see, that Paul says, *for one offence we die—for one offence we are condemned—for one offence death reigns over all—for the disobedience of one we are treated as sinners*—and we see not how any can resist the conclusion, that verse 12 (which it is admitted, expresses the same sentiment,) teaches, not the frigid doctrine, that, as Adam sinned and died, in like manner all

sin and die; nor yet, that Adam's sin was the occasion of our sinning; nor yet, again, that through Adam we are all corrupt; but, that on his account we are subject to death, or are regarded and treated as sinners.

3. As the phrases to which reference has just been made, are admitted to mean, that the sin of Adam was not the mere occasion, but the ground of condemnation to death, it must be remembered that in verses 15, 16, 17, 18 and 19, this idea is *assumed as already proved*. In each case, it is introduced by a "for if," or some equivalent expression. This, of course, implies, that verse 12 contains this proposition, and that verses 13 and 14 (which it is admitted, establish the sentiment of verse 12,) prove it; for, how could the Apostle at every turn say, "*for if* we die for Adam's sin," if nothing had been said beforehand of our being subject to death on his account? But, according to Professor Stuart, verse 12 expresses no such idea.

4. Unless this be the meaning of the 12th verse, no satisfactory explanation can be given of verses 13 and 14. They are introduced by *γὰρ*, and are obviously intended to establish the doctrine of the preceding verse. Now, if the doctrine of the 12th verse be only that all have personally sinned, and are, therefore, subject to death, then verse 13 and 14 are designed to prove that men were sinners before the time of Moses; and this, in fact, is the view which Professor Stuart and others adopt. But who, in all the world, denied this? Did the Jews, who called the Gentiles "sinners," as a name, and whose scriptures are filled with denunciations of the vices of the heathen living before, as well as after, the law? Besides, how utterly frigid and destitute of all point and purpose, in this connexion, is such a sentiment. It is most unnatural to suppose that the Apostle should stop in the midst of such a passage to answer the cavil—'as sin is the transgression of a law, there was no sin in the world before the time of Moses, and therefore it is not true, that all have sinned'—when the very persons for whose benefit this cavil is answered, believed that men were then not only sinners, but most peculiarly and atrociously such. We do not believe an instance can be found in all of Paul's writings, in which he takes the trouble to answer an objection, which the objector himself is supposed to know to be futile. Yet, such Professor Stuart supposes is the object of these verses. He might well remark, "that no intelligent or candid man" could make such an objection.

Those who cannot receive this view of these two verses, and yet reject the interpretation of verse 12, which we are endeavouring to support, are very much at a loss how to explain them. The unsuccessful attempts to derive any pertinent meaning from them,

are almost numberless. On the other hand, if we regard the 12th verse as teaching that all men sin in Adam, or, to express the same idea in different words, are regarded and treated as sinners on his account, then how natural and obvious the connexion and reasoning. All men die on account of Adam's sin, is the proposition to be proved. The universality of death, (the infliction of penal evils,) is the medium of proof. How is this universality to be accounted for? You may account for the fact, that some men die by the violation of the divine law, given to Moses; and for the fact, that multitudes of others die from the violation of the divine law written upon their hearts; but this will not account for *all* dying. Thousands die who have never personally sinned, and, consequently, if death be *on account* of sin, if it be penal, they must be accounted as sinners for the offence of Adam.\*

5. It need hardly be repeated, that this interpretation is alone consistent with the main design of the Apostle. It is not, as before remarked, his object to illustrate the fact, that Christ is the author of holiness, from the fact that Adam was the occasion of leading men to sin; but he is treating the subject of justification, and illustrating the great gospel truth, that men may be treated as righteous, on account of what Christ has done, from the fact that they have been treated as sinners on account of what Adam did.

And, finally, as a further confirmation of this exposition, it may be remarked, that the doctrine of the whole race being involved in the sin and condemnation of Adam, was clearly and frequently taught by the Jewish doctors; and, there is little reason to doubt, it was the prevalent opinion of the Jews at this period. If this

\* We are gratified to find, from p. 212, that even Professor Stuart has no objection to the "sentiment," *all have sinned in Adam*. "It must be confessed," he says, "that there is no more ground for objection to the *sentiment* which the expression ('all have sinned') thus construed would convey, than there is to the sentiment in verses 17 and 19. It is not on this ground that I hesitate to receive this interpretation." His difficulties are philological; yet, there is no philology in what follows, as far as we can perceive. The difficulty stated, is this: Paul says, men die who have never sinned after the likeness of Adam's transgression; but how, it is asked, is their sin different from his, when it is the *very same* sin imputed to them, or propagated to them. But cannot men be said to be treated as sinners on account of Adam's sin, and it still be true, that they did not sin as he did? Is it not involved in the *very terms* of the proposition, that they did not sin *as* Adam did, i. e. personally, if they are only (quoad hoc) treated as sinners on his account? So Christ is declared to be without sin, and yet treated as a sinner. We are persuaded this objection will prevent no one, besides Professor S., from receiving the sentiment of verse 12, as thus explained, if this be all. It is equally destitute of weight when directed against the idea of a vitiated nature derived from Adam being the ground of men's dying; for this vitiated nature is not Adam's *act*: his *first* sin propagated to all men.

It is well to remark here, that on this page Professor Stuart uses the phrases *treated as sinners* on account of Adam, and *sinners in him*, as equivalent. It would have been a great comfort to his readers; had he continued thus to regard them.

were the case, we cannot refuse to admit, that Paul designed to teach what his readers could hardly fail to understand him to assert. Accordingly, impartial men, who do not themselves hold the doctrine of imputation, do not hesitate to acknowledge that Paul teaches it in this passage. This is the case with Knapp, as quoted in a former number of this work.

VERSES XIII—XIV.

We have, necessarily, anticipated most of the remarks which we deem it requisite to make, respecting these verses. They are evidently designed to confirm the sentiment of verse 12. If that verse teaches, as we have endeavoured to show it does, that all men are regarded and treated as sinners on account of the sin of Adam, there can be little difficulty in understanding them.

The phrase "*sin was in the world*" is evidently of the same import with, "men were sinners"—sinners, in the sense of *ἁμαρτωλοί* of verse 12; either actual sinners, or corrupt, or were regarded and treated as sinners. The last is, of course, the true meaning, if our exegesis of the preceding verse is correct. All men are so regarded, Paul says, on account of Adam; *for*, they were so treated before the time of Moses, and, consequently, not for the violation of his law, &c.

The words, "*sin is not imputed where there is no law*," are interpreted by Professor Stuart after Calvin and others, as meaning, *is not imputed by men, as sin*—that is, men do not regard it, or consider it as sin. But, in the first place, it is, to say the least, very doubtful, whether the word *ἡλογεῖται* can be properly so rendered; and, in the second, the phrase, *to impute sin*, spoken in reference to God, is so common in the scriptures, that there can be little doubt the words are here to be understood in the ordinary way. The only reason for departing from this sense here, is the supposed difficulty of interpreting the passage, when the words are so explained; but this difficulty vanishes, as we have already seen, if the sense of verse 12 be rightly apprehended.

Professor Stuart, in commenting on this verse, says, p. 217, et seq. there are some, "who state the whole of the Apostle's reasoning in the following manner, viz. 'Men's own sins were not imputed to them on the ground of their transgressing any law, until the law of Moses was given; yet, they were counted sinners, (*ἁμαρτία ἦν ἐν κόσμῳ*); consequently, it must have been by reason of Adam's sin imputed to them, inasmuch as their own offences were not imputed.'"

We should not notice this passage, if Professor Stuart did not seem to ascribe this revolting doctrine to all who believe in the imputation of Adam's sin. It is perfectly plain, from what follows, that he has no reference to the



opinion of such men as Whitby, who understand the Apostle as teaching that men did not, anterior to the time of Moses, incur the specific evil of natural death by their own transgressions. Though sinners in the sight of God, and so regarded and punished, yet their sins were not imputed to death : This was a punishment all incurred in Adam. This is altogether a different view from that which Professor Stuart here has in his mind. He argues to show, that men were accountable for their own transgressions, and that men never were counted of God as without actual sin ; of course, he ascribes the negative of these propositions to those whom he opposes. Now, who are they, who thus teach that "men's personal sins were not at all reckoned" until the law of Moses? He tells us, they are those who say, "men have only original or imputed sin charged to their account." He names Augustine and President Edwards, as though they held this opinion. He asks, "How can the sin of Adam be imputed to all his posterity, and yet their own personal sins be not at all reckoned;" and on page 223, he seems to make all who suppose the dissimilitude referred to in the 14th verse, consists in the fact, that Adam was an actual sinner, and others to whom reference is here made, sinners only by imputation," hold this doctrine. For this is the interpretation he says he has proved to be contrary to the declarations of the Old and New Testaments. From all this, it would really appear, that Professor Stuart means to represent all who hold the doctrine of imputation, as teaching that men were not accountable for their own sins, before the time of Moses. It would be an easy matter for any one to refute the doctrine, if he is permitted to state it in this manner, provided he can find readers ignorant enough to receive such statements.

It is hardly necessary to state, that no such absurdity is involved in the interpretation given above. When Professor Stuart says, that men die on account of Adam's sin, verse 16, does he mean to say they do not die on account of their own? Or, when he says that for "one offence" they are condemned, would he admit they are not condemned for their own multiplied transgressions? We presume not. In like manner, when we represent the Apostle as arguing, that men are regarded as sinners on account of Adam's sin, because the *universality* of death cannot be accounted for in any other way, we leave the full accountability of men for their own sins of thought, word, and deed, completely unimpaired.

It is not only unjust to ascribe the opinion in question to those who hold the doctrine of imputation, but we know no class of men to whom it can be fairly attributed, as Professor Stuart states it. He certainly does Tholuck and Schott, especially the former,

injustice, in ascribing the substance of this opinion to them. Tholuck says expressly, "This non-imputation does *by no means* remove guilt, since Paul has expressly asserted, that men (without a revelation) were without excuse." He says, indeed, that the accountability of men for their individual transgressions, decreases in proportion to their ignorance and insensibility, (when this is not the result of their own conduct,) but he does not, even in substance, assert that men are chargeable only with imputed sin before the time of Moses. The phrase, "Sin is not imputed where there is no law," interpreted in reference to God, Tholuck understands comparatively. Professor Stuart makes it mean, "sin is not regarded:" this he also must take in a comparative sense, since it is not true, that men without a written law have *no* sense of sin. If Professor Stuart will allow Tholuck and Schott the liberty he assumes himself, the whole absurdity of the opinion he opposes is gone. That these writers make the Apostle reason inconclusively, we think true; but we do not think Professor Stuart has done them justice. It appears to us, indeed, very strange, that he should represent them as holding in substance, that men were counted sinners before the time of Moses, "by reason of Adam's sin being imputed to them," when neither of these writers hold the doctrine of imputation at all. It seems, in fact, to be the main design of Schott's dissertation to disprove it. On p. 335, he says, "*vidimus hucusque, verbis v. 12, nulla inesse vestigia dogmatis de imputatione peccati Adamitici.*" And as to Tholuck, his whole exposition is founded upon a different principle. It would really be worth Professor Stuart's while to make a distinction between the imputation of Adam's sin, and the transmission of a vitiated nature from him to his posterity. As all other theological writers make this distinction, he might as well do so. We are sure the works of such writers would be clearer to him, than they can be at present; for it must seem strange to him to hear them saying in one breath, that corruption, or vitiositas, has been propagated to all Adam's posterity, and in the next, deny that his sin is imputed to them, if these two things are the same.

But to return from this long digression. The next clause of any difficulty in these verses, is "*even over them who had not sinned after the similitude of Adam's transgression.*" The simple question is, what is the point of difference intended by the Apostle? Is it, that those referred to had not broken any positive, or any externally revealed, law? Or is it, that they had not sinned personally? As there is no doubt the words may express either idea, the only question is, which best suits the context? And here we may remark, that there can be little doubt on this

point, if our exegesis of the preceding verses is correct. If it is Paul's object to prove, that men are treated as sinners, (*i. e.* die,) on account of Adam, then is it essential that he should show that there is a class which die, who are not personally sinners. This class is not the whole mass of men, (even from Adam to Moses,) but a certain set only out of this general class. Hence, secondly, it is to be noticed, that the very construction of the passage would seem to require this interpretation. Paul says, death reigned over all, from Adam to Moses, *even* over those who had not sinned as Adam did. Here an evident distinction is marked between two classes of the victims of death; one general, and the other a subdivision under it. But if the latter clause be descriptive of the general class from Adam to Moses, this distinction is entirely lost. It, of course, would not do to say, death reigned over all who had not broken any positive law, *even* over those who had not broken any positive law. The second clause must mark a peculiar class. Death reigned over all men, *even* over those whose death cannot be accounted for on the ground of their personal transgressions. Another great objection to the opposite view is, that if it be adopted, no satisfactory explanation can be given of the connexion of these verses with the preceding, nor of the Apostle's argument. According to the view adopted by Professor Stuart, we must assume what we know to be incorrect, that the Jews thought the Gentiles were not sinners; and that Paul argues to prove they were, even though they had no written law. According to Tholuck's view, the Apostle's argument, as Professor Stuart correctly remarks, is entirely inconclusive. He would make the Apostle reason virtually thus, "As men were, comparatively speaking, not responsible for their offences, when involved in ignorance and destitute of a revelation, the cause of their death is to be sought in their participation of the corrupt nature of Adam." In this argument there is no force, unless it be assumed that men were entirely free from responsibility for actual sin, before the time of Moses—an assumption which Tholuck rejects, as inconsistent with truth and the Apostle's doctrine. In short, we know no interpretation of this passage, but the ordinary one given above, which makes the Apostle argue conclusively, and express a sentiment at once pertinent and important.

In what sense, then, is Adam a type of Christ? According to our view, the answer is plain: The point of resemblance is, that as Adam's sin was the ground of the condemnation of many, so Christ's righteousness is the ground of their justification. That this is the correct view, we think evident from what has already been said, and will become more so from what follows.

## VERSES XV. XVI. XVII.

These verses are a commentary on the last clause of the 14th verse—Adam is a type of Christ. There is a strong analogy between them; and yet, there are striking and instructive points of difference. The first (verse 15,) is derived from the diversity of the results they produce, viewed in connexion with the character of God. The one brought death, the other life: if, then, we die on account of what one man did, *how much more* shall we live on account of what one has done. If the one fact is consistent with the divine character, how much more the other. It is clear, therefore, that the Apostle designs to illustrate the cardinal idea of the gospel, viz. to the imputation of the merit of one to a multitude, or the justification of many on the ground of the righteousness of one.

The most important phrase in this verse, and that on which the interpretation of the whole depends, is the second clause—*“For if by the offence of one the many die.”* That there is a *causal* connexion between the sin of Adam and the death of his posterity here asserted, must of course be admitted. The only question is, as to its nature. Does Paul mean to say, that Adam’s offence was the occasion of men’s becoming sinful, or of their committing sin; and that thus, on this account, they become subject to death? Or, does he mean, that it was the ground of their exposure to death, antecedent to any transgressions of their own? That the latter is his meaning, we think very evident, for the following reasons:

1. It is not to be questioned that the words admit as naturally of this explanation as the other. “By the offence of one, many die,” is the assertion: whether the offence is the mere occasional cause, or the judicial ground, of their dying, must be determined from the context. No violence is done the words, by this interpretation.

2. This interpretation is not only possible, but necessary, in this connexion, because the sentiment expressed in this verse is confessedly the same as that taught in those which follow; and they, as we shall endeavour to show, admit of no other exposition. The sentence of condemnation, it is there said, has passed on all men for one offence of one man.

3. The whole drift and design of the Apostle’s argument requires this interpretation: As it was not his design to teach, that Christ was either the source of sanctification, or the occasion of men securing eternal life by their own goodness; so it would be nothing to his purpose to show, that Adam was the occasion of men becoming wicked, and thus incurring death for their own offences.

Happily, there is no necessity for arguing this point at present. Professor Stuart interprets the phrase precisely as we do. He teaches very explicitly, that the Apostle does not make the offence of Adam the mere occasion of the death of his posterity, but that it was the ground of its infliction. They die *on account of his sin*, independently of, and antecedent to, any offence of their own. This, which we submit is the true unsophisticated doctrine of imputation, is, according to Professor Stuart, the doctrine of Paul. It will, therefore, not do for him any longer, either to disclaim the doctrine, or condemn its advocates. *Least* the reader should be incredulous on this point, and deem it impossible that so warm an opposer of a doctrine should thus expressly himself teach it, we refer him to the analysis of verses 15, 16, 17, on p. 226, and to all that is said on verse 15. We can here give a few specimens only of his language. "Adam did by his offence cause *ῥαῖστος* to come on all without exception, inasmuch as all his race are born destitute of holiness, and in such a state that their passions will, whenever they are moral agents, lead them to sin. All too are heirs of more or less suffering. It is true then, that all suffer on Adam's account; that all are brought under more or less of the sentence of death," p. 227. Of course, a man's being born destitute of holiness, exposed to a certainty of sinning, is not on account of any thing in himself. It is not on account of his own sins, that this evil (*ῥαῖστος*) comes upon him: its infliction is antecedent to any act of his own. This is imputation. This is what Professor Stuart says, has happened to all the posterity of Adam; although it is precisely what he affirms, p. 239, is entirely repugnant to scripture, in opposition to justice, and to the first principles of moral consciousness.

Again, "To say that *οἱ πολλοὶ ἀπεθάνον διὰ Ἀδάμ*, is not to say, that all have the sentence *executed* on them in its highest sense, (which is contradicted by fact;) but it is to say, that in some respect or other, all are involved in it; that, as to more or less of it, all are subjected to it; and that all are exposed to the whole of the evil which death includes," p. 228. We presume, few believe that death in its highest sense, eternal misery, is actually "executed" on all men, on account of Adam's sin. We readily admit, Paul teaches no such doctrine; but, according to Professor Stuart, he does teach that *death*, (penal evil, according to his own subsequent explanation,) comes on all men antecedently "to any voluntary act of their own." This is the whole doctrine of imputation. It is but putting this idea into other words, to say, "that men are regarded and treated as sinners on Adam's account;" for, to be treated as a sinner, is to be made subject to

the *Deavor*; threatened against sin. It matters not what this *Deavor* is. Professor Stuart himself says, it is "*evil of any kind.*" The mere degree of evil surely does not alter the principle. It never entered any one's mind, that the death threatened against all sin and all sinners, was the same precise form and amount of evil. It is evil of any and every kind consequent on sin, and differs, in character and amount, in every individual case of its infliction. Taken, therefore, as Professor Stuart explains it, in this general sense, it is mere trifling to maintain that the doctrine of imputation is rejected by one man, who holds that it involves, in a given case, so much suffering, and retained by another who holds it involves either less or more. Zachariae makes it include, in this case, only natural death, and yet avows the doctrine of imputation; Professor Stuart makes it include a thousand-fold more, yet says he rejects it. According to him, it includes the loss of original righteousness, the certainty of actual sin, and temporal sufferings. Now, these are tremendous evils: viewed in connexion with the moral and immortal interests of men, they are inconceivable and infinite. All this evil comes on men, not for any offence of their own, but solely on account of Adam's sin.

We are at a loss to conceive what Professor Stuart can object to in the common doctrine, that all men are subject to death, *i. e.* penal evil, on account of the sin of Adam? Will he say, that it is shocking to think of myriads of men suffering forever, simply for what one man has done? Happily, we hold no such doctrine. We believe as fully and joyfully as he does, that the grace, which is in Christ Jesus, secures the salvation of all who have no personal sins to answer for. Will he say, that it is inconsistent with the divine goodness and justice, that men should be condemned for the sin of another? But this is his own doctrine, taught too plainly and frequently, to be either mistaken or forgotten. Will he say, I do not hold the penalty to be so severe as you do? Loss of holiness, temporal suffering, certainty of sinning, and a consequent exposure to eternal death—this is a heavier penalty, than that which Turretin supposes to be directly inflicted on account of Adam's sin. Will he further answer, I hold that Christ has more than made up the evils of the fall? For whom? For all who have no personal sins? So say we. Yea, for all who will accept of his grace: so say we again.

We would fain hope that no film of prejudice or prepossession, is so thick as to prevent any reader from perceiving, that Professor Stuart teaches the doctrine of imputation as fully as any one holds or teaches it; and secondly, that his objections are either founded

in misconception, or directed against what he admits to be a doctrine of the Bible. If he is so constituted as to believe, that the evils, above referred to, come upon us on account of the sin of Adam, and yet be horrified at the idea that one man should die for the iniquity of another, we must console ourselves with the conviction, that it is an idiosyncrasy, with which no other man can sympathize.

The second point of difference between Christ and Adam which the Apostle mentions, is stated in the 16th verse, viz. Adam brings on us the guilt of but one sin; Christ frees us from the guilt of many. In other words, in Adam we are condemned for one offence; in Christ, we are justified from many. We give this verse in the translation, and with the explanatory clauses of Professor Stuart, as it appears on p. 230: "Yea, [the sentence,] by one who sinned, is not like the free gift; for the sentence by reason of one [offence] was unto condemnation [was a condemning sentence]; but the free gift [pardon] is of *many* offences, unto justification, *i. e.* is a sentence of acquittal from condemnation." We think this a correct exhibition of the meaning of the original. The most interesting clause in the verse, is the second, "*the sentence was for one offence unto condemnation,*"—*κριμα εἰς θρονος εἰς κατακριμα*. The same question presents itself with regard to these words, as in relation to the corresponding clause in the preceding verse. Does Paul mean to say, that the one offence of Adam was the occasion of our being brought into condemnation, inasmuch as it occasioned our becoming sinners? Or, does he mean that his offence was the ground of our condemnation? The latter is, as we think, the only interpretation which the words in this connexion can possibly bear. This seems evident in the first place, from the ordinary meaning of the terms. It is admitted on all hands, that *κριμα* means properly a judicial decision; and we are willing to admit, that it often by metonymy means, punishment or condemnation. But it cannot have that meaning, here; for it is connected with *κατακριμα*, since the Apostle would then say, *condemnation or punishment leading to condemnation*, has come on all men. Besides, every one here recognises the common Hellenistic construction of *εἰς* with the accusative after verbs, signifying *to be, to become, to regard*, instead of the nominative. The sentence was *to* condemnation, is, therefore, the same as saying *the sentence was condemnation*, or, as Professor Stuart correctly renders it, "a condemning sentence." This condemning sentence is said to be, *by, or for*, one offence. What is the natural meaning of such an expression? Is it, that the offence was the occasion of men's sinning? Or, that it was the ground of the sentence? Surely, the latter.

But, secondly, in this place we have the idea of pardon on the one hand, which supposes that of condemnation on the other. If, as Professor Stuart says, the latter part of the verse means, we are pardoned for *many* offences, the former must mean we are condemned for *one*. Hence, thirdly, we remark, that the whole point, meaning and truth, of the passage is lost, unless this interpretation be adopted. The antithesis in this verse, is evidently between *the one offence*, and *the many offences*. To make Paul, therefore, say that the offence of Adam was the occasion of our being involved in a multitude of crimes, from all of which Christ saves us, is to make the evil and the benefit perfectly tantamount. Adam leads us in offences, from which Christ saves us. Where, then, is the contrast, if the evil incurred through Adam is identical with the evil from which Christ saves us? Paul evidently means to assert, that the evil from which Christ saves us is far greater than that which Adam has brought upon us. He brought the condemnation of *one* offence only: Christ saved us from *many*.

Fourthly; this interpretation is so obviously the correct one, that Professor Stuart himself fully admits it. It is involved in the translation of the verse, which we just quoted from him, "the condemning sentence was by reason of one offence;" and still plainer on p. 226, "The condemnation which comes upon us through Adam, has respect only to *one* offence; while the justification effected by Christ, has respect to *many* offences." To say that our condemnation "has respect to one offence," is to say, we are condemned for one offence. And again, on the same page, he tells us, that "verse 16 repeats the same sentiment, (*i. e.* with 15th verse,) but in a more specific manner." What is, according to Professor Stuart, the sentiment of verse 15? Not that Adam's offence was the *occasion*, but *the ground*, of our being subject to *ῥαυτος*, *i. e.* condemned.\* Of course then, verse 16, which repeats this sentiment in a more specific manner, must mean that the one offence is the ground of our condemnation:

We may remark here, as the words under consideration will, in their connexion, admit of no other interpretation than that just given, so the idea which they express being the same as that contained in verses 12, 15, 17, 18, 19, may fairly be applied to explain the equivalent clauses in those verses which, in themselves, may be less definite and perspicuous. To explain, therefore, verse 12, as teaching either that the corrupt nature

\* We shall show directly, that Professor Stuart admits, that *being subject to death for Adam's sin*, and *being condemned on account of it*, are equivalent expressions.



derived from Adam, or the actual sins of which he was the occasion of our committing, are the grounds of death, or condemnation, coming upon us, is inconsistent with the plain and admitted meaning of this clause, which asserts that the ground of condemnation *here contemplated* is neither our corrupt nature, nor our actual sins, but the one offence of Adam. Consequently, the interpretation given above of verses 12, 13 and 14, is the only one which can be carried consistently through.

We must here pause to notice as remarkable an example of inconsistency, on the part of Professor Stuart, as we remember ever to have met with. On p. 230, he tells us, *κριμα εις κατακριμα* means "a condemning sentence," and on the next page, after remarking that *κριμα* means either *a sentence of condemnation* or *punishment*, he asks, how the phrase is to be understood here? "The very expression," he says, "shows that *κριμα* is to be taken as explained above, viz. as meaning the evils inflicted by Adam's sin:" and then adds, whether this evil be loss of original righteousness, or a disposition in itself sinful, "it is true in either case, that the *κριμα*, the evil inflicted or suffered, is of such a nature as to lead the way to *κατακριμα*, condemnation, i. e. *δαναρως*, in its highest and most dreadful sense." That is, on one page, we are told the words mean "a sentence of condemnation," and on the next, "certain evils which lead to condemnation"—two inconsistent and opposite interpretations. Need this be proved? Need it be argued, that a sentence of condemnation is one thing, punishment another? If *κριμα* here means the former, it cannot here mean the latter. It is surely one thing to say, that a sentence of condemnation has come upon us for Adam's sin, and a very different one to say, that certain evils have come upon us which lead the way to our incurring condemnation ourselves. Let it be remembered, that this is one of the most important clauses in this whole passage; one on which, perhaps more than any other, the interpretation of the whole depends; and we think our readers will share our surprise, that Professor Stuart's views should be so little settled as to allow him to give such opposite views of its meaning in two consecutive pages. This surprise will be increased, when they observe on p. 235, when speaking of the 18th verse, he reverts to his first interpretation, and makes it mean, a sentence of condemnation. This too is the interpretation of Tholuck, Flatt, Koppe, (verse 15,) Turretin, and, in fact, of almost all commentators.

The verse 17 either contains an amplification merely of verse 15, or peculiar emphasis is to be laid on the word *λαβανοντες*, or, as Flatt and Professor Stuart suppose, it expresses the idea, that Christ not only secures the pardon of our many offences, as sta-

ted in verse 16, but confers upon us positive happiness and glory. "The sentiment," Professor Stuart says, "runs thus: 'For if all are in a state of condemnation by reason of the offence of one, much more shall those towards whom abundance of merey and pardoning grace are shown, be redeemed from a state of condemnation, and advanced to a state of happiness.'" Here, we wish the reader to remark, 1st. That Professor Stuart says, the phrase "death reigns," designates a *state of condemnation*. This is expressly asserted on p. 233. 2d. That all are brought into this state of condemnation, by the offence of one. The first clause of the verse he thus translates, "*For if by the offence of one, death reigned by means of one.*" By this he means, not that the offence of Adam was the occasion merely of death reigning over all, or of all being brought into a state of condemnation, but that this offence was the ground of their condemnation, antecedent to any act of their own. This *must* be his meaning; for he thus explains the words "by the offence of one many die," in verse 15; and he can hardly maintain that the words, "by the offence of one death reigns," expresses a different idea. Besides, he tells us expressly, that this verse, (verse 17,) repeats the sentiment of verse 15—see p. 226. We wish the reader, 3d. To remark, that if verse 17 expresses the sentiment, 'all men are in a state of condemnation on account of the offence of Adam,' and if it repeats the sentiment of verses 15, 16, and if verse 18, (containing the identical words and expressing the same idea with verse 16,) repeats the sentiment of verse 12, then does verse 12, by Professor Stuart's own showing, express the idea that all men are condemned on account of Adam's sin, antecedent to any act of their own. Thus we have our interpretation of that verse confirmed, and Mr. Stuart's overthrown by the Professor himself. 4th. The reader should notice, that Mr. Stuart was led to the correct, though, for him, inconsistent, interpretation of verse 17, by objecting to Tholuck's rendering *δικαιοσύνη holiness*, instead of *justification*. He very properly remarks, that such an interpretation is inconsistent with "the antithesis to the state of condemnation indicated by *ὁ δαυατος ἡγιασμενος* in the preceding clause." He insists, very reasonably, that the two parts of the sentence should be made to correspond. If the former speaks of condemnation, the latter must of justification. This obvious principle of interpretation, the reader will find Professor Stuart forgets, when he comes to the 19th verse. There is another important admission which must be noticed, and that is, that the *all* who suffer for Adam's sin, are not the *all* who are benefitted by Christ: the two classes are not necessarily coextensive. "If *all* are in a state of condemnation by reason of the offence of one,

much more shall those towards whom abundance of mercy and pardoning grace are shown, be redeemed from a state of condemnation, and advanced to a state of happiness." All are not thus redeemed from condemnation, and advanced to a state of happiness. This too Professor Stuart, it will be seen, forgets.

VERSES XVIII. XIX.

We come now to those verses, in which, as we have already seen, the comparison, commenced in verse 12 is resumed, and carried through. Professor Stuart thus translates the 18th verse: "Wherefore as by the offence of one (sentence) came upon all men unto condemnation; so also by the righteousness of one (the free gift) came upon all unto justification of life." Does it require any argument to prove, that this verse means, "As men are condemned on account of the offence of one man, so they are justified on account of the righteousness of one man"? We hardly know how the Apostle could have spoken in plainer terms. To make him here say, that the offence of Adam was the mere occasion of our condemnation, is to do the most obvious violence to the passage; because, 1. We have shown that this cannot be the meaning of these identical words, as they occur in the 16th verse. 2. Because, such an interpretation is inconsistent with the whole scope and design of the passage. 3. Especially, because it violates the pointed antithesis in this verse, or forces us to suppose that Paul teaches, that the righteousness of Christ was the mere occasion of men becoming holy. Surely, if *dia* expresses the occasional cause in the one member of the sentence, it must in the other. But, if we are not prepared to admit that Christ's righteousness is the mere occasion (and not the ground) of our justification, then we cannot maintain that Adam's sin is the mere occasion of our condemnation. 4. We may remark, *ad hominem*, that Professor Stuart admits that the corresponding clauses in the preceding verses, express the idea, that the offence of Adam was the ground of the condemnation of men. On account of that offence, antecedent to any act of their own, death reigns over them, or they are (as he expresses it,) "in a state of condemnation." Of course, then, he cannot be permitted to turn round, and say that the same words, in the same connexion, teach here a different doctrine. There is no escaping the plain meaning of this verse. The very form of introduction proves that Paul is repeating an idea previously presented and established, "*Wherefore as*;" and this idea, as we have abundantly shown, Professor Stuart himself admits, is, that all men die, all are condemned, on account of Adam's sin.

The expression "*justification of life*," Professor Stuart justly

remarks, means, that "justification which is connected with eternal life."

It need hardly be stated, that to say, "justification comes on all men," is equivalent to saying, "all men are justified," or, "all are constituted righteous." The Apostle, therefore, does here assert, that, "as *all* are condemned for Adam's sin, so *all* are justified on account of the righteousness of Christ." To say, as Professor Stuart says, that the latter clause of this verse means that salvation is merely provided and offered to all, is to give all exegesis to the winds. When it is affirmed, that a man is condemned, or that he is pardoned, how can this mean that he is *not* condemned, or *not* pardoned, but merely that an opportunity is offered, or an occasion presented, for the one or the other? At this rate, we may say that all men are condemned for murder, as all have opportunities to secure this result. Whatever, therefore, "justification of life" may mean, Paul does assert that all men (of whom he is speaking) do receive it. It is at utter variance with all Bible, and all common, usage, to make the words mean any thing else. Who ever announces to a congregation of sinners, that they are all justified—they are all constituted righteous—they all have the justification of eternal life? No one. Neither does Paul.

But does not this necessarily make the Apostle teach universal salvation? Must not the *all men* of the second clause, be coextensive with the *all men* of the first? We confidently answer, No. And it is a matter of surprise how Professor Stuart can urge such an objection, when he knows it admits so easily of a complete refutation; and that too, by his own admission. The plain meaning of the passage is, "as *all* connected with Adam are condemned, so *all* connected with Christ are justified." The first *all* includes all the natural descendants of Adam, (Christ, who was a man, is not included;) the second *all* includes the people of Christ, *all* connected with him by faith. Is this inconsistent with usage? Look at 1 Corinthians, xv. 21—"As in Adam *all* die, so in Christ shall *all* be made partakers of a glorious resurrection," as the last clause there confessedly means. Is the second *all*, in this case, coextensive with the first? Certainly not. "All connected with Adam die; all connected with Christ live." How can any man, who admits, as Professor Stuart does, (see p. 524,) that Paul, in this passage, is speaking only of Christians, and, consequently, that the *all* of the second clause must be confined to them, be serious, in objecting to the same interpretation in the perfectly analogous passage before us? But, secondly, Paul himself clearly intimates, or rather states in so many words, that the *all men* who are justified by Christ, are

the all "who receive the abundance of mercy and pardoning grace," verse 17. This, as we understand him, Professor Stuart admits; for he surely does not mean to say, that all men absolutely do receive this gift, and do reign in life with Jesus Christ. Finally, it is impossible to carry the opposite interpretation through. There are two classes opposed, or contrasted, in verses 15, 16, 17, 18 and 19, and these are the same throughout. Now, is it true, that the grace of God abounds to *all men* absolutely, in the meaning of verse 15; that *all* are gratuitously pardoned for their many offences, as asserted in verse 16; that *all* reign in life with Christ, as is said in verse 17; that *all* are justified with the justification of eternal life, as stated in verse 18; that *all* are "constituted righteous," that is, as Professor Stuart explains it, "justified, pardoned, accepted, and treated as righteous," as taught in verse 19? This is plainly out of the question. Neither Professor Stuart, nor any other man, except an Universalist, can say all this. We are persuaded, there must be an end to all interpretation of Scripture, and to all understanding of language, if we are to be made to believe, that, being forgiven for many offences, being justified, being regarded and treated as righteous, mean merely, that the offer and opportunity of salvation is afforded to all men. We may as well shut up the Bible at once, and go bow at the footstool of the Pope, if this be exegesis. Is it not clear, then, the objection to the common view of these passages cannot be sustained, unless violence be done to every just principle of language.

We have arrived at last at verse 19—"For as by the disobedience of one man, the many were constituted sinners, so by the obedience of one, shall many be constituted righteous." The first question of interest on this verse is, what is its relation to the 18th? Is it a mere amplification? Or, does it assign a reason for the preceding declaration? Or, may we adopt Storrs's view of the 18th, and make the Apostle there say, "as in the condemnation of one man, all were condemned, so in the justification of one all are justified;"\* and then understand the 17th verse, as assigning the ground of the truth thus presented. As it does not essentially alter the meaning of the verse before us, which of these views is adopted, we need not stop to discuss this point.

A more important question is, What does Paul mean by saying, *by the disobedience of one man the many were constituted sinners*? Here we meet the three interpretations, before noticed when speaking of the 12th verse. 1. Adam's sin was the occa-

\* This is, make *παράπτωμα* and *δικαίωμα* mean, not *offence* and *righteousness*, but *condemnation* and *justification*.

sion of our becoming actually sinners. 2. By the transmission of his depraved nature, we are rendered corrupt. 3. On account of his sin, we are regarded and treated as sinners. Professor Stuart adopts the first, many Calvinistic and modern commentators the second; the majority, we presume, of all classes, the third. That this last is the correct, and, indeed, the only possible one in this connexion, we think very plain, for the following reasons: 1. Usage, as is on all hands acknowledged, admits of this interpretation as naturally, to say the least, as either of the others. 2. With no show of reason can it be denied, that "to constitute sinners," and "to constitute righteous," are here correlative expressions. If the former means, "to make corrupt, or actual sinners," then the latter must mean, "to render holy." But this the phrase cannot here mean,—*a.* because, "to constitute righteous," is substituted for the phrase, "free gift of justification" of the preceding verse; the *δικαιοσύνη* of the 17th, and the *δικαιοσύνης* of the first part of the chapter; *b.* Because such an interpretation is entirely inconsistent with the scriptural use of the terms, justify and justification, and would overturn the very foundation of the doctrine of justification by faith, as taught by Paul and the other sacred writers. We are never said to be constituted personally holy, by the righteousness of Christ. *c.* And finally, *ad hominem*, Professor Stuart tells us, "constituted righteous" means, "justified, pardoned, accepted and treated as righteous." With what semblance of consistency, then, can he deny that "constituted sinners" means "regarded and treated as sinners?" Has he forgotten what he said on the 17th verse, that if the one part of the verse speaks of condemnation, the other must speak of justification, and *vice versa*? But, 3. Not only does the antithesis here demand this interpretation, but it is no less imperiously demanded, in order to maintain any consistency in the exposition of the whole passage. We have seen, that Professor Stuart admits, that verse 15, 16, 17 and 18, all speak of our being condemned, or dying, on account of Adam's sin, and justified on account of Christ's righteousness. Shall, then, the 19th verse alone assert a different, and, in this connexion, an incoherent idea. And 4. The design and scope of the whole comparison, requires this interpretation. As we have so frequently remarked, the Apostle is not contrasting sin and holiness, but condemnation and justification. He is not illustrating the way, in which men become holy, by the way in which they become corrupt; but the fact that we are regarded and treated as righteous on account of one man, by the fact that we have been regarded and treated as sinners, on account of another. It is, therefore, not only in violation of the plainest principles of interpretation, but

at the expense of all consistency, that Professor Stuart makes the clause under consideration mean, the 'disobedience of Adam was the occasion of men becoming personally and actually sinners.'

In reviewing the ground we have now gone over, how simple, natural, and conclusive, is the argument of the Apostle, according to the common interpretation; and how forced, incoherent, and contradictory the view Professor Stuart would have us to adopt. Paul tells us, (verse 12,) that *by one man* sin entered into the world, or men were brought to stand in the relation of sinners before God; death, consequently, passed on all, because for the one offence of that one man, all were regarded and treated as sinners. That this is really the case, is plain; because, the execution of the penalty of a law cannot be more extensive than its violation; and, consequently, if all men are subject to penal evils, all are regarded as sinners in the sight of God. This *universality* in the infliction of penal evil, cannot be accounted for on the ground of the violation of the law of Moses, since many died before that law was given; nor yet, on account of the more general law written on the heart, since *even* they die who have never personally sinned at all. We must conclude, therefore, that men are regarded and treated as sinners on account of the sin of Adam.

He is, therefore, a type of Christ; and yet, the cases are not entirely analogous; for if it be consistent, that we should suffer for what Adam did, how much more may we expect to be made happy for what Christ has done. Besides, we are condemned for one sin only on Adam's account; whereas, Christ saves us not only from the evils consequent on that transgression, but from the punishment of our own innumerable offences. Now, if for the offence of one, death thus triumphs over all, how much more shall those who receive the grace of the Gospel, (not only be saved from evil,) but reign in life, through Christ Jesus.

Wherefore, as on account of the offence of one, the condemnatory sentence has passed on all the descendants of Adam, so on account of the righteousness of one, gratuitous justification comes on all who receive the grace of Christ; for, as on account of the disobedience of the one, we are treated as sinners, so on account of the obedience of the other, we are treated as righteous.

Let it be remarked, that there is not a *sentiment* (to the best of our knowledge) contained in this general analysis, which has not the sanction, in one place or other, of Professor Stuart's authority.

We will now very briefly attend to his objections to the doctrine of imputation as presented in his commentary on the 19th

verse. After stating, p. 237, that the doctrine does not lie in the word *καταπαύσαντες*; nor in that word in connexion with *διὰ παρανομίας τοῦ ἑνός*; and arguing well to show that *διὰ* with a genitive may express an *occasional*, or *instrumental* cause, as well as an *efficient* one, he says, "we must come then to the examination of the whole phrase, in order to get the satisfaction which is required. And if now, 'the many became sinners *by the disobedience of Adam*,' must it not follow that his sin is imputed to them, *i. e.* reckoned as theirs? In reply, I would ask, Why should this be a necessary consequence of admitting the apostle's assertion? If a writer should say, that millions in Europe have become or been constituted profligates, by Voltaire, would the necessary meaning be, that the sin of Voltaire was put to their account? Certainly not; it would be enough to say, in order fully to explain and justify such an expression, that Voltaire had been an *instrument*, a *means*, or *occasion* of their profligacy." It is perfectly apparent that Professor Stuart had not, in writing this paragraph, the slightest conception of the argument for imputation founded on this passage. He admits, what cannot be denied, that the words will bear either of these two senses, 'we are treated as sinners,' or, 'become sinners' personally. The question is, what is their meaning here? Now if Paul says, that all men die for Adam's offence antecedent to any act of their own; if on account of that offence they are condemned; (as Professor Stuart admits he does say,) and then that "we are constituted sinners" by his disobedience, as 'we are constituted righteous, (that is, confessedly, treated as such) for the obedience of Christ;' we think it very hard to disprove that he means to say, that we are treated as sinners on his account, or, in other words, have his sin put to our account.

The next paragraph is still more strange. "I will select," says Professor Stuart, "a case more directly in point still; one taken from the very epistle under consideration, and which, therefore, must serve to cast direct light on the *usus loquendi* of Paul. In Rom. vii. 6, this apostle says, 'Our sinful passions are *by the law*.' Again, in v. 7, 'I had not known sin, except *by the law*.' Again, in v. 8, 'Sin taking occasion, *by the commandment*, wrought in me all manner of concupiscence;' and so again in v. 11." He then asks whether it can be inferred from these passages, that the law is "the efficient cause of all sin," or, that "there is evil in the law, which evil is put to our account, *i. e.* merely imputed to us?" We confess we can scarcely see how such reasoning, or rather such writing, can be answered. If it needs refutation, we almost despair of giving it. We can only say, we know no two propositions more diverse, than, 'Adam



is the efficient cause of our sins,' and 'Adam's sin is put to our account.' How any mind can regard them as equivalent, is to us a marvel. We as much believe that "the law is the efficient cause of all sin," as that Adam is. And when asked whether the passages quoted prove 'there is evil in the law, which evil is put to our account?' we answer, No, without the least idea what bearing it has on the point in hand. Did any one imagine, that the argument for imputation was founded simply on the use of the word *δία*, such reasoning might be sufficient; but this is not the case. The real argument we have repeatedly stated above. Is it not lamentable to see important doctrines rejected, and long received interpretations spurned by *such* a man, for *such* reasons? Yet these are his exegetical reasons as here presented. The theological ones are such as follow:

"We must then examine," says Professor Stuart, "the nature of the case. It is, (according to the *common* theory of imputation,) that the sin of one man is charged upon all his posterity, who are condemned to everlasting death because of it, antecedent to it, and independently of any voluntary emotion or action on their part." We object to the accuracy of this definition. The words "to everlasting death" should be left out, because it matters not what men are condemned to, as far as the doctrine is concerned. The doctrine is this, 'The sin of Adam is so put to the account of his posterity, that they are condemned on account of it, antecedent to any act of their own.' This is our doctrine; and as we have seen, it is *totidem verbis*, what Professor Stuart says Paul teaches in verses 15, 16, 17 of this chapter, although it is also the doctrine which he now argues against with so much vehemence. (The reader will see that Mr. Stuart's objections are not directed against the clause "everlasting death," and consequently its omission does not alter the case.) His first objection is, that the doctrine "appears to contradict the essential principles of our moral consciousness." "We never can force ourselves into a consciousness that any act is really our own, except one in which we have had a personal and voluntary concern." "A transfer of moral turpitude is just as impossible as a transfer of souls." "To repent, in the strict sense of the word, of another's personal act, is plainly an utter impossibility." We, in our simplicity, had hoped never to hear again, at least from Professor Stuart, these objections against this doctrine. They have so abundantly and frequently been proved to be founded in an entire misconception of its nature, that it is useless, because hopeless, to go over the proof again, for those who still refuse to see it. We can therefore, only say we no more believe in "the transfer of moral turpitude," than "in

the transfer of souls." Nor do we believe it possible "to repent, in the strict sense of the word, of another's personal act." Nor yet again, do we believe that two and two make twenty, and still we, not a whit the less, believe the doctrine of imputation. If it be any amusement to Professor Stuart to write thus, we cannot object; but to call it arguing against imputation, is a strange solecism.

But secondly; "Such an imputation as that in question, [viz. such as includes the idea of "a transfer of moral turpitude," and that "an act is really our own in which we have had no personal concern,"] would be in direct opposition to the first principles of moral justice as conceived of by us, or as represented in the Bible. That 'the son shall not die for the iniquity of the father,' is as true as that 'the father shall not die for the iniquity of the son,' as God has most fully declared in Ezek. xviii." It would really seem that Professor Stuart is some how infatuated on this subject; that he is unable to keep the same idea in his mind long enough to write two consecutive paragraphs. How is it, he does not see that the idea of imputation, on which this sentence is founded, is as different as day from night, from that involved in the preceding? In the one, 'the transfer of moral turpitude,' and identity of act, are included; in the other both of these ideas are necessarily excluded, and the whole doctrine is, that 'one should die for the iniquity of another.' It is not within the limits of possibility that he should understand the prophet as saying 'the moral turpitude of the father shall not be transferred to the son, nor his act be really the act of his offspring.' This cannot be; of course Professor Stuart's idea of imputation, when writing this paragraph, was the opposite of the one he had when writing the preceding.

But again; 'that a son should die for the iniquity of his father,' "is," he says, "in direct opposition to the first principles of moral justice." He wonders how President Edwards could imagine that the declaration of the Prophet was meant to be confined to the several individuals of the race of Adam, and not to be applied to the peculiar covenant relation between him and his posterity. And yet, as we have seen, Professor Stuart himself teaches, yea, on the very next page re-affirms, that *all men do die on account of the iniquity of Adam*. Such inconsistency is wonderful.

He seems to feel, notwithstanding the warmth with which he argues, that all is not quite right, for he introduces an objector as suggesting to him, "But still you admit that the whole human race became degenerate and degraded, in consequence of the act of Adam." To which he replies, "I do so: I fully believe it.

I reject all attempts to explain away this. I go further: I admit not only the loss of an original state of righteousness, in consequence of Adam's first sin, but that temporal evils and death have come on all by means of it." &c. Yes, respected Sir, you admit what you deny, and deny what you admit, in such rapid succession, your readers are bewildered. That, 'one should die for the iniquity of another' is, on one page opposed to all justice, and on the next, we not only 'all die for Adam's sin,' but we are born destitute of holiness, with "a nature *degraded* and *degenerated*, in itself, considered;" we are involved in a certainty of sinning, and "are in imminent hazard of everlasting death." Of all this, you teach that Adam's sin is not the occasion, merely but that these evils come upon us antecedent to any voluntary emotion of our own. Nay, more, they are all in their nature *penal*, for in the next page you tell us, they are "*part of the penalty of the law*;" a small part, as you are pleased to think, though a much larger part than Turretin and other strenuous advocates of the doctrine of imputation, believe to be directly "inflicted on our race" for Adam's offence.

We have now, surely, seen enough to convince the reader of two things: First, that the doctrine of imputation is not touched either by Professor Stuart's exegesis or metaphysics. It is precisely where it was before; and second: That his whole exposition of this passage (Rom. v. 12—19,) is so inconsistent with itself that it cannot by possibility be correct. In reading this portion of his commentary we have been reminded of a remark of Lord Erskine in reference to one of Burke's efforts in the House of Commons, "It was a sad failure, but Burke could bear it."

It was our intention to extend these remarks to the Excursus on Rom. v. at the end of the volume. But we have made this article much too long already. We must, therefore, defer the execution of this purpose, to another occasion, should such be granted us. We think it will then appear, that if our New Haven brethren can claim one-half of what Professor Stuart says, we can establish our right to the other.

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No. IV.

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ART. I.—*Quakerism not Christianity: or Reasons for renouncing the doctrine of Friends. In three parts. By Samuel Hanson Cox, D. D., Pastor of the Laight Street Presbyterian Church; and for twenty years a member of the Society of Friends.* Pp. 686.

WE have rarely sat down to our work as critics with so deep a sense of our incompetency to the task in hand, as we bring with us to the examination of the book whose title we have here given. We have two reasons for this, one of which grows out of the character of the book, the other out of the nature of the subject. As to the book, our readers will readily enough understand what we mean, who are acquainted with the splendid eccentricities of its author, and the peculiarities of his intellectual progeny. And as for the subject, after the best investigation we have been able to give to it, we are free to acknowledge that there are some important points in respect to which we are still in doubt: indeed, there is so much of mysticism belonging to the system of the Quakers, and so much of what seems to us contradiction in those authors who are recognised as standards of the sect, that it appears to us well nigh a hopeless matter to arrive at any thing

like certainty in respect to what really constitute their distinguishing tenets. In the course of thought which we have marked out for ourselves, we shall do nothing more than glance at a few of the prominent features of Doctor Cox's book, and then state our impressions in respect to some of the general tendencies of the system.

In regard to the book, having given it a thorough reading, we will endeavour to give our impressions somewhat in the order in which we received them. And here we will venture to depart so far from the common style of a review, as to borrow the Doctor's own manner of stating things numerically.

1. The first thing that occurred to us on taking up the book, and which we suppose would be the first with every other reader, was, that it was a *large* book. We do not mention this exactly in the way of complaint; though the fact will undoubtedly have, to some extent, an unpropitious bearing upon its circulation. Most men have either so little disposition to read, or so much else to do, that it must be a powerful attraction that will hold them to a large octavo till they have come fairly and honestly to the end of it; and every author ought to bear in mind that his chance for being read, other things being equal, is inversely in proportion to the size of the book. Indeed, it is a duty which every man who makes a book owes to his readers, to occupy as little of their time as will consist with bringing his subject before them to the best advantage. We are quite sure that Doctor Cox's book owes its uncommon size to the same reason which a certain great man gave for writing a long letter, that he had not time to write a shorter. It was produced, as he informs us, amidst the pressure of professional duties, in an enfeebled state of health, and when the demands upon his time were so great as to prevent even a revision of his original manuscript. The consequence is, that he is far more diffuse than he would have been under other circumstances; and there is a frequent recurrence of the same thoughts in different parts of the volume; besides some occasional episodes which concern other things than Quakerism, and the omission of which, while they would have somewhat diminished the size of the book, would have rendered it, at least with some of his brethren, more unexceptionable. If the work should pass to another edition, we would respectfully suggest to him the propriety of his giving it a careful revision, and reducing it, as we think he might easily do to advantage, to little more than half its present size. If we do not greatly mistake, this would render it at once increasingly popular and useful.

Far be it from us, however, to intimate that this book, pende-

rous as it is, does not deserve to be read; and so far from discouraging our readers from undertaking it, we can assure them that it possesses, in many respects, peculiar attractions, and will richly reward the labour of a thorough perusal. They may read it immediately after dinner, and fall asleep over it if they can. They may read it in the intervals of severe mental effort, and while it will refresh their exhausted faculties, peradventure it will take such hold of their risibles, that it may also serve the purpose of a turn of bodily exercise. Or they may read it when their spirits have begun to flag, and they need something to rouse and invigorate them; and we verily believe the end will be accomplished. Indeed, we have little apprehension that those who once take hold of the book in earnest will feel satisfied to relinquish it till they have reached its close: our chief apprehension is that the book is so large, and men are so lazy or so busy, that few will have the resolution to penetrate beyond the title-page.

2. It is in many respects perfectly *unique*. Doctor Cox's style of writing is so peculiar, that it would be scarcely possible for him to commit plagiarism in a single paragraph without being instantly detected; and, on the other hand, if a leaf from one of his books should happen to be blown across the ocean, and picked up by any one who had been at all conversant with his writings, the individual would be able on the spot, without any other than internal evidence, to settle the question of authorship. The work on Quakerism is throughout a continued exemplification of the Doctor's peculiarities. At its commencement he institutes what he calls a "moral court," consisting of some twenty of our most respectable divines, and arraigns Quakerism before them on the charge of being a capital heresy; and though much of his book is didactic and argumentative, yet he seems to have his "court" constantly in his eye, and every now and then breaks forth in the style of strong and earnest pleading. The book is peculiar also in its general structure; especially in the superabundance of its numerical divisions, and its almost numberless episodes, giving it the character of a wheel within a wheel. But perhaps its most distinctive characteristic is found in its general style of thought and expression. It is in some parts superlatively brilliant, and evinces an imagination which can move with the storm, and be at home among the stars. In other parts, it discovers a mind disciplined to severe thought, and capable of rigid analysis and minute investigation. But whether the Doctor is upon wings or upon feet, whether he is engaged in sober discussion, or giving play to his exuberant fancy, or his inexhaustible humour, we never find him any where within the region of com-

mon places: he is always saying his own things in his own way; things which, in respect both to matter and manner, bear the impress of a perfectly original mind. We are far enough from being disposed to judge his writings by any of the common standards of taste; because, in the first place, there is a peculiarity in his intellectual operations, which fairly places him out of the jurisdiction of Doctor Blair; and then again, if we were to undertake to lop off his excrescences, and separate the chaff from the wheat by rhetorical rule, we should annihilate to a great extent the originality and spirit of his composition; for it must be acknowledged that many of his literary offences are so striking and magnificent, that almost any critic would find it an easy matter to forgive them. Nevertheless, there are some things in his style which it is due both to himself and the public, that he should endeavour to correct. We refer especially to the abundant use which he makes of Latin, when plain English would answer a far better purpose; and to the unsparing profuseness with which he deals out unauthorized words, which send his readers from Johnson to Walker, and from Walker to Dr. Webster, and finally compel them to sit down in despair. This is certainly too serious a matter for the Doctor to overlook, even if nothing else were taken into the account than the time that is occupied in getting at the meaning of many of his cabalistical sentences.

3. It is a most *amusing* book. This might be easily enough inferred from what we have said of it already. Besides the multiplied instances of pseudo-English and of Latin quotation, to which we have just referred, the book teems with genuine wit. This is evidently a prominent ingredient in the composition of the Doctor's mind; and in the present work there is certainly no effort to repress it. We doubt whether it would be possible even for a Quaker to read some parts of it, without finding his accustomed gravity disturbed; though he might hold in perfect abhorrence the sentiments inculcated. This characteristic certainly gives it one important advantage; inasmuch as it beguiles the reader of the tedium which might otherwise be occasioned by the perusal of so large a volume. We assure our readers who may hesitate to encounter it on account of its size, that from the beginning to the end of it, they will find nothing dry or prosing; and we should not be surprised, if, when they have once ascertained its character, instead of making haste to finish it as if it were a task, they should lay it by to be taken in small potions as an antidote to low spirits. Nevertheless, we are not quite sure but that, considering the subjects on which the author writes, he has scattered through his volume an undue proportion of humour.

The subject is a serious one, and involves the most momentous interests of man; and though the Doctor has certainly intended on the whole to treat it seriously, yet we think that the inveterate playfulness of his mind has sometimes thrown around it a ludicrous air, which his own better judgment would hardly approve. In reading some portions of it we can hardly repress the fear that we are laughing where we ought to be sober; and not merely at the expense of the Quakers, but indirectly at least at the expense of divine truth. All our associations with serious things should, so far as possible, be of a serious nature; and we ought to be especially careful, where God's word is immediately concerned, that our thoughts and expressions should be marked with the deepest reverence. So peculiar is the character of Dr. Cox's mind, that we are not surprised that he should have sometimes erred in this respect, even when he was unconscious of it; for many of his associations of thought which to other minds appear strangely eccentric and even ludicrous, are so naturally originated in his own mind, that he does not readily perceive their legitimate effect.

4. It is a highly *instructive* book. Its author had every advantage to enable him to write on this subject to general edification. It is evident, in the first place, that he is thoroughly read in all the standards of the sect; instead of having merely glanced at Fox, and Barclay, and Penn, he has given them an attentive perusal, and has gone over them patiently and repeatedly. But what is more important, he has himself been for about twenty years one of the sect; was educated in all their peculiarities; was conversant with their most distinguished preachers; was a regular attendant upon their meetings; and had the best possible opportunity of knowing both what they believe and practise. Moreover, his renunciation of Quakerism was the result of thorough examination, in connexion with severe trial and conflict; and it is not to be supposed that such a mind as his would have abandoned a system which had been consecrated by all the associations of childhood, and education, and parental love, without having gone to the bottom in an investigation of its claims. Hence we find that his work contains a large amount of direct personal testimony. He states what his eyes have seen, and his ears have heard, and his hands have handled of the doctrine and economy of Quakerism; and his descriptions come to us with the freshness and authority of a personal witness. He quotes also at large from the acknowledged standards of the sect, and, for aught we can discover, quotes fairly, in confirmation of the views which he endeavours to maintain. He brings clearly before the mind the errors which he wishes to disprove, and reasons against



them generally with great clearness and force. While he relies chiefly and ultimately on the authority of Scripture, he uses to good advantage the principles of reason and common sense, and usually establishes his position, to our view at least, beyond all reasonable contradiction. In respect to a single point to which we shall hereafter refer, which is of considerable importance in this controversy, we confess that we are yet in some doubt as to what constitutes the exact truth; but *in general* we have no doubt that Doctor Cox has given a correct view of the *system* of Quakerism, and has succeeded triumphantly in showing that most of its peculiarities are anti-scriptural in their nature, and evil in their tendency.

5. It is rather highly seasoned with *sarcasm* and *severity*. There are cases no doubt in which error should be rebuked with great plainness and pungency; in which individuals who are obstinately in the wrong will be reached far more effectually by satire than by logic. But while we do not condemn in all cases the use of this pointed weapon, as we know it has been sometimes employed by those who have been under the guidance of the Holy Ghost, and though it may *frequently* be used to good purpose, if used sparingly and with great discretion, yet we think it an extraordinary case in which a writer can be justified in wielding it through the whole course of a large octavo. We do not mean to intimate that Doctor Cox's book is made up of satire and nothing else; we only mean that there is so much of it, and that it is spread so equally through the book, that it constitutes a prominent, we think too prominent, a feature. It were greatly to be desired that a book of this character should go into the hands of the Quakers themselves, and should be instrumental, if possible, of waking them up to their delusions, and curing them of their errors. But we shall be much disappointed if the Doctor's book finds many readers among his quondam brethren. Though they may be more disciplined to forbearance than other men, we greatly mistake if they do not find on reading certain parts of this book, that their spirit is at least sufficiently moved to clear them from the charge of mere "passivity;" and we should scarcely think it strange, if some of them should so far forget their principles, as to be willing to encounter the Doctor with weapons more "carnal" than either logic or sarcasm. It is not in human nature that any sect should be ridiculed out of its peculiarities, especially when those peculiarities are fortified by prejudices which began in the nursery, and have been fostered by a steady, and powerful, and diversified influence. We are compelled also in candour to say, that apart from the influence which this feature of the work must have almost of course in pre-

venting its being read by the Society of Friends, and thus answering one important end for which it was designed, we think it contains some sweeping expressions which, to say the least, would need to be interpreted with considerable qualification, either to be consistent with sober fact, or in keeping with the true spirit of the Gospel.

But while we are constrained to believe that Doctor Cox has been somewhat too profuse in epithets that savour of harshness, and has dealt with his "kinsmen according to the flesh" in rather an excess of irony, we can easily find an apology for him in his peculiar circumstances. It is not to be forgotten that he has himself for twenty years been in bondage to the errors which he is endeavouring to expose; that he knows by experience the wonderful charm which holds a Quaker to his peculiarities; that in breaking this charm he encountered the severest trials; and that even since he left the society, and became a preacher of the Gospel, not being content with having passed a formal act of excommunication against him, they have pursued him both with their written and oral communications. It is natural that all this should lead him to see their errors in the most vivid light; and that he should feel himself called upon to deal with them in great fidelity; and it is not strange that with such strong perceptions and so elastic a spirit, his mind should have bounded here and there to an unjustifiable extreme of severity. He seems well aware that he is acting with an air of no common boldness, and that he shall find little favour in the eyes of the Society, if he does not fall under the censure of others; but he repeatedly reminds his readers that he is dealing not with the men, but with their errors; and while he speaks with unqualified reprobation of the latter, he more than once professes towards the former the most sincere and compassionate regard.

6. This book is strongly marked by *an honest desire to do good*. Its execution we certainly cannot consider perfect; but it bears throughout the impress of an honest and conscientious mind. The writer evidently addresses himself to his work with a deep conviction of his responsibility, and with an earnest desire to glorify that Saviour who had caused the true "light" to shine upon his understanding and his heart. The account which he gives of his own conversion, and of his subsequent conflicts, is exceedingly interesting; not only as illustrating the power of the Gospel in subduing the most inveterate prejudices, but exhibiting with unusual effect some striking points of Christian experience. There is for the most part throughout the book a singleness of aim as it respects the main object, a vigour and earnestness and boldness of thought, which shows that this with the author is an

all-absorbing subject; and that there is no sacrifice which he would count dear to him, if he could thereby accomplish the great object with reference to which his book has been written. We do not think it an easy matter for any individual to read the whole work and resist the conviction that, though it abounds with eccentricities, yet it is the product of an honest heart as well as of a vigorous and enlightened understanding.

In passing from this brief notice of Doctor Cox's book to a general view of the system which the Quakers hold, it may gratify some of our readers that we should glance at the origin and progress of the sect; though neither our limits nor our materials will admit of any thing more than a very imperfect and rapid outline of their history.

The father of this Society was George Fox, who was born of obscure parentage at Drayton in Leicestershire, England, about the year 1624. In 1643 he abandoned the occupation to which he had been educated, principally that of a shepherd, and lived a retired and wandering life for five or six years, when he came out and publicly promulgated the tenets by which the Society have since been distinguished. So offensive were these peculiarities, both to the church and the state, and so little of toleration was there belonging to the spirit of the age, that the sect in its very infancy had to encounter persecution. In 1650, Fox was imprisoned at Derby; and it was on this occasion that he and his friends are said to have received the name of Quakers, from one of the justices who had committed him, because he had bid them "tremble at the word of the Lord;" though another account of the origin of the name is, that they received it in consequence of their singular contortions of body. The appellation which they themselves adopted was that of "Friends."

It cannot be questioned that this sect, in the earlier periods of their history, was subject to great personal abuse. The period most distinguished for this was the reign of Charles the Second. They were not only subject to heavy fines, which often deprived them almost entirely of their household goods, but also to long imprisonments, terminating in many instances only with life; and many families were compelled to the most painful separations by the execution of a law which condemned to banishment the members of this Society. The greatest severity, however, was practised towards them in New England, where it was not only made penal for a Quaker to reside, but where four of the Society, one of them a woman, was brought to the scaffold. These severities however were arrested by the interposition of Charles the Second, notwithstanding he had himself joined in the enactment of the laws which had led to their oppression. In the reign of James

Second there was a suspension of the penal laws, by means of which the Quakers were relieved; but it was not till the reign of William that any legal protection was extended to them.

The spirit of persecution towards the Quakers, especially in our own country, while it is utterly at war with the precepts of the Gospel, seems the more remarkable, as it was the very spirit before which our fathers had fled into the wilderness. But while we are far enough from attempting to justify it, there were circumstances in the case which should lead us, at least, to qualify in some measure the sentence of our reprobation. Much allowance is to be made, in the first place, on account of the spirit of the age: it was a period when the rights of men were but imperfectly understood; and it was not strange that our fathers should have imbibed more or less of the spirit which they had been so much accustomed to witness, notwithstanding the suffering to which it had subjected them; for it often happens that even good men in certain circumstances will show themselves under the influence of principles, which, in other circumstances, and especially in other men, they will unhesitatingly condemn. And then again, it is not to be forgotten that the conduct of the Quakers was in many instances exceedingly unworthy and reprehensible. It is matter of historical record, that they frequently entered religious assemblies of other denominations with a view to disturb their worship; calling their preachers by the most opprobrious epithets; and in some instances, men and even women, presented themselves at the church door or in the street, absolutely naked, with a view, as it would seem, to court persecution. Indeed we have no doubt that a considerable degree of what is written concerning the persecutions of the Quakers would never have been, if they had peaceably held their own peculiar opinions, without attempting to invade by their fanaticism the rights and the worship of their neighbours. And here, by the way, we are furnished with the true reason of no small degree of the opposition that is made to sects and individuals on account of their religious peculiarities. There are many who seem to make persecution the test of truth and extraordinary piety; and their confidence in the rectitude of their own course seems to be just in proportion to the opposition which they experience from others, and especially from men of the world. And hence they go to work, and do all manner of imprudent and provoking things; and when they begin to receive what may be nothing more than a just retribution for their ill-judged and perhaps insolent doings, they take refuge before God and man in the reflection, that they are suffering persecution for the sake of Christ. That there is such a thing as being persecuted for righteousness' sake, we are

well aware; but before any take to themselves either the credit or the comfort of this, we would advise them to ponder well their own conduct, and compare it with the precepts of the Gospel; especially those precepts which require the exercise of meekness, and forbearance, and humility, and heavenly wisdom in all our intercourse with the world. A man who needlessly provokes persecution, will almost always be found to be guilty of a double sin; of committing some act which is wrong in itself, and then making a self-righteousness of the composure and indifference with which he takes the consequences of it.

But though the sect originated with Fox, he had at a very early period several influential co-adjutors. One of the most distinguished of these was Robert Barclay, who commenced his public career somewhat later than Fox, though they both died the same year. Barclay was a Scotchman of highly respectable family, and in his youth was sent to Paris for an education, where he became for a time a somewhat zealous Catholic. On his return to Scotland, however, he renounced his attachment to Popery, and embraced the doctrines of the Quakers; and from that time onward was one of the most zealous and enlightened defenders of the sect. His "Apology," which was originally published in Latin at Amsterdam, is regarded by the Society as a standard work; and though it contains, as it seems to us, much of mysticism and contradiction, it certainly indicates a vigorous mind, and a benevolent spirit. He travelled extensively on the continent of Europe, with a view of making converts to his peculiar doctrines; but the success of his immediate efforts beyond Great Britain was comparatively limited. The latter part of his life was passed in retirement, and he died in Scotland at the age of forty-two.

But the individual who has perhaps done more than any other for the promotion of Quakerism, and to whom it is indebted exclusively for its establishment in this country, is William Penn. He was first led to embrace this system, while he was a student at the University of Oxford, in consequence of listening to the preaching of a distinguished Quaker by the name of Thomas Loe; and his adherence to these opinions resulted in his expulsion from college. After travelling for some time on the continent, he returned to England, and entered as a law student at Lincoln's inn. Shortly after this he renewed his acquaintance with Loe, and from this time showed himself confirmed in Quaker principles and habits, and within a year or two came out as a preacher. In consequence of some of his controversial writings, in which he espoused the cause of Quakerism with great zeal, he was repeatedly imprisoned, and in one instance was

kept in the tower for seven months. In 1677, he accompanied Fox and Barclay to the continent on a religious excursion; and shortly after his return, that part of this country which is now denominated Pennsylvania, was granted to him by Charles II. in consideration of the important services of his father. In consequence of this, he invited persons from all parts of the kingdom to emigrate to the new province, with the prospect of enjoying religious liberty; and to a compliance with this invitation we are to trace the origin of the great State of Pennsylvania, and its noble and beautiful metropolis. Penn was in this country in 1682; and after a residence of two years, during which time he did much to promote the prosperity of the colonists, he returned to England, and devoted himself with great zeal to the protection and extension of his sect. After travelling extensively in Great Britain, and experiencing many changes, most of which grew out of the disturbed state of public affairs, and the suspicion that he was improperly and treasonably implicated, he visited his province again in 1699, and returned to England in 1701. Upon the accession of Queen Anne, he was regarded with more favour; and from that period was little disturbed in his efforts to carry forward the cause of Quakerism. He laboured for this end with untiring assiduity, until his faculties gradually yielded to repeated attacks of apoplexy, and almost every trace of what had passed during his uncommonly active life was obliterated from his mind. He died July 30, 1718, and was buried near Beaconsfield, Bucks.

Whatever may be thought of the religious opinions of Penn, no unprejudiced person, we think, can fail to admire and venerate his character. There was much in him not only of the humane and benevolent, but of the dignified and noble. His manner of conducting the greatest enterprise of his life, the establishment of his colony, shows that he possessed in a high degree the elements of true greatness. He adhered to his opinions under all circumstances with the constancy of a martyr. His indefatigable and exhausting labours were evidently prompted by an honest desire to benefit his fellow men. In his moral conduct he seems always to have been governed by the strictest integrity. Under the trials of life, he evinced, in a high degree, a spirit of resignation to God's will, and of trust in his government. He published various works in support of his peculiar views, which certainly contain much that is truly excellent, while yet they are shrouded in the mist of Quakerism.

Our readers will have gained some idea of the early history of Quakerism from these brief notices of the three individuals with whom it is, to a great extent, identified. We shall not attempt

to bring down the history particularly from the time of Penn, as there are few incidents connected with it to render it specially interesting. As it is in its very nature a remarkably quiet sort of thing, it has in latter years awakened but little attention, and gives little promise of prevailing more extensively hereafter. So far as we know, it is confined almost entirely to Great Britain and certain parts of our own country; and, if we mistake not, the extent to which it actually exists, is to be referred far more to the successful efforts of its founders and early advocates, than to any thing that has been done at a later period. The most important circumstance with which we are acquainted in the recent history of the sect, is the well known controversy by which they have been recently divided into the two parties of the "Orthodox" and "Hicksites;" and the fact that the great legal question which has been agitated has been recently decided in a way which establishes the claim of the Orthodox party, to be considered as holding the original doctrines of the sect.

In attempting to give an outline of the peculiar views of the Friends, we must remind our readers of the fact to which we have before had occasion to refer, viz. that our own views are far from being settled in respect to what constituted the original doctrines of the Society. But admitting the recent decision in New Jersey to be correct, that the Orthodox party hold the same doctrines upon which the Society was established; and admitting that the leading doctrines of the Gospel, particularly the divinity and atonement of the Son of God, are contained in their standard writings, we are constrained to say, that they are found in connexion with so much mysticism, that their legitimate influence seems to us to a great extent neutralized. Though we are far from saying, that the Quaker doctrine of the "inward light," may not be held in consistency with true piety, yet, if we understand it aright, it must go far to affect the general character of any system of which it is a part; and the same might be said of some other of the views, which we believe even the Orthodox party do not disclaim. That we may not do injustice to either party, we will endeavour, according to the best light we have been able to gain, to state some of the main points, both of agreement and of difference between them.

They agree in holding the doctrine of the "inward light;" the amount of which is, that every man, by the goodness of his Creator, is endowed with a certain measure of inward light, by which he is enabled to come into a state of spirituality and salvation; and that "the only cause" (we quote from Barclay) "why some men are more benefited by its beams than others, is this—that some men pay more attention to it than others." They agree in re-

fusing to acknowledge the Scriptures as the "Word of God," though they both *profess* in some sense to acknowledge their authority. They agree in yielding themselves to the guidance of the "internal light" as paramount to any other rule; and in their understanding of the Scriptures, their preaching, and all their good deeds, they recognize the aid of this inward principle in a way which falls little short of the common notion of inspiration. They agree in rejecting the common view of what constitutes, a call to the ministry, of the nature of the ministerial office, and of the manner in which its duties should be discharged; and maintain that persons are qualified for this work, not by study in connexion with talents and piety, but by a larger measure of the internal light, whereby it is made manifest to them that they are called to preach; that females have a right to hold the office of preachers as truly as men; and that to preach "for hire" is a direct contradiction to Christ's positive command. They agree in discarding the ordinances of Baptism and the Lord's Supper, as altogether inconsistent with the spirituality of the Christian dispensation; and believe that the only baptism which is obligatory is that of the Holy Ghost or of the "inward light;" and that communion with Christ is not maintained through the medium of the Supper, or any other external ordinance, but only "by a real participation of his divine nature through faith." They agree in the doctrine, that as the "internal light" belongs to the original constitution of men, and is found every where, and in all circumstances, so there are those who follow it so fully that they "are enabled to stand perfect in their present rank." They agree in holding to the unlawfulness of oaths and of war under all circumstances; believing that both are positively prohibited by the sacred Scriptures. And, for aught we can discover, they agree in rejecting the doctrine of the resurrection of the body; though, so far as respects their standard writers, this is to be inferred rather from total silence, or vague implication, than explicit denial. In their common practices also, such as the use of plain language, plain dress, &c. there is no difference between them.

Such are some of the more prominent peculiarities in which we suppose Quakers to be substantially agreed; though we can easily enough believe that there is some diversity of opinion even in regard to these; as we find the same expressions in their writers are not always construed with precisely the same latitude. The points in which we suppose the main difference consists, and which divide the two great parties in this country, are the doctrines of the trinity, the atonement, and justification by faith in Jesus Christ. That these doctrines are held with consistency, and



in such a manner as to secure to them their highest influence, even by that class of Friends who are called Orthodox, we have much reason to doubt; but that they are held by them in such a sense as to constitute a broad distinction between them and the followers of Hicks, we cannot for a moment question. That the system which Hicks inculcated, and which seems, by common consent, to have taken his name, is in no respect better than pure Deism, we are assured by the personal testimony of Doctor Cox, who had learned his views by repeated interviews and correspondence with him, as well as from other undoubted sources of evidence. No Socinian or Deist ever discarded more fully the idea of an expiatory sacrifice in the death of Christ, or of reliance on his merits for salvation, or of his possessing divinity and humanity in one adorable person, or being, in any proper sense of the word, a Mediator, than this pretended apostle of Quakerism. In respect to those points which relate immediately to the economy of human salvation, the most orthodox Quakerism, so far as we are able to understand it, is thoroughly Arminian; the Quakerism of the Hicksites, though it will admit some orthodox phraseology, and wraps itself to some extent in the old garb of mysticism, is, in all its substantial characteristics, the infidelity of David Hume.

In estimating the practical tendency of Quakerism, though Doctor Cox treats with great severity the opinions of the sect, yet he frequently disavows all intention to decide upon individual character; and more than once expresses his undoubting conviction that there are many belonging to this Society who have a high claim on the respect and good will of their fellow-men. He pays a noble and deserved tribute to the character of Wm. Penn; though he refers rather to the original greatness of his mind and the general benevolence of his feelings, than to any result of appropriate evangelical influence. Of Lindley Murray, who was undoubtedly one of the brightest ornaments of the sect, he speaks in terms of no measured praise; and while he cheerfully awards to him the credit of having been eminently a benefactor to his fellow men, he expresses with no small confidence the opinion, that he had a scriptural faith in the Lord Jesus Christ, and has gone to receive a glorious reward. We have no doubt that in the circle of the Doctor's acquaintance, he might have found many others, though perhaps of humbler name, who possess substantially the same character. There is one individual of the sect with whose history and writings we have lately become acquainted, to whose name, if we are not deceived in his character, we should not dare to assign a low place on the list of truly pious and devoted men. We refer to John Woolman; a man of whom

we believe little is known, except among the Quakers, but whose example of deep and earnest and self-denied piety, deserves to be known and imitated by all denominations. He was born near Burlington, N. J. ; was possessed of a good mind, which he cultivated with considerable care ; became a preacher at an early period, and devoted himself with untiring assiduity as long as he lived to the good of his fellow men. He was one of the first, we believe the very first, in this country who engaged earnestly for the suppression of the slave trade ; and having travelled extensively in different parts of the United States, with a view to prevent this abominable traffic, every where inculcating a life of benevolence and self-denial, he visited England with reference to the same object, about 1772, and shortly after his arrival there, died suddenly of the small pox. His journal and other writings have since been published, both in this country and in England ; and though they certainly savour of the strange enthusiasm of the sect, and show that his mind was in bondage to some of their less exceptionable peculiarities, yet they exhibit in a high degree some of the loveliest features of Christian character ; and we do not believe that any impartial reader of them can resist the conviction, that they were dictated by a heart which consented fully to the leading peculiarities of the Gospel, and was used to intimate communion with the Saviour. Instances of this kind show that Quakerism does not, in all cases at least, neutralize the genuine influence of the Gospel ; though we are to make a distinction between the legitimate influence of a system, and accidental results from other influences which do not appropriately belong to it.

While it cannot be questioned that some cases of decided and even eminent piety exist among the Friends, it is due to candor also to acknowledge, that, as a sect, they are, in many respects, distinguished by exemplary morality. They are in general frugal in their expenses ; temperate in their living ; opposed to all ostentation, unless it be the ostentation of plainness ; singularly guarded in their speech, and attentive to many domestic duties. Their notions of forbearance secure them in a great degree from unhallowed animosities and contentions, and lead them in their intercourse with each other, and their fellow men, to study the things that make for peace. In short, it cannot be denied that they are inoffensive, quiet, and often highly useful members of society.

Nevertheless, we are constrained to say, that our estimate of the tendency of the system, on the whole, is little in its favour. We have no disposition to deal with the sect otherwise than in the spirit of Christian kindness ; and we would recognize the

distinction which is claimed by the Orthodox party; and we would be the last to deny that true merit, and even extraordinary merit, has frequently been found where Quakerism, in some form or other, has been avowed; but after all, we are compelled to believe, with Dr. Cox, that Quakerism in any form is to be regarded as serious error, and that its evil tendencies have hitherto been too much overlooked. This latter fact is easily enough accounted for from the circumstance that it has always claimed, and for the most part justly claimed, especially in more modern times, a peculiarly inoffensive character; has been found zealously enlisted against certain great and acknowledged evils, particularly the slave trade; has been honest in its dealings, and exemplary in its morality, at least so far as respects the ordinary intercourse of life; and hence it has been too hastily inferred, without examination, that a system which has led to so many good results, could not be materially at variance with "the law and the testimony." It has been too readily taken for granted, that where there was so much that was visibly and palpably correct, in respect to the life that now is, there could be nothing to put in jeopardy the interests of the life that is to come.

Without wishing, then, to deny to Quakerism any thing good which it can fairly claim, we should do injustice to our own convictions if we were not to say, in the first place, that it seems to us adapted to cramp the faculties, and retard intellectual improvement. We might infer this from the general fact, that it is at best an adulterated kind of Christianity; and as Christianity in its genuine form is adapted in various ways to invigorate and exalt the intellectual powers, so, just in proportion as it assumes a spurious character, it loses its quickening power over the human intellect. Take, for instance, the influence of the Christian ministry. Where the Gospel is preached in its purity, by an order of men who have been trained for this purpose, and who, by a thorough education, in connexion with qualifications of a more spiritual kind, are well prepared for the office of public teachers, no one can reasonably question that an important influence must be exerted in the way of intellectual improvement on a community in which such a ministry is enjoyed. But what a miserable contrast to this must be found in the influence of Quaker ministrations! Some of their preachers may be sensible men and women; but their preaching generally consists of a few tame and common-place remarks on some mystical subject, or, at best, some topic of morality, which, though they professedly come as beams of the "internal light," do little, as we should suppose, to illuminate the minds of others. And even this is not all; for if the improving influence of a meeting in which

there is actually preaching may well be called in question, what shall be said of those silent meetings, in which no tongue or spirit moves, and the assembly breaks up without having heard the sound of a human voice? We are sure that we do no injustice to the Friends when we say, that the institution of public worship, and the preaching of the Gospel, as it exists among them, has nothing to quicken or improve the intellectual faculties. We should suppose that with very many, at least, those silent and mystical musings in which their religious exercises so much consist, would foster a habit of mind favourable to any thing rather than solid intellectual improvement.

Be it that the influence to which we have already referred is rather negative than positive, yet there are not wanting influences in the system which operate directly, as well as efficiently towards the same result. For instance, it is a striking attribute of Quakerism that it discourages free and independent thought. The children of the sect are strongly impressed with its peculiar dogmas as early, perhaps earlier, than they can possibly understand them; and to call in question these dogmas they are taught to consider a wilful sin against the inward light;—a most gross and capital heresy. In consequence of the restraint to which they are subject in the formation of their earliest opinions, it comes to pass that these opinions afterwards, instead of being moulded by their own enlightened reflection, and subjected to the test of Scripture and common sense, are little else than mere prejudices; and, instead of forming a habit of independent thought and impartial judgment, there is every probability that they will, to a great extent, surrender the right of thinking for themselves, and tamely confide in the dictation of the oracles of the sect. It is hardly necessary to say that such a process as this must extend its influence, not only to the religious principles and habits, but to all the other habits of the mind: it is fitted to imprison its noble faculties, and palsy the power of exertion, and blind the individual to the extent of his own capacities.

Moreover, Quakerism is unfriendly to intellectual culture, inasmuch as it keeps the mind conversant with trifling things, and magnifies their importance by elevating them into the fundamental peculiarities of the sect. It is a law of our nature, that those employments or objects with which we are most conversant, and in which we are most interested, have the greatest influence in forming our character. If, for instance, an individual is accustomed habitually to contemplate great and noble objects, there is every reason to expect that his mind will expand and ripen under their influence; and if, on the other hand, he is chiefly concerned with trifling and insignificant matters, there is the

same reason to conclude that his intellect will be but imperfectly developed, and will exhibit little either of vigour or strength. Now, what are those things which are so essential to Quakerism, that a man well nigh loses caste in the sect the moment he abandons them? What are the things by which Quakers are distinguished every where from the rest of the world; those visible, palpable things, which strike first upon the senses of a child, and which he is taught to regard as constituting an important part of his birthright? They are of no less importance than a drab coloured, straight bodied coat, a broad brimmed hat, the use of *thee* and *thou* in familiar address, calling each other by the Christian name, or the title of friend, &c. Be it so that these are matters indifferent in themselves; but among the Quakers they are inculcated as of great importance; insomuch that there is hardly any thing which a true Quaker would not submit to rather than yield up any of them. Now it cannot be that they should be regarded in this way, without exerting an influence; and that influence surely must be to narrow the mind, and give it a grovelling direction. We know that, in spite of all this, William Penn and others have taken enlarged and liberal views of things, and have seemed to breathe a pure and quickening intellectual atmosphere; but we fully believe that, where this influence of which we have spoken, begins to exert itself in the nursery, it must be a mind of more than ordinary inherent energy, that will effectually break through the barriers which it imposes.

But whatever the nature of the influence may be which Quakerism exerts hostile to the general and extensive culture of the mind, we are abundantly sustained by fact in the assertion that such an effect is produced. It is perfectly well known that, as a sect, they have set themselves strongly against human learning; on the ground that it is superseded to a great extent by the "inward light," and is moreover fitted to cherish a spirit of pride; and hence, up to a very recent period, it was a rare thing to find a well educated man among them; though we are happy to know that in the progress of *external* light in the world at large, they have recently showed signs of coming in for their share, and have at least one institution in this country in which they profess to give a thorough education. We hail this as an era in the history of the sect; and we should not think it strange if, as the outer light increases, the "inner light" should grow dim, and the broad brimmed hat should fall off, and other peculiarities of Quakerism should gradually disappear, till the whole is merged in some more liberal and scriptural system.

There is also in this system a strong tendency to enthusiasm. Let the system be even what the most Orthodox Quakers would

claim, it has still, we believe, the doctrine of the "inward light;" and so long as this remains, we cannot conceive how those who really and practically hold it, can avoid being enthusiasts. For let this light be what it may, whether reason, or conscience, or the Holy Spirit, or something else, it is evident that it has an office assigned to it which makes it paramount to God's word; and whatever a Quaker utters in the way of preaching, is from the promptings of this inward principle. We need not here attempt any proof of the position, that the days of inspiration have long since gone by; but every Quaker preacher at least claims to be inspired; and those who are not preachers believe that he is so. What, then, if we confine our views to the simple matter of preaching, must be the result? Why nothing less on the part of the preacher, than that any vain and ridiculous fancy that happens to occur to him, he is liable to give off with oracular authority; and nothing less on the part of the hearers, than that they are liable to be misled and deceived by putting down what are literally "old wives fables," as the genuine suggestions of divine inspiration. This principle—and, for aught we see, it is a fundamental principle of the system—being once admitted, we need not be surprised at any degree of fanaticism that may be the result. The most childish whims, as well as the most destructive errors, are hereby handed out under the sanction of God's authority; and with those who implicitly believe in the unerring guidance of the "inward light," what hinders that they should become even without examination the governing principles of the conduct? We might illustrate this feature in the system by a reference to several of its leading characteristics.

But while the legitimate tendency of Quakerism, as it seems to us, is to retard the culture of the mind, and to promote a spirit of enthusiasm, we are constrained to add our conviction, that the most melancholy feature in the system is, that it is unfriendly to the cultivation of an enlightened, active, scriptural piety. The human mind was made to be active in religion as well as every thing else; and that it may act even in devout contemplation, it is necessary that it should have an object before it; and that object can be nothing less than God's truth; and hence the wisdom and benevolence of the institution of the Christian ministry, by means of which that truth is brought before the mind in its various bearings; and while the mind is active in receiving, and digesting, and applying it, thus growing brighter and purer in its faculties and affections, it is treasuring up materials for future contemplation and improvement. If all right affections are put forth in view of divine truth, then, surely, it is of the utmost importance that every mind should be richly stored with it; and it

is not less certain that where there is a very small amount of religious knowledge, we cannot reasonably look for large attainments in scriptural piety. But when we look at the means of religious instruction which Friends avail themselves of; when we go into their meetings and either hear nothing at all, or a few incoherent sentences, which do little towards illustrating any important truth; when we consider how little inducement they have to study the Scriptures in private, having in the "inward light" "a more sure word of prophecy" to guide them; and when we bear in mind withal, the native sluggishness of the mind, and its aversion from religious subjects, and the difficulty with which it acts at all in regard to them, except under a powerful impulse; when we take into view all these circumstances, we are driven to the conclusion, that the Society, generally, must be lamentably ignorant of that truth which is the power of God in man's sanctification. Even admitting that all the religious instruction which is given in public and in private, were in accordance with the lively oracles, we should still be obliged to infer merely from the *deficiency* of instruction, that there must be a great lack of scriptural knowledge, and a proportional lack of rational living piety.

The system tends to the same general result, inasmuch as it fosters a spirit of self-righteousness. Far be it from us to say any thing against the morality of the Quakers: we acknowledge that there is among them much that is honest, and lovely, and of good report; and, as far as it goes, we give it our cordial approbation. But if we are not greatly deceived, the true *principles* of evangelical morality are little inculcated among them; and they are rather accustomed to view externally good actions as having something in them to catch and please the eye of God, and constitute the price of their final salvation, than as the fruit of that living faith which knows nothing of human merit, and looks for eternal life only through God's sovereign grace. Morality, let it proceed from whatever principle it may, is useful for the life that now is; nevertheless, if it be the mere working of a principle of self-righteousness, it may blind the individual to his own guilt, and thus ultimately prove the means of his ruin. We greatly fear from the insulated form in which the moral duties are urged among Friends, and the imperfect or erroneous view which is too often given of the place which they hold in the economy of salvation, that the inward principle which prompts to these duties is sadly defective; a principle which would be little likely to dictate the prayer, "God be merciful to me a sinner!"

There is reason to fear also that a self-righteous spirit has

much to do with the rigid adherence which the Quakers manifest to their peculiar forms of dress, speech, &c. In the remarkable gravity which they assume, and their utter abhorrence of all the ways of "the world's people," they would seem to place no small degree of their religion; a little too much we fear in the spirit of a certain sect of old who looked more to the peculiarities of their dress than to their inward feelings or outward doings. We acknowledge that it is in itself an unimportant matter what the particular style of a man's hat or coat may be, so long as he is himself satisfied with it; but no matter how unimportant it may be, if he assumes it as a badge of extraordinary sanctity, he will almost of course set his heart upon it in an improper manner; and then it ceases to be unimportant; for while it is the offspring of a spirit of self-righteousness, it contributes directly to its growth. If we mistake not, we shall find in looking over all the religious sects which have existed in the world, that just in proportion as they have idolized their trifling peculiarities, have elevated them into the rank of fundamental principles, they have practically lost sight of those great and commanding truths and duties which form the primary elements of Christian character.

But the conclusion to which we have already been brought, in respect to the influence of Quakerism on an enlightened and scriptural piety, is abundantly confirmed by an examination of their peculiar doctrines. The system, as we have seen, is, in its best form, a species of mystified Arminianism. Admitting the doctrine of the "inward light" to be something like the orthodox doctrine of a divine influence, and we fear that cases of this kind can be regarded only as exceptions from the general rule, yet we believe nearly all Quakers agree in the notion, that their ultimate salvation depends, not on the sovereign grace of God in implanting a new principle in the soul, but on their own diligent efforts in cultivating a principle which originally belongs to them. There are, as we have seen, several other prominent errors belonging to the system even of those who are called orthodox; and besides, the legitimate influence of the truths which they really hold, is to some extent neutralized, by their unnatural association with error and mysticism. It cannot otherwise be, admitting a truly religious character to be formed under such an influence, than that it should exist in bad proportions, and lack much that is important to Christian consistency and usefulness. This we regard as entirely consistent with the admission we have already made, that some instances of eminent piety have occurred among the Quakers; for though it is impossible that their distinguishing views should be embraced in any degree without exerting an influence, yet it may, to a great extent,



be counteracted in individual cases, by the influence of truths and associations which carry them out of the little circle of their own peculiarities.

But if Quakerism in its best form has much that is unfriendly to scriptural piety, what shall be said of that form of it which openly rejects the fundamental truths of the Gospel, and reduces Christianity back to mere natural religion, saving only that it burdens it with some of its own *unnatural* customs? We are aware that there is a spurious liberality abroad, which insists that a man may go to heaven with any faith or no faith; and on this ground, there would, of course, be no difficulty in reconciling the system of Elias Hicks with a sound claim to Christian character. But though we will not venture to say that no one who *professes* to be a Hicksite can possibly be a true Christian, not knowing what allowance is to be made in individual cases for the influence of peculiar circumstances, or how little of the system may be understood or adopted, yet we have no conflict with conscience on the score of uncharitableness, in expressing our unqualified conviction, that where the doctrines of Hicks are understandingly and fully and cordially embraced, the error must inevitably ruin the soul. We cannot but regard such a case as in some respects even more hopeless than that of an avowed Deist; for the fact that the name of Christian is retained, will do much to keep the conscience quiet, and prevent the effect of many considerations which might be urged upon a Deist with some hope of success.

It is hardly necessary to say, after the remarks already made, that there is nothing in Quakerism to encourage a spirit of religious activity or of missionary effort. Some few men in the early period of its history manifested some degree of zeal for its extension; but, so far as we know, most of the zeal of the sect in our day exhausts itself in endeavouring to hold their own, and to keep down a spirit of apostacy. We hear of nothing among them that indicates the stirring of a missionary spirit; or that looks as if they believed that the world is to be evangelized by human instrumentality, and that they were desirous of sharing in the labour and glory of the enterprize. In regard to some objects of benevolence which respect more immediately the well being of the present life, they are ready to stand forth as helpers; but in respect to the great and hallowed enterprize of sending the Gospel through the world, and thus every where meeting the wants of the immortal soul, so far as we know, they manifest a spirit of apathy which ill becomes the professed followers of Jesus. But we are at no loss to account for this, when we look at the peculiarities of their system. As for the Hicksites, we may suppose that their indifference to the extension of

the Gospel is to be referred to precisely the same cause with that of Socinians and Deists: and as for the rest, there is enough in their doctrine of the "inward light," (to refer to nothing else,) to keep them in a state of apathy on this subject; for if every human being in every country, and of every age, is born into the world with a principle within him which needs only to be cultivated to render him perfectly holy; if the teachings of this inward monitor are infallible, and of higher authority than even those of God's word, then we acknowledge that the missionary enterprise not only loses its interest, but is stamped with consummate folly. For why ransack the world for means to send through the nations the lesser light of the Holy Scriptures, when the greater light within is the natural birthright of every Pagan, and Jew, and Mahomedan, as well as Christian, under heaven?

We now take leave of this subject with entire good will towards the sect whose peculiarities we have endeavoured briefly to exhibit. We are sure that we have not intentionally done them injustice, and if we have erred in our estimate of any of their views, it is because the best examination we could give the subject would not bring us to the truth. While, as a sect, they have some qualities which we admire, and while there are those among them whom we truly venerate, we cannot resist the conviction, that their system, as a whole, is fraught with serious evil. We earnestly entreat them to review their system carefully in the light of the sacred Scriptures, in dependence on the Holy Spirit, and in prospect of the judgment day.

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## ART. II.—*A Short Treatise of the Scapular.*

THE design of this little volume, says its author, is to "declare briefly the origin, progress, and succession of the order of *Carmelites*, to whom the SCAPULAR, was given by the blessed Virgin—to relate the institution of the confraternity in this order for all sort of persons who will receive the *Scapular*—to set down the privileges, favours and indulgences of this confraternity, together with the obligations of those that do enter into it."—*Preface.*

The motives which led to the publication of this little Treatise, and the communication "to the Catholics of England," (where the volume appeared) of "so great a treasure," are said to be, first, that England was, of all the countries, or rather, speaking with apparent reference to the triple crown, "*provinces of*

*Europe*, the first that admitted the religious men of the order of the blessed Virgin Mary of Mount Carmel, when the persecution of the Saracens obliged them to forsake Palestine, their native soil. Secondly, it was an Englishman to whom the sacred Virgin gave the Scapular, with her own hands. Thirdly, this apparition of the blessed Virgin was made here in England, in the Carmelites Convent of Cambridge. Fourthly, it was in England that the Scapular wrought its first miraculous effect. Finally, it was in England that the devotion of the Scapular first had its beginning." *Preface*. And the hope is expressed, that the effect of the Treatise may be, that this devotion so ancient and profitable, may at last, after so long an exile, be called back to its native land.

"The singular prerogatives of this holy confraternity of the Scapular, above all others," our author proceeds to note, "are, first, that it is no human invention, but, as the divines say, *de jure divino*, tracing its institution immediately from Heaven. Secondly, that it is favoured with the singular protection of the Queen of Heaven, who is the only patroness and advocate of this confraternity. Thirdly, that it hath the promise of eternal salvation. Fourthly, it avails much to abbreviate the flames of purgatory. Finally, ever since its first institution, it hath always been favoured by Almighty God, with many graces and miracles; insomuch, that by means of the sacred Scapular, the sick have frequently been restored to their former health, persons bewitched, and possessed by the devil, have been delivered; women in travail with child, have been miraculously assisted. This sacred habit also hath quenched the flames, when it hath been thrown into the fire. It hath appeased violent tempests, when it hath been cast into the sea, by those that were in danger. Briefly, it is known, by daily experience, that the Scapular is a sovereign preservative and remedy against all the evils of this life, both temporal and spiritual; insomuch, that the devils many times have been heard to howl and cry most miserably, saying, *wo to us, by reason of the sacred Scapular of the blessed Virgin Mary, of Mount Carmel!*" *Preface*.

Undoubtedly, if half of this be true, the author of this book had that to communicate which it is most important for us to know, and most praiseworthy in him to lay before us. Accordingly, he proceeds with an air of most profound conviction in the execution of his plan, to a narration, in the first place, of the origin and progress of the holy order of Carmelites, in which the confraternity of the Scapular is erected. We learn from chapter 1st, that the ancient and most famous order of the most blessed Virgin, was instituted by the prophet Elijah, upon Mount Carmel

about nine hundred and thirty years before the coming of Christ; and that the order hath its name from the place of its institution. The occasion of the establishment of the order, was the seeing of the little cloud rising out of the sea, as related in the 18th chapter of 2 Kings, as it is there said by the servant of the prophet, but as is here asserted by the prophet himself; which cloud, says our Treatise, Elijah prophetically knew to signify the glorious Virgin Mary, who was to spring forth out of the infected and bitter sea of our corrupt nature, without any corruption; and like an auspicious cloud, being resolved with the force of the Holy Ghost's descent on her, she was to water this barren world with the heavenly dew of the expected Messias. Wherefore, by the express command of God, the prophet proceeded to found this religious order. To confirm and establish which facts to the faithful, a list of patriarchs, saints and worthies, is copiously drawn out, and their writings cited in order.

The successors of Elijah in the government of this order, were those who are called in Scripture the *sons of the prophets*; and the schools of the prophets, at Bethel, Jericho, &c. (2 Kings, chap. ii.) are claimed as Carmelite convents. After the death of Elijah the prophet Elisha succeeded to the primacy of the confraternity: and after him the prophet Jonah, as many assert; but, according to others, Jonadab the son of Rechab. The uninitiated will be surprised to learn, that Jonah was the identical widow's son of Sarepta, restored to life by Elijah. The Rechabites, and after them the Essenes, were the Carmelites of their respective ages. And to avouch all these facts, the authority of doctors, saints, universities, councils, yea, and the Bulls of four Popes, are cited; and the concurrent profane testimony, and the sacred Word of God itself freely quoted.

In the second chapter we learn, among other things, the reason why these religious are called Brothers of the Virgin Mary. For, says the story, the knowledge that the Messiah was to come was preserved among them, both by tradition and occasional revelation, from the time of Elijah. Mount Carmel being situated only three miles from Nazareth, a fact in sacred geography hard of credence, though it be infallibly certified, the ancestors of the Virgin had frequent intercourse with the members of the order. Indeed both Joachim and Emerentiana, the grand-parents of the Virgin and also of Elizabeth the mother of John the Baptist, were members of the institution, and were only induced to submit to the married state in consequence of their being informed, on the authority of Heaven, that of their "race should be born the Virgin who was to be the mother of the Messias." The fruit of their union, was Sobe the mother of Eliza-

beth, and Anna the mother of Mary. From the proximity of the residence of these persons to Mount Carmel, as fabled above, Anna and Mary had frequent access to the professed, and often exhorted, comforted and instructed them; from whence arose so great a reverence on the part of the Carmelites, that they dedicated themselves wholly to the Virgin, "as her perpetual *servants*, *children*, and *devotees*, considering her as the only *refuge*, *advocate*, and *mother* of their congregation;" and hence, with rather a gap in the induction, as it appears to us, called themselves her *Brothers*. We have in this chapter also, a little episode, relative to the manner in which John the Baptist and his mother came among them, and the former became also a Brother of the Virgin; a title, which, as to him and others of the order, the author proceeds to justify, by the approving miracles of the Virgin to be related in the next chapter, by the authority of "the sovereign bishops of Rome," as they are called, and by immemorial custom. And here, I may say for the last time, that every fact stated by our author is sustained by an august array of compurgatores; who seem to testify with the greater unity and force in proportion to the astounding character of the matters to be sustained. It will, no doubt, startle the unbelieving to be told, that the glorious scene of the Pentecost is here adduced as a mere secondary evidence of the hereditary glory of the Carmelites, and asserted to have been confined to the members of the order. The declaration of the Scripture, that there were dwelling at Jerusalem, devout men, who were Jews, gathered out of every nation, is here infallibly expounded to mean, that the Carmelites, who had two convents at Jerusalem, happened to be there from all parts of Palestine, to observe the feast, when he carelessly observes "that happened which is stated in Acts ii." We have also in this chapter, a short notice of the persecutions, and final expulsion of the order from Palestine, by the Saracens in the 1237, and of its establishment soon after in various parts of Europe. We are furnished in this place with another piece of Scripture annotation, which is curious. The little cloud spoken of before, in which the Virgin Mary is said to have been foreseen, is pronounced to have been "in the form of a man's footstep," but upon what authority, is not said.

In the third chapter are narrated the miraculous doings of the Virgin to sustain the order of her Brothers, against the malice of the devil, and the machinations of their enemies. Wherein we have an account of the Virgin's killing two courtiers of Pope Honorius, and terrifying him into a confirmation of the order. Then follows a detailed account of the reception "of the holy Scapular." *St. Simon Stock*, was born in the county of Kent,

in England, in 1165; and at his twelfth year retired from the world and spent twenty years, "in the trunk of a hollow oak tree, from whence," says our author, "he was named *Stock*." Truly no bad cognomen; and the etymology agrees indifferently well with the chronology, for the word is pure Saxon. As to its fitness for a saint, we venture not to speak. Now this St. Simon Stock, become a Carmelite by revelation from the Virgin, became general of the order at the age of eighty, and slept with his fathers, at the age of one hundred, after conferring numberless benefits on mankind, and his brethren and sisterhood. The chief of these benefits was the Scapular. This he received immediately from the hands of the Virgin Mary: who appeared to him, surrounded by "many thousands of angels, and holding the sacred Scapular in her hand, said to him in these words: Receive, most beloved son, the Scapular of thy order, a sign of my confraternity, a privilege both to thee and to all Carmelites, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in dangers, the covenant of peace, and everlasting alliance." We have also in this chapter details of five other miracles performed by the Virgin for her brethren and sisters. One of which relates to the manner in which she miraculously helped Arnould to become Pope, (John XXII.), upon condition, as it is impiously written, "that he would publish and confirm on earth, what Christ Jesus her beloved son, at her request, had confirmed in heaven; viz. that those who would make themselves of her Order of Mount Carmel, or should out of devotion enter into the confraternity of the blessed Virgin, and wear her Habit, they should be absolved from the third part of their sins: and if, after their death, they should go to purgatory, that the most sacred Virgin would deliver them on the first Saturday after their decease," on certain conditions, afterwards set down.

To say no more of the miracles of the Virgin, which, indeed, are no great compliment to her, seeing that the book is filled with accounts of as great wonders performed by angels, and men, and women, and things incarnate, we pass over the fourth chapter, in which a short account is given of the divers sorts of persons that appertain to the order, and come to the account given of the privileges of the order, which is contained in the fifth, sixth, seventh, and eighth chapters. Some of the chief of these privileges are said to be, "that the devout of this sacred livery are partakers of all the prayers, disciplines, alms, watchings, fasts, masses, canonical hours, mortifications, austerities, and good works which are done in the holy order of Carmelites;" this extensive interest was still farther enlarged by Clement VII. who made this confraternity "participants of all pious actions which

are done throughout the whole Church of God;" and even this apparently unlimited grant, Sextus IV. made more available, by giving the Carmelites equal advantages from the indulgences, &c., to all other confraternities, as the particular members of other bodies could receive from their own graces, favours, &c. &c. a gift which seems hardly equitable in itself, and must certainly be most difficult to be realized. It is stated as an advantage distinct from the foregoing, and indeed in a different chapter, that "he that dieth invested with this habit shall not suffer eternal fire." And it is set down expressly on the authority of the reverend father *Alphonso a Matre Dei*, "that in the city of Quarena, the devils were heard to execrate the holy Scapular with many howlings and outcries, lamenting themselves, that by means of this sacred habit of the Blessed Virgin, the gates of hell were shut to many persons." This, however, is much shorn of its benefits by a salvo, which lets us understand, that all the Virgin meant was, "*by her powerful intercession*" to obtain for her brethren "such particular graces, which if they make use of, they will arrive to eternal salvation," &c.

It is stated to be the third grand privilege of this order, and the seventh chapter of the book is devoted to its statement, explanation, and defence, that the Virgin delivers her brethren out of Purgatory, on the first Saturday after their death. The truth of this is confirmed, among other witnesses, by the University of Cambridge, 1374, Bologna, 1609, and Salamanca; established by Popes John XXII. in his bull *Sabbatina*, 1322; Alexander I. 1409; Clement VII; Pius V. in his bull, *superna dispensatione*, 1566; Gregory XIII. in his bull, *ut laudes*, 1577: "and all the *Congregation of the Inquisition at Rome* under Pius V., after a long and accurate examination of this privilege, and of the apparition (of the Virgin) made to John XXII. confirming it, published the following *decree*: It is permitted to the fathers of the Carmelites to preach, that Christian people may piously believe, the help of the souls of the brothers and sisters of the sodality of the Blessed Virgin Mary of Mount Carmel; to wit, that the Blessed Virgin, by her continual intercessions, and her pious suffrages, merits, and special protection, will help the souls of the brothers and sisters departed in charity; especially on the first Saturday after their decease, supposing that during their life time, they did wear the habit of the Blessed Virgin, and for their state did observe chastity, and did say the little office of the Blessed Virgin, or, if they could not read, did observe the fasts of the Church, and abstained from flesh on Wednesdays and Saturdays." To show the greatness of the privilege of the order, the author proceeds to depict the horrors of purgatorial tor-

ments; and sets forth as a received opinion the following: "the angelical doctor St. Thomas saith, that they, (the torments of purgatory) do exceed the pains which Jesus Christ suffered in his holy passion."

We find here what we have frequently desired to see, namely, a brief statement of the grounds on which Papists rest the exorbitant claims which they make the Virgin Mary set up, for power and influence on earth and in the eternal world: and as it may be interesting to some others, we transcribe it entire. "Lest any one should think that our Blessed Lady promised more than she could perform, when she granted this or any other favour to her sacred order and confraternity, it will not be from my purpose to explicate briefly, what authority she hath, and how she is able to assist us either in this world or in the future. For the clearing of this difficulty you must understand that Jesus Christ, God and man, hath an immense and absolute power over all things both in heaven and earth. He is the absolute Lord, and hath the keys of death, of hell, and purgatory. No pure creature hath this prerogative, it is a jurisdiction reserved to him only, insomuch that neither the Father doth judge any, but hath given all judgment to his Son. Nevertheless, though all this be true, it is a Catholic proposition, that the most sacred Virgin Mary, by a participated authority, granted to her as mother of Jesus Christ, can do much in all things where mercy doth contend with justice. Wherefore, *St. Anselme* saith, lib. de exel. Virg. there is no doubt but the Blessed Virgin Mary, by natural right is with Christ, president of heaven and earth. *St. John Damascen* Orat. de Assumpt. saith, It is fitting and convenient that Mary should possess what is her Son's. And *Balbertus* assures us that she is able to obtain more than all the angels and saints in heaven, and more than all the Church throughout the whole world. Lastly, this is the doctrine of *St. Jerome* explicated by *St. Barnard*, tom. i. serm. vi. art. lii. cap. x.

"Hence we may infer how the Blessed Virgin can free the souls of her devout out of purgatory, and fulfil her other promises made to the brothers and sisters of the holy confraternity; to wit, by a power communicated to her from her Son. For, she being really mother of the word, incarnated, there is, in all propriety, due to her a certain power; or, as others say, a dominion over all things, as well spiritual as temporal, to which the authority of her Son doth extend itself; so that she hath, by natural right of maternity, a power almost like that of her Son, of which she may serve herself as often as she shall think good. Relying, therefore, on this her participated omnipotency, and on the efficaciousness of her merits and intercession, she pro-



mised the devotion of her holy habit to free them from the temporal pains of purgatory fire, from the eternal pains of hell-fire, and from many dangers and calamities of this life, as well spiritual as temporal."

After this most revolting exhibition of impiety and ignorance, which has about as much concord with our Lord's representation of his relative affection for his Church, and his kindred after the flesh, as it has resemblance to the unalterable jealousy with which he has refused to give his glory to another, about equal in both cases to the affinity of light for darkness; after this, we need no longer marvel at the practice, by persons nominally Christian, of an idolatry hardly more enlightened in its objects, and not at all less superstitious and ridiculous in its means, than any that has disgraced the darkest ages of the world. Why is not Juno, as reasonable an object of religious adoration as Mary? And surely the refined hierophants of antiquity, were gentlemen by the side of St. Simon Stock! And in all good taste, no method of idolatry could be more unreasonably offensive, than the unchanged and filthy woollen vest of this miserable confraternity! Oh! how marvellous is the long-suffering of our God!

The eighth chapter details the nature and extent of the fourth privilege of the order, which consists "in the great multitude and variety of *Indulgences, wherewith the sovereign bishops of Rome* have honoured and adorned it." As a mere selection, there are set down *sixteen principal indulgences*, appertaining to the order; which have been granted by ten popes, extending over a period of more than five centuries, terminating as late as the close of the seventeenth century. Of these indulgences six are *plenary*; that is, we suppose, a full and complete allowance, for so long a period as they last, of doing whatsoever the "soul lusteth after." What a commentary on the heaven-taught supplication, "lead us not into temptation."

We come next to the very sacred Scapular itself, the root and foundation of the book, confraternity, miracles, graces, and all. And will our readers credit us, that this glorious order, so long descended, so illustrious, should have no better livery than a tawny woollen vest? Can it be possible, that all this glorious array of wonders, has no better foundation, than a brown serge habit thrown around the shoulders? Is it within the compass of human belief, that "this, and no more," in the very words of our author, "is required to be a member of the holy confraternity of our Blessed Lady's Scapular, and to participate with the order of Mount Carmel?" namely, that a woman's dark coloured stuff garment should be worn unchangeably, day and night, over the shoulders? Is wool miraculous? Is dirt gracious? Is

the colour brown potential to eradicate heart corruption? Are the shoulders the seat of sin? Is a woman's habit able to perform the work of the spotless garment of Christ's righteousness? Alas! for dying man! Prone ever to give preponderance to the worst elements in his fallen nature; and active and sagacious only to resist, evade, and pervert the only teachings by which it is possible for him to be restored to his primeval majesty, Alas! for dying man! who, amid the glorious light of earth and heaven, now shining upon his way, still clings to the pollutions that degraded the midnight of his deepest ignorance; and in this wise and Christian land perpetuates, with incessant care, institutions so replete with folly, that a heathen child might laugh them to scorn, and yet so full of daring sin, that angels might weep as they behold them.

The tenth chapter, which concludes the Treatise, is taken up with a narration of some miracles which the Scapular has performed, as a mere specimen of the numberless acts of a similar kind, recorded by the veracious chroniclers of the brotherhood, to whom proper references are regularly made. Among those here related, is one of a man who received a pistol ball in his breast, which his Scapular prevented from entering his body: another of a man, who received a ball in his heart, which carried in a part of his Scapular, and thereby preserved his life for some hours, till he could make his will and confess his sins, but on its being pulled out he expired: a third is of a man who received a cannon shot, that burnt all his clothes off, and hurled him out in the sea, but his Scapular remained unhurt, and brought him off safe. And the matter is concluded with a general assurance, which is rendered doubly sure, by reference to the authority of a Jesuit, that the Scapular is efficacious to preserve us, among other dangers, from those "by devils, fire, water, wild beasts, sickness, witchcrafts, child birth, pistol shots, &c."

After the close of the Treatise on the Scapular, there follow in order, Latin prayers, services, &c. at the blessing of the habit, the office of the blessed Virgin Mary, the life of St. Joseph, (the reputed father of the Saviour), the dedication of St. Mary ad Nives, the life of St. Anne, (the mother of the Virgin Mary) the life of St. Isabel, acts of faith, hope, and charity, and, finally, "*A prayer to the glorious Virgin Mary, mother of God.*"

All these things contain curious matters. The final prayer to the Virgin Mary, which covers several pages, we would transcribe entire, if it were not incomplete, and the part which remains somewhat mutilated, in the copy before us. It seems proper, however to furnish some specimens of the "office of the blessed Virgin Mary," the repeating of which, is made a con-

dition on the part of certain classes of the professed, of deliverance from purgatory on the first Saturday after death. I accordingly annex the second of seven hymns contained in the office, and a part of the prayer of it, which is repeated six times.

*HYMN, addressed to the Virgin.*

Hail, Ark of the Covenant,  
King Solomon's throne;  
Bright rainbow of heaven,  
The bush of vision,  
The fleece of Gideon,  
The flowering rod:  
Sweet honey of Sampson,  
Closet of God,

'Twas meet Son so noble  
Should save from stain  
(Wherein Eve's children  
Spotted remain)  
The maid whom for mother  
He had elected,  
That she might be never  
With sin infected.

*The Prayer.*

"O, holy Mary, mother of our Lord Jesus Christ, queen of heaven, our Lady of the world, who neither forsakest nor despisest any, behold me mercifully with an eye of pity, and obtain for me, of thy beloved Son, pardon of all my sins, &c. &c."

And again thus, in an ejaculatory prayer: "Let thy Son, Christ Jesus, O Lady, pacified by thy prayers, convert us: and turn his anger from us."

And is this the simple and glorious Gospel of God? Is this the means which God has provided to redeem the souls of men? Is this the system which Christ died to establish, and ever liveth to enforce? Which God, the Holy Ghost, has revealed to men, through such a lapse of ages, through so many prophets, and in the lives of so many saints? Say, child of God, is this the way to thy Father's house? Oh! well may we stand weeping beside such monuments of human madness and corruption, and say with Mary, "they have taken away my Lord, and I know not where they have laid him."

**ART. III.**—*The Call to the Foreign Service, from the characteristics of the Age; an Essay read before the Society of Inquiry in the Theological Seminary, Princeton, at its Anniversary, Sept. 21, 1833, by M. B. Hope.*

AT the commencement of the Gospel dispensation, the command to teach all nations was addressed by its founder to the faith of his followers. Under the banner of love, and in obedience to his orders, they went forth to every clime, in the face of all that was discouraging, with no animating experience of past, and little prospect of future success, save to the eye of faith; with no ground of encouragement but the simple promise, "Lo, I am with you alway, even unto the end of the world." In this, our circumstances as ministers and as missionaries will differ from theirs. They acted from simple faith in the Saviour's promise: to us sight is superadded. We have already seen the triumphs of the cross, and every day unfolds new and more glorious prospects of success; so that the ground of our encouragement is doubly great. The streaks of light which skirt our horizon, though long charged by the dull of vision to the diseased optics of sanguine beholders, are now no longer of doubtful import. Even they who seldom look through "faith's lifted telescope," seem convinced that these betoken the near approach of the Sun of righteousness. Prophecy, and history, and observation, all harmonise in the conclusion, that it is the dawn of a day far more glorious than has ever yet illumined the world. The command, therefore, to which the primitive disciples rendered such prompt and cheerful obedience, is now repeated with redoubled force by the providence of God; echoed and re-echoed from every Pagan hill,

"Where Satan sits  
Encamped, and o'er the subject kingdoms throws  
Perpetual night."

Inviting prospects strike the eye, and doors hitherto double barred by ignorance and superstition are now flung wide open.

It may be assumed as a principle that the calls of God's providence are just as imperative as those of his word; and, consequently, when definitely made out, demand as prompt an obedience as though a voice from heaven had issued the order. Our present object is to present that call as addressed to ministers and candidates for the ministry, arising from the character-

istics of the age, and the peculiarly inviting attitude of the heathen world.

This world's history is nothing more nor less than a history of the development of the plans for its redemption. Every event, whether of much or little importance, bears on this grand object. Who would have thought, for example, that the present improved state of mathematical and astronomical science has any thing to do with the world's conversion to God. And yet it has been, and is to be a most important instrument in the hand of providence, for this very end. By showing how groundless and absurd is the self-importance and imagined superiority of heathen nations, it tears down the barriers of strong national prejudice against every thing foreign, commands for the missionaries the respect and influence of men altogether superior in intellect and acquirements, and even creates prepossessions in favour of any thing they may introduce. This is a most important, invaluable service, which nothing else could render. Thus Martyn, in a dispute with a captious Moolah, by his superior mathematical knowledge, not only vanquished his wily opponents, but soon became the wonder of Shiraz.

Nor is this all. Science is, in most cases, intimately connected with religion. The system of astronomy, for example, is closely interwoven with the sacred literature of the Hindoos and Budhists, so that the credit and permanency of the one is in a great measure identified with that of the other. As soon, therefore, as the silly dreams of these eastern sages yield to the sober realities which modern science unfolds, the confidence of the people in their sacred books, which are full of such wild absurdities, must give place to ridicule and contempt; and thus a large part of the foundation will be torn from under the superstructures of religion. Witness the violent excitement which prevailed at Ceylon, when the missionaries detected and exposed an error in the calculation of an eclipse, and demonstrated by means of an orrery, to the full satisfaction of the more respectable and intelligent of the gazing, wondering crowd, that the great serpent which they had been taught to believe, in case of an eclipse, swallowed the moon, was nothing but the harmless shadow of the earth. The anger and contempt occasioned by the discovery could scarcely be repressed. The cunning priests, foreseeing the evil, after many bitter but fruitless efforts to oppose the fact, were compelled to admit it; but laboured hard to prove that it did not establish the truth of Christianity. But the authority and veneration for their sacred books received a severe shock, in spite of all their efforts. Thus it is that science also is converging her rays, to melt the chains which bind the en-

slaved heathen. But she can do nothing more than help to set them free from their former shackles. The genius of Christianity must come in and bind them with the silken cords of Jesus' love. And she must take advantage of their present condition, else the more cruel and galling chains of universal scepticism will soon be thrown around them. Here, then, at this crisis, is a call in Providence for missionaries. Whom shall we send? and who will go for us?

Another characteristic of the present times, which is opening the door for foreign missionaries, and should therefore be regarded as a call to ministers to go to the heathen, is the spirit of liberality and benevolent enterprise which is rising through the whole Christian community. In the first place, it operates as the main spring of piety and activity, and thus by diminishing the labours of ministers, and in a good degree supplying their places at home, leaves more of them at liberty to go to the heathen. And this, by the way, meets the grand practical difficulty that ministers are so much needed here, that we cannot spare them for the foreign service. They are needed at home; but do not the heathen need them more? Here, none need be lost because they cannot know the way of salvation; there, "for lack of vision the people perish." Is there danger here from Zion's foes, where the Lord's forces yet bear rule? How much greater then where the fastnesses and strong holds are in the enemy's possession. Is there sanctifying power in the truth of the Bible? That power may be felt through the American Bible Society pervading every family in the United States, which is not foreclosed against every Christian effort. Is there needed the short, pungent address to awaken the attention of the careless to the concerns of the soul, and their need of the Bible? These are furnished by the unassuming, yet swift-footed messengers of the American Tract Society. These can penetrate through moral deserts, impervious to the living preacher, and in their simple garb gain access to the heart and conscience, which would have been steeled against the appeals of the despised ministers of Jesus. Is there a mighty host needed to fight the battles of the Lord? See them sally forth, an army 800,000 strong, from the hallowed walls of your Sabbath and infant schools, equipped for the conflict. Their armour is the girdle of truth; the breast-plate of righteousness; the helmet of salvation; the shield of faith, and the sword of the Spirit: mighty through God, to the pulling down the strong holds of sin. Their leader is the Captain of salvation, the glorious Prince of peace. Their march is onward with a steady cheerful pace. Their clarion of war is the trumpet of the Gospel. Their banner is love; and on its

ample folds as it floats in the breeze, you may read the motto, "Glory to God in the highest, on earth peace and good will to men." What cannot such a host accomplish; for their conflict is spiritual, and their object is peace. Do you want captains to lead the heavenly soldiers? Soon they will be furnished to you in ample numbers, trained for the service by the noble Education Society.

With all this array, who will fear to send abroad, instead of tens, hundreds and thousands? If this country cannot be kept from becoming the prey of the spoiler, surely it cannot be for want of adequate means; else how preposterous the idea of wresting whole nations from the grasp of the foe, by the efforts of a few feeble, unaided missionaries. Let those who object on this ground to go themselves, or send missionaries to the heathen, consider whether this moral power, wielded by the present ministry and pious laymen, in connexion with the immense influence of the piety of Christians generally, is not sufficient, under the blessing of God, both as a preservative and active principle at home, and does not therefore constitute a loud call to the ministry, to go where their labours are more imperiously needed, and where no such substitution is yet practicable. Especially is this call loud to candidates, and those who are young in the ministry; for, to borrow a figure, it is far easier to transplant to a foreign soil, the young and pliant shoot, than the large and aged oak, especially when the dependent vine has twined its tendrils for support around the wide spreading branches.

But the spirit of liberality and enterprise also increases the call for foreign service, by opening to our view many inviting foreign fields. Thus the tract distribution in India and Burmah has created a call for the word of life, and for missionary service, which is irresistible. No Christian heart can listen unmoved to the cries of distress which come to our ears from these unhappy countries. And when the distribution of Bibles and tracts shall have opened the whole Chinese empire to Christian efforts, what a host of missionaries will be needed to meet the demand? But this subject will come now fully before us in the sequel.

Another fact worthy of notice, as tending to open still more the field of labour, and therefore increase the call for missionaries, is the wonderful simultaneous movement of these various schemes of benevolence. They are connate in their origin, and harmonious in their operation. What one lacks, another supplies: and thus, hand in hand, they move on to the consummation of the one main object, the conversion of the world. This united effort must insure success. The tract is pio-

near to spy the land. The Bible follows with heavier implements to fell the timber and clear the soil. But the living minister must follow all, to plow and sow, and reap the harvest. The question then is, whence can these husbandmen be furnished?

We come now to present the argument as deduced from the present interesting, inviting attitude of foreign fields—the loud calls of the heathen themselves.

In entering this field of discussion, the first thing that strikes us, is the fact, that all false systems of religion in the world are now on their decline. The attachment of the people is evidently becoming slighter; and in some cases manifest dissatisfaction prevails. In Africa, so far as our knowledge extends, there is scarcely any thing which deserves the name of system. Many of the tribes seem to have no gods but evil spirits, and very crude ideas, if any at all, of eternity and a future state. Their silly notions of the power of the fetish, or charm, to preserve from evil spirits, from danger of every sort, and even disease and death in the very face of facts; and the curious practices, rather domestic than religious, connected with the Devil-Bush, were all our late missionary to Africa could discover which looked like religion. The whole interesting journal of the Landers confirms the opinion, that the systems of religion among the dark African tribes, if indeed they ever existed in any degree of firmness, now tottering or prostrate in ruins, would offer feeble opposition to the introduction of Christianity.

In exemplifying the truth of our position, the haughty and warlike system of Mohammedanism next demands our notice. By main force it extended its iron sceptre, and by bigotry unparalleled it has long maintained exclusive sway over many millions of the human family. That sway is now partially broken. As early as 1812, Martyn dared to stand forth, the single-handed champion of the cross, against the combined sophistry and cunning of the Moolahs of Persia. And feeble as was the agent, his artillery was that of heaven; and it shook the foundations of the antique structure of Islam. "He was received," says Sir Robert Porter, "and cherished and listened to by the inhabitants, and departed thence amid the blessings and tears of many a Persian friend." So much diminished is the bigotry of the Mussulman, that several cases of hopeful conversion occurred; and one since ordained by Bishop Heber, was an humble and successful minister of Jesus Christ. The Moslem faith is no longer unique. Its two principal parties are bitter in their opposition. Names, says one, mentioned only with blessings by one party, are hourly cursed by the other. A degree



of curiosity has been awakened as to the religious tenets of other nations; and the New Testament distributed by Martyn and Wolff has excited some desire to inquire into the truth of Christianity; and it is said that many of them strongly desire a complete version of the Scriptures.

Such is the aspect of things in Persia—the heart of Moham-medanism. Let us look a moment at what may appropriately be styled its head; we mean Turkey. Here also dimness of eyes and grayness of hair evince old age; and the wrinkles which have settled on its stern and haughty brow mark the ravages of time and conquest. The loss of political power and territory sustained by the Sultan in the battle of Navarino, and the now recent conquests of the Pacha of Egypt, have greatly humbled the pride of the Moslem. In cities where European dress would, only a few years since, have subjected the wearer to the fury of the mob, there are now found those who are willing to borrow both costume and tactics, and with them, also, something of European character. The generalissimo of the Turkish forces has now five promising youths in an academy at Paris, through whom he expects to introduce into the army, and eventually the whole country, the arts, literature and manners of Christian Europe. Does not this betoken change? There is also a wide door opened for the distribution of the Scriptures even in Constantinople, the very capital of Mohammed-anism. “When I last visited” says Mr. Smith, “the depository of the British and Foreign Bible Society in that city, a gentleman was sitting, attentively examining the Scriptures. At length he arose and purchased a copy in Turkish and another in Arabic. It was not until then, so much of the European aspect had he in dress and appearance, that he was discovered to be a Turk. He was no stranger there. He had already distributed a great many Bibles. And the keeper of the depository affirmed that he was not the only Turk who felt, that while other things were borrowed from Europeans, it was important to look also at their religion.” Let the spirit of inquiry once be diffused, and the refinements of European habits and character become popular, and the absurdity of the Moslem faith must and will be exchanged; but whether for refined Infidelity, or the pure faith of the Gospel, depends, under God, on Christians *now* to say.

Egypt too is in a state, if possible, yet more interesting. Her noble minded Pacha seems determined to elevate her to a level with the most polished nations of Christendom. Her character is just reforming: and with the arts and sciences, and improvement of Christian nations, why may not their religion

also gain entrance? Her Pacha is tolerant, liberal, and even candid and enlightened in a high degree: and has secured full protection to all Christian merchants residing in his dominions, not only in time of peace, but also in time of war. But want of time forbids our entering further into particulars, in reference to this most interesting field.

Let us now look for a moment at another huge structure of false religion. There it stands, antiquated and gloomy in appearance. Its foundation is laid deep in the depraved principles of the human heart. It rests on these strong pillars—ignorance, superstition and fanaticism. Its name is *Hindooism*. Ages on ages have passed by, and paid at its shrine their pilgrim worship. Surely its antiquity, at least, has proved its ability to withstand every dissolving element. But look again—look narrowly, and see whether principles of dissolution are not even now in action, whether each of its main pillars has not begun to crumble. Ignorance has just begun to yield to the light of knowledge; superstition and fanaticism to the sober realities of truth and religion. Even its foundations, strong and deep as they seem fixed in human depravity, have been reached, in a few places, by the penetrating power of truth and the Spirit of God. Even the gazing throng of zealous devotees have noticed its decay; some with dark forebodings and dislike, while others exult in prospect of its ruin, and lend a ready hand to hasten its fall. Yes, learned Hindoos have attacked, in public controversy, their own system of superstition and idolatry. A newspaper edited by a native of Calcutta, contains the following language, at the close of a spirited article, from the pen of a Brahmin: “If there be any thing which I and my friends look upon with the greatest abhorrence, it is Hindooism. If there is any thing which we regard as the greatest instrument of evil, it is Hindooism. If there be any thing we consider as hurtful to the peace and comfort of society, it is Hindooism. And neither renunciation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.” Another Brahmin, not a Christian, after perusing a tract said to the missionary, “when you have distributed a great many such, and the people have become familiar with their contents, then there will be a change. In fifty years Gunga will have no more worshippers: we will all be Christians then.” Whenever a few people are gathered together, says this missionary I hear but one subject, all are talking about Jesus Christ and his religion. Who can doubt that the mighty fabric of Hindooism is tottering on its foundations. Its warmest devotees are apprehensive of its fall; and ingenuous youths, whose minds have been faintly illu-

mined by the light of philosophy and religion, blush to own their connexion with the idolatry of their nation.

With regard to the religion of China, which is a species of Buddhism, the following extract from the eloquent author of Saturday Evening, has been copied and approved by the editors of the Chinese Repository, published at Canton: "It must hardly be said that there is any thing of religion in China, if we deduct, on the one hand, what is purely an instrument of civil polity, a pomp of government; and on the other, what is mere domestic usage, or immemorial decoration of the home economy. Ages have passed away since mind, or feeling, or passion animated the religion of Christ. It is now a thing not only as absurdly gay, but as dead at heart as an Egyptian mummy; it is fit only to rest when it has lain for two thousand years: touch it, shake it, it crumbles to dust." Buddhism, says Mr. Gutzlaff, is decried by the learned, laughed at by the profligate, yet followed by all, *for want of a better*.

As to the islands of the sea, a missionary remarks, "the system of superstition is fast falling to pieces. The huge and ghastly idols are rotting, and the people are utterly losing their regard for tabu restrictions. They earnestly solicit missionaries." The inhabitants of other islands say, "if missionaries come to these, and the people do not die, we must have some too."

Such is the present state of the false religions which have for ages enslaved the world. Not one in the prime and vigour of manhood, all old and infirm, and marked, as the writer above quoted expresses it, with the loathsome infirmities which usually attend the close of a dissolute life. Who does not see, that the world with its present characteristics cannot remain stationary here. As the period long since designated in prophecy draws near, the nations of the earth seem ready for one simultaneous movement.

But they will not emerge of their own accord from the darkness of idolatry and fanaticism, into the glorious light of the Gospel, which reproves their deeds. The temple of Christianity will not rise spontaneously, in its beauty, from this wild chaos of ruins. No! it must be reared by Christian hands, with enterprize and zeal. The world must have a religion: shall it be the religion of Jesus? Speak without delay; for while you deliberate whether to seize the opportunity offered you for conquest, the *foe* marches *onward*. The tribes of Africa are daily renouncing their neglected forms for the dreams of the false prophet. Tribes ten years ago free from all bias, and ready for the reception of any thing calling itself religion, are now bigot-

ed Mohammedans: and nations now ready for the reception of the Gospel, ten years hence will, unless the ground be pre-occupied, in all probability be in the same condition. Missionaries may now be sent securely to the nominal Christians of Turkey, and thus be ready at hand to pour the light of divine truth into the opening mind of the awakened Mohammedan. But this may not long be the case. The Turkish Moslem is *even now* contracting a fondness for "balls and masquerades and wine bibbing," simply because they are European accomplishments, and he sees little better from the same source to imitate. How critical the period! The uniform tendency all over the world, as the pride of learning advances without being accompanied by the humility of the Gospel, is to a sort of refined universal scepticism, cold atheism or more polished infidelity. The learned Mohammedans are now becoming infidels, the learned Hindoos sceptics, and the learned Chinese Budhists, atheists. And such must inevitably be the case, unless the disciples of Christ, by bold and active enterprise, seize the vantage ground now yielded by the dispersing armies of the aliens.

Here then is a call, not to future service, an opening which may be occupied when the church shall deem it prudent to arise from her pleasant slumbers, and go forth to action, but a call for ministers, missionaries *for immediate service*. The consequences of delay may be disastrous. Look at the Sandwich Islands. Just as they had cast away their idols, God in his providence sent them missionaries of Jesus. The genius of Christianity caught up the falling sceptre, and now sways it in peace and triumph over that interesting group. Had she neglected it until the present, Roman Catholicism would probably have reigned with gloomy, undisputed sway; and her frowns, more severe and forbidding than the former idolatry and cruelty itself, would have terrified from every attempt to meliorate their condition. Now if this state of universal transition remain unimproved by the soldiers of the cross, the very times will probably give birth to some daring talented impostor, some second Mohammed, who will weave over the feelings and passions of the expecting nations some strong delusion, which must pass through its manhood and decline, before Christianity can again extend her sway over the nations. Does it not seem very like the voice of Providence calling us, at this critical juncture, to leave the citadel in trust of the immense magazines of moral influence, which God has provided, under the direction of those whose age and circumstances compel them to remain "by the stuff," and go forth to the battle with all our forces, before the foe shall have had time to draw up again in fierce battle array?

Aside from this loud general call of God's providence, there is yet one more specific and definite, from individual portions of the heathen world. Yes, O Christian, tired of waiting on your sluggish movements, they would hasten your steps by their loud, thrilling cries, "Come ye bright sons and daughters of America, come and help us." We have heard of the Gospel, we believe it, O who will bring it to us, that we may taste for ourselves its sweetness and fulness. Have they, think you, no desire for happiness beyond the grave? no anxiety about their future destiny? Hear the dying petition of one, into whose dark mind a single ray of truth respecting God, eternity, the soul, had dimly glimmered: "O God," he exclaimed in agony, "if there be a God, save my soul, if I have a soul." The anguish of doubt is but poorly alleviated, by the gloomy doctrine of the transmigration of the soul. A dying Hindoo, with the deepest solicitude, inquired of a Brahmin standing by, What will become of my soul when I die? It will pass, replied the minister of religion, into the body of some animal. With a look of intense interest he repeated the inquiry, *And what then?* The priest confounded, replied, From that into another, and another, for ages to come. The dying man, glancing in thought over this protracted series of years as though it were but a moment, inquired again with still increased anxiety, *And what then?* But Hindooism could furnish no answer. In view of this awful abyss of uncertainty, is it strange that they wish to know something of God, eternal heaven, and eternal hell, and the Saviour of sinners. Here let heathenism herself answer. A priest of respectable appearance and train visited the missionaries in Siam, and remained with them long in anxious colloquy. The Saviour of sinners was the burden of his inquiries. Who was he? How did he expiate the sins of the guilty? *Did his love extend to all nations? How can a sinner be interested in his salvation?* No wonder the poor heathen will sometimes go a whole month's journey to hear a sermon, and beg a Christian book. An army of five hundred, on one occasion, came from a single village to solicit books.

This intense desire for instruction is extending every day; and consequently the call for missionaries is waxing louder and louder. In Burmah, the desire for the Gospel is so intense, that they often come forty or fifty miles, on foot, through deserts, the haunt of the tiger, to attend its ministrations. The missionaries on their tours are sometimes received literally with songs and gladness. Mr. Wade was once, on entering a large village, met by a company of young maidens singing words of the following import:

The Lord his messenger has sent,  
And he himself will soon appear :  
The Burman priests—their day is spent,  
The priests of God his standard rear."

Nine tenths of the whole male population can read ; and they read with much care. When a Burman, says one, receives a tract, he folds it up in his waist cloth or turban, takes it home to his village, however distant, and the first leisure evening, his wife and relations all gather round the family lamp, and the new writing receives a full discussion. The results are manifest. A missionary on a tour to a distant part, was told that a man had just died in great peace, trusting in a new religion. He repaired to the place, and found clasped in his hand and disposed on his lifeless breast, a *Christian tract* ; which had revealed to him a Saviour, and opened a blessed immortality. He had never seen the face of a missionary. What a field is here opened in the providence of God? Who will go and cultivate it?

As the immense and interesting empire of China will be presented by another, we pass it by, except simply to say, that it is so far accessible, that loud and repeated calls for missionaries have reached our ears. The Emperor has sent to the enterprising Gutzlaff to solicit books for his own use ; and has thus voluntarily placed himself under the influence of Gospel truth. In his edicts against sects and heresies, he has left entirely unmolested the very name of Christian. May we not, therefore, hope that access unlimited may soon be had to any part of that immense empire.

In Corea, north east of China, such was the avidity of the people for Christian books, that five hundred tracts, sent them by the London Tract Society, were immediately *cut up into sentences, and distributed*, that all might have a *portion* of the word of life. Who does not pant to go and tell these waiting nations of the Saviour? Who is there that wishes to benefit the world by the productions of his pen? Let him go and write in Chinese, and we will promise him, that his productions will be read by nearly one third of the whole human family.

The Islands in the Indian Archipelago are also literally waiting for the law of the Lord ; or rather crying for it. One whole village has embraced Christianity, and sent for Christian teachers. Does not this look like nations being born in a day?

In reference to the South Sea Islands, besides the interesting revival at Lahaina, two things are worthy of notice. First, their great desire to send the Gospel to other Pagan islands. Poor as is their own supply, the Sandwich Islands have sent a mission to the Marquesas. And the island of Ruruta and two

others have been in a good degree Christianized, by the blessing of God on the labours of natives from Tahiti. When Christians have got to act thus, to feel as a Chinese convert expresses it, "that difference of country should make no distinction among those that love the Saviour," that true patriotism is the love of every member of Christ's kingdom, and that they are as much bound to send the Gospel to the far off heathen as to supply the vacant churches of our own cities, then may we soon cease to mourn over the darkness and desolation of idolatrous heathen. The second fact alluded to, is the increasing demand for books and instruction. They are willing to purchase books for the staple commodities of the islands, at any price, if they can only procure them. At Wailuku, on the island of Maui, the head man collected and hewed the stones for a respectable chapel. While building it, the people used to gather round, and inquire with weeping eyes, who would preach in it? O, what must have been their joy, when they afterwards received a minister. Some of the stated congregations on these islands number two or three thousand.

India too implores help. At one station one hundred and thirteen families, in six months, renounced heathenism: and worship God, in the very temples formerly devoted to the worship of Satan. The spirit of inquiry is continually rising. "There never was," says an English missionary, "such a thirst for the Gospel as at present. Idolatry cannot long be the religion of India; and should infidelity succeed it, it will be only for want of some to state and defend the doctrines of Christianity. We are not prepared for an extensive conversion of the heathen. We tremble almost to think of it. O cannot some of you come to our help?" More than one hundred renounced caste in a single village by reading a tract given by a native preacher. In one instance, the Hindoos followed the boat of the missionaries, begging for a single tract; and having got one, they held it above the water with one hand, and swam across the river with the other.

Some time since the missionaries were visited by a deputation from the churches long since planted by the labours, and watered by the prayers and tears of the devoted Schwartz. They told them weeping that their churches were mouldering to ruins, their people were scattered abroad, and many of them dead, and the last vestige of Christianity would soon be obliterated, and entreated to send them Christian ministers. The missionaries were obliged to tell them, that they had no ministers to send. The deputation absolutely refused to return without some one to accompany them. At length, melted by the urgency of the

request they dismissed them with some native schoolmasters, instructed indeed in the theory of religion, but who had never felt its power on their own hearts. Is there none in Christian lands willing to go and retrace the footsteps of Schwartz, and re-assemble his scattered flock? Shall facts like these,—these deep and thrilling appeals from the whole heathen world, fall upon our ears with the cold indifference of a thrice told tale? No: it cannot be; the heart once touched with Jesus' love responds, it cannot be. The calls of God's providence can no longer be mistaken. These things are not without meaning. They speak to us, to the members of this society, just as certainly as though a voice from heaven addressed us by name.

We by no means assert that the representation just given is applicable to all the heathen, nor even to the heathen as a body, for the time has not come when all of every nation shall seek the Saviour. Yet this ardent thirst for Christian instruction on the part of so many individuals, and families, and in some cases were islands, nations and kingdoms as a body, we think does prove that Christ's chosen people are scattered among every kindred, and people, and nation under heaven. And this position is strongly corroborated by the readiness and joy with which some of the most zealous devotees have quitted their self-torturing fanaticism, and trusted for full forgiveness, and eternal life, to the simple merits of a Saviour's blood. How many have thus told, while tears of gratitude streamed down their cheeks, of the cruel self-tortures they once vainly practised, in search of that joy and peace, which they have now found so full and sweet in the Redeemer's love. Now if this be so, our duty is as clear as if it were written with a sunbeam, to go and gather the elect from every quarter of the globe, to preach the acceptable year of the Lord, and thus opening the prison doors to them that are bound.

Thus the Apostles acted. Paul remained a year and a half in Corinth, because the Lord told him in a vision that he had much people in that city. So now by his providence he tells us, that he has much people all over the world, and commands us to go and gather them into his fold, that there may be but one fold, as there is but one shepherd. It is for this purpose, he has opened a door into every corner of the world; for where may not the missionary operate, either in person or by Bibles and tracts? The obstacles arising from the opposition of false systems of religion and the bigotry of their devotees is now in the very process of removal, and the very heathen are crying aloud, *come and save us*. The responsibility of not going, therefore, rests solely upon us.



Surely it were cruel for those who possess the life and immortality brought to light in the Gospel, to withhold them from any of their destitute fellow beings, even those who know nothing of their want. But much more so, to withhold them from those who feel their forlorn perishing condition, and who are willing, nay desire and entreat us, to come and tell them of the Saviour, and eternal heaven, and the road which leads to life and blessedness. Can we resist their calls? Think, ye that have tasted the sweetness and preciousness of that hope which the Gospel inspires, think of its value, and say will you, can you, for any reason decline, when it is in your power to put it into the outstretched hand of the poor, anxious, waiting heathen? Can you suffer them to perish, in vain and fruitless efforts to grasp a happiness which they can see but cannot reach, and of whose value they know just enough, to excite the keen anguish of disappointment? No, you cannot. Come, then, let us go and gladden their hearts with the blessed news of pardon and peace through Jesus' death. O how would it cause the tide of joy to flow through the channels worn on their cheeks by the tears of anxiety and sorrow! How would it smoothe their path way through life, which is indeed dark, rugged and thorny: and especially how would the eye dim in the shadows of death brighten and beam with joyous anticipation, while we point them to realms of bliss; and the agonizing anxiety which beclouds that trying hour, gives place to the calm sunshine and beauteous rainbow of hope and of joy; a hope full of immortality a joy unspeakable and full of glory!

"Servants of the Lord!

Who at your ease in this blest western clime  
Do throng his altar sheltered from the storm  
And from the heat, to whom the heathen's cry  
Far off and deadened by the ocean wave,  
Doth come so soft as scarce to wake the prayer  
Is Brainerd's spirit dead? Is there no soul  
Like Martyn's left among you? Doth the zeal  
Of Fisk and Parsons perish in their graves?  
Ye too, who in the sacred shrine of home  
Are priestesses, remember ye who stood  
By Judson's side so faithful unto death,  
Who out of tribulation, found her robe  
Made white in Jesus' blood?

'Thou God of love!

Hold back the curse of Meroz from our lands,  
Which fed to fulness with the bread of heaven,  
Sleeps o'er the cup of blessings, and forgets  
To gather up the fragments of the feast  
For famished suppliant Heathen."

ART. IV.—*Memoir of the Rev. George Burder, author of "Village Sermons," and Secretary of the London Missionary Society. By Henry Foster Burder, D. D.*

WE have been looking with interest for this volume for several months; and we are happy now to announce to such of our readers as may not be apprized of the fact, that it has already been republished in this country in a form which will be likely to secure for it a rapid and extensive circulation. There are several reasons why we feel a peculiar interest in bringing this work before our readers at this early period. In the first place, the individual who is the subject of the memoir, sustained a character of very uncommon excellence, and occupied a station of great responsibility, and was, on the whole, unquestionably, one of the most useful men of his day. He was also, not only through the medium of his publications, but of his labours in the cause of missions, well known to the religious community, in this country; and we are quite sure that the estimate which they have formed of his character and services will prepare them to receive with favour even the brief outline which we propose to give, and much more the minute and faithful account which the "Memoir" itself contains. And while the work possesses peculiar interest in the subject which it exhibits, it is executed with much good sense and taste, and is altogether a worthy and beautiful monument of filial affection. And we may be pardoned for saying in addition, that this excellent individual was in a slight degree personally known to us; so that in performing the office which we have taken upon ourselves in this article, we shall actually, to some extent, record our own private recollections. We can attempt nothing beyond a very brief sketch of his life, deriving the facts of course from the volume before us; but we hope to say enough to convince our readers, that the work itself will well reward them for an attentive and even repeated perusal.

George Burder was born in London May 25, (O. S.) 1752. His father, Mr. Henry Burder, as appears not only from the testimony of his son, but from many of his letters published in this volume, was an enlightened, judicious, and eminently pious man; and was, for many years, a deacon of the church in Fetter Lane, of which the son afterwards had the pastoral charge. His mother seems also to have possessed a truly excellent and Christian character; but she was taken from him by death when he was

at the early age of ten years. About this period his mind seems to have been seriously directed to the great subject of his soul's salvation; and though he does not appear at that time very definitely to have indulged a hope in God's pardoning mercy, yet in looking back upon the exercises which he then had, from an advanced period of his life, it would seem that he was rather disposed to regard them as having marked the commencement of religion in his soul. As he early discovered a taste for drawing, his father placed him under the care of a distinguished artist apparently with a view to educate him for that profession; but after having been sometime in this employment, in consequence of the temptations in which it involved him, and the unfavourable influence which was thereby exerted upon his religious feelings, he abandoned it, and gave himself ultimately to a much higher vocation. From the reflections which he committed to writing from time to time, he seems to have been in no small degree under the influence of religious feeling, and to have felt an ardent desire to be used as an instrument for the salvation of his fellow men; but it does not appear that he had any distinct purpose of becoming a preacher until a short time before he commenced his public career. In 1769 he heard several sermons from Whitefield, which left upon his mind a strong impression, and which he took down, as they were delivered, in short hand, and afterwards published. He censures himself as having been too forward in this matter, considering his youth, and remarks that Whitefield complained that one of the sermons, which he saw before leaving England, was not faithfully reported; but however this may have been, so much of the power of this celebrated preacher consisted in mere manner, that it would not be strange if the most accurate version of many of his discourses on paper should have contained much which he would have wished to disown.

In 1774 Mr. Burder was visited with a serious illness, which seems to have had a happy influence in quickening and establishing his religious feelings. Shortly after this, he went with his father and mother (his father had previously formed a second matrimonial connexion, which proved a great blessing to the family) on a visit to Shropshire; and during his absence heard for the first time, the celebrated Fletcher of Madely, and was greatly impressed and delighted by his preaching. The observations which he made during this journey on the great want of evangelical preaching, in connexion with the acquaintance he formed with some zealous and devoted men, greatly strengthened the desire which he had before felt, to devote himself to the work of the ministry. Early in 1776 we find him turning his attention

to the Greek and Hebrew languages in connexion with theology; and in fine he set out on a journey, not only with a strong desire to be useful to his fellow men, but with a determination, if the indications of Providence should seem to favour it, to commence preaching; or, to use his own language, "to open his mouth for the Lord." In reference to this, or rather in consequence of being urged to it by a friend, while on his journey, he made the following memorandum:—"The Lord knows my unfitness, yet I love souls, and would fain be the instrument of spiritual good. Lord, lead me: show me the path: guide me with thine eye: suffer me not to offend thee: give me true humility." In accordance with his previous intention, and the wishes of his friend, he literally commenced preaching the Gospel to the poor, in a farm house of his father's, June 17, 1776, from the words, "The Spirit of the Lord God is upon me, because he hath anointed me to preach the Gospel to the poor, &c."

The period immediately preceding Mr. Burder's entrance on the ministry, was distinguished by a general state of religious apathy in most of the churches in Great Britain. There had been indeed at an earlier period among their ministers many illustrious witnesses of the truth; men of great and holy minds who counted not their lives dear to them, if their Master's honour demanded the sacrifice; but most of them had before this time gone to their rest; and in the Established Church especially, if the venerable Romaine and a few others were excepted, the ministrations of the clergy were barren alike of the doctrine and spirit of the Gospel. Whitefield and Wesley, the two great leaders of the Methodist denomination, were then in the midst of their career; and it would seem, notwithstanding the irregularities which they sometimes practised, that no small degree of the piety of England was found in the ranks of their followers. They were the means (Whitefield especially) of breaking up, in some measure, the slumber which had been coming over the church for many years; of directing the attention of whole communities to the all important concern; and while their efforts were instrumental of the direct conversion of a multitude of souls, they were perhaps still more important from their general influence in elevating the standards of piety, and introducing an era of greater zeal and fidelity in the Christian ministry. That their zeal sometimes ran to excess, and thus defeated its own honest and praiseworthy designs, there is no room to question; nevertheless, they showed that they had been baptized deeply into the spirit of the Gospel, and that the salvation of their fellow men was with them the all engrossing concern; and there was a power in their ministrations which drew people by thou-

sands to hear the word of life, and which sent them away, almost by thousands, anxious for their souls or rejoicing in a Saviour; and this influence, much as it was resisted by sneers, and sometimes open violence, was felt at the very heart of the Establishment. This peculiar state of things will account for two important facts in Mr. Burder's life. One was, his earnest desire to enter the ministry, inasmuch as he had before his eyes the evidence that a mighty change in the religious state of his country was needed, and that there was every encouragement for its accomplishment, from the success which actually attended the labours of a few devoted men. The other was, that he commenced his ministerial labours among the Methodists; for here he found most of the spirit of holy zeal and self-denying effort, which was the ruling passion of his own soul: Though he did not always remain connected with this denomination, yet he seems to have retained a strong attachment to them, and never to have regretted his connexion with them at his entrance upon the ministry.

Though Mr. Burder evidently did not commence preaching without much more preparation than is common among the Methodists, at least in this country, we are, of course, according to our views of this subject, obliged to consider the manner of his entering the ministry, as irregular. It does not appear that he had been examined and approved for the work by any body of men, or even by an individual minister; or that he acted under the sanction of any other authority than his own judgment and conscience, until the time of his ordination at Lancaster. But this was not regarded as an irregularity in the denomination to which he belonged; and even among the Independents of England, it would, doubtless, be considered, on account of their greater laxness on this subject, much less exceptionable than the same course would be in this country, either among Congregationalists or Presbyterians. We know not what particular mode of induction to the ministry prevailed at that day among the English Independents; but since their theological academies have become numerous, and the standard of ministerial qualification has been considerably elevated, their course is something like the following: Any young man who wishes to study for the ministry, may be admitted to one of these institutions upon being found able to sustain an examination in the elementary branches, and perhaps also in the rudiments of Latin and Greek, and on his presenting a certificate from his minister, or some other competent person, of the correctness of his moral and religious character. During the former part of his course, which continues four years, he is occupied chiefly with the classics and sciences; and in the latter part attends to

little else than theology and its kindred branches. At a comparatively early period, if we mistake not, he is encouraged, under the direction of the theological tutor, to go out and exercise his gift of preaching; this being regulated, however, with reference to the capacities and acquirements of each individual. At the close of his course he delivers a sermon in the presence of the committee of management, or, as we should say, the Board of Directors, and then receives a certificate from his tutor or tutors, which is considered as conveying a regular license to preach the Gospel. We confess that we should be quite unwilling to exchange the mode of induction to the sacred office which prevails in our Presbyterian Church, or even among our Congregational brethren in New England, for this which has been adopted by the English dissenters. It seems to us that their practice throws upon one or two individuals a responsibility which ought to be shared by many; and that it guards the avenues to the sacred office much less effectually, and furnishes much less security to the Church against an unqualified ministry, than is found in our more extended and systematic arrangements. In cases in which young men enter the ministry without having studied at a public institution, we believe the matter of induction is still more informal; nothing else being necessary than for some settled pastor to give his sanction to the wishes of the candidate by receiving him into his pulpit. We should exceedingly regret to see any thing of this kind gaining ground among Presbyterians or Congregationalists in this country; though we acknowledge that some things of recent occurrence among us have augured unfavourably in respect to this part of our ecclesiastical economy. In England, we believe the tendency is to raise the standard of ministerial qualification; and we think it not improbable, from some of their recent movements in the way of ecclesiastical organization, that, at no distant period, they will at least have clerical associations for their examination, and what we should consider a more regular introduction of their young men to the sacred office.

After having remained two or three weeks in the neighbourhood in which he preached his first sermon, during which time he preached in several different places, Mr. Burder returned to London, and for several months seems to have been in doubt whether he should continue in the work in which he had engaged. He felt much delicacy in consulting his father on the subject; for he was aware that if he approved of his choosing the clerical profession, he would wish him to take a regular course at a dissenting academy. Besides, he had serious doubts whether he would cast in his lot with the Dissenters or the Es-

tablished Church; for while he saw, as he thought, more fervour and power in the ministrations of some evangelical clergymen of the Establishment, than in almost any others, he observed among some of the academicians an air of pride and self-importance, which rather repelled and disgusted him. But, upon a closer examination of the forms of the Established Church, he found that he had conscientious objections to them which could not be overcome; and hence he decided to remain out of the Establishment; a determination which accorded with his convictions of duty at every subsequent period.

In 1776 he published a little book for children, entitled "Early Piety," which has since passed through many editions, and from its peculiar excellence deserves to be kept in constant circulation. During this and the following year, he continued to preach in various places as opportunity presented, though he still at times had distressing doubts whether it was his duty to proceed. Those doubts, however, were gradually removed; and at the close of the year 1777, while he was labouring partly as an itinerant in Lancashire, he received a letter from his father, cordially approving of his purpose to devote himself to the ministry, notwithstanding the regret he might have felt at his irregular entrance upon it.

After Mr. Burder had laboured some time in different places in Lancashire, he received a unanimous call from the church (we suppose an Independent church) in Lancaster, which he thought it his duty to accept, and accordingly he was set apart to the pastoral office, October 29, 1778. The state of religion in that part of the country was exceedingly low, and almost every effort that was made to revive it, was met with open, and in some instances with violent opposition. He continued however to labour with great zeal and fidelity, not only in Lancaster, but in the surrounding country to a considerable distance, for about five years; and during this period, he was not only instrumental of much good to the congregation with which he was immediately connected, but of introducing the Gospel into several places to which he had access in occasional ministerial visits. Early in 1783, he appears to have been impressed with the conviction that his work in that field was at an end; owing principally to the fact, that there was little or no increase of his church and congregation, and accordingly he began to think of a removal to another sphere of labour. In the case of Mr. B. this might have been a very judicious step; and from the uncommon attention which he paid to the leadings of Providence, as well as from the connexion which his decision on this subject manifestly had with his more extended subsequent usefulness,

we may reasonably conclude that he acted in this case neither precipitately nor without good reason. Nevertheless, we cannot doubt that this matter of changing ministerial relations is, in many instances, decided upon without sufficient reflection; and that one field of labour is hastily abandoned for another, with at best an uncertain prospect of a beneficial result. If a minister is happily settled over a congregation, who are at once satisfied and profited by his labours, and are willing to furnish him an adequate support, he ought to hesitate long, in all ordinary cases, before he makes up his mind to accept a call from another congregation, on the ground of a probability of increased usefulness: for, in the first place, there is of course great uncertainty attending this whole matter; and it has very often happened, that such a change has brought with it nothing but disappointment both to the pastor and the people: and, in the next place, admitting that he may be actually more useful in the place to which he is called, he ought to be able to decide, with some degree of confidence, that his usefulness will be sufficiently increased to counterbalance the evil which may result to the church from which he is separated; for every congregation without a pastor is liable to division and distraction, to say nothing of the danger which often exists of sitting down under a lax or inefficient ministry. In addition to this, every minister, especially when called from a more humble to a more elevated sphere of labour, has good reason to look well to the motives which incline him to make the change; for he must be more than an imperfect man not to be in danger of taking counsel of an ambitious desire to be distinguished, rather than of a simple wish to render the highest possible service to the cause of his Lord and Master. We doubt not that there are many cases occurring from time to time, in which the interests of the church demand that a minister, however greatly beloved by his flock, should pass into some different field of labour; but it may reasonably be questioned whether the tie that binds a minister to his charge is not regarded, in many instances, far too lightly, and whether many congregations are not deprived of their pastors for reasons which would scarcely bear a sober examination.

In 1781 Mr. Burder was married to Miss Sarah Harrison of Newcastle; a truly valuable and excellent lady, who sustained the relations, both of a wife and a mother, with great affection, dignity and usefulness. The marriage was celebrated in the church; and immediately on their coming out, the bells, contrary to their wishes, were rung, and thus the whole town made acquainted with the event.

Agreeably to previous arrangements, Mr. Burder having



made a farewell visit to several places where he had occasionally preached, and having taken an affectionate leave of his own congregation at Lancaster, commenced his ministerial course at Coventry, Nov. 2, 1783. The congregation to which he was now introduced was much larger than that to which he had before ministered; and, in addition to this, his residence in a more populous city, while it enlarged, in some respects, his sphere of usefulness, supplied him with additional means of doing good. Here he continued to labour with most exemplary faithfulness, until his removal to London in 1803. During this period he was privileged not only to witness much of the gracious manifestation of the Spirit in connexion with his efforts for the people of his immediate charge, but also to see the circle of his benign influence gradually extending till it embraced the whole surrounding country. He was not only abundant in his labours as a preacher, but was associated with almost every benevolent enterprise within his reach; and if he were not always the originator, he was at least a most zealous and efficient coadjutor. He was particularly active in establishing the country association of Independent churches; which is said to have been a means of accomplishing great good, not only in that immediate region, but in other parts of the country; the same system having been elsewhere extensively adopted. During the same period he sent forth several works through the press, which have been extensively circulated and eminently useful; particularly his "*Closet Companion*," printed on a single sheet, which has passed through many editions; a "*Series of observations on the Pilgrim's Progress*," which has also been repeatedly printed; and an abridgement of Doctor Owen's valuable work on the Holy Spirit.

In the year 1797 his son, now the Rev. Doctor Burder, consulted him for the first time in respect to his becoming a minister of the Gospel. The course which the father adopted on this occasion, was equally creditable to his parental feelings, his sound judgment, and his ardent piety. In the reply which he made to his son, and in his subsequent communication to him on the same subject, while it is manifest that one of the strongest wishes of his heart would be gratified by his becoming an able and devoted minister, yet the fear that he would run before he was sent led him to encourage his engaging for a short period in worldly business, that he might have an opportunity to try the strength of his principles and the purity of his intentions. At the same time, he brought distinctly but concisely before his mind, in several particulars, the prominent qualifications for the ministerial work; that his son might examine himself the more impartially, and be the better able to judge whether he was real-

ly called with this high vocation. It is delightful to see with what perfect freedom this venerable father, in writing to his son, lets out all the feelings of his heart; telling him, in one instance, that his "lively hopes" had been mingled with "dejecting fears" respecting him; and that he feared at a particular time that he was "less humble and spiritual, less addicted to reading and prayer," than he had been before. It is all done, however, with such indescribable kindness and tenderness, that it could have had no other than the happiest effect; and such, we have reason to believe, was its effect, judging from the subsequent course of the son. He cheerfully complied with his father's suggestion, and deferred his preparation for the ministry a few years, during which his attention was directed to secular engagements. At a period not very remote, however, he began to study with reference to the ministry, and we hardly need say, that his father lived to see his best hopes concerning him abundantly fulfilled.

The very serious and cautious manner in which Mr. Burder proceeded in respect to the wishes of his son, may suggest a useful hint to other parents who may be called to decide a similar question in respect to their children. We greatly fear that many parents, and Christian parents too, in the desire which they feel that their children may enter the ministry, overlook too much in their calculations that fundamental qualification—a renewed heart; and actually proceed in the matter of their education much as they would with reference to any other profession. But let such parents remember, that unless their children have really been born from above, they had better be any thing than ministers of the Gospel. It will be any thing else than a blessing to the children themselves; for whatever reputation they may gain for learning and eloquence, their hollow services will contain the elements of a most aggravated condemnation to their own souls. It surely can be no blessing to the church; for an unsanctified ministry is her greatest bane; and though there may be much of splendour connected with it, yet it will bring in its train darkness and death. Let every parent then be cautious how he encourages a son to look towards the sacred office, with only equivocal evidence of his Christian character. If the inclination of the child be in favour of it, while yet there is just cause for suspicion in respect to the genuineness of his piety, let him be advised for a season to hold the matter undecided; and meanwhile let him be impressed, so far as possible, with the awful responsibilities of this high vocation; and let him be urged to examine himself in the light of God's word, and if he is a true Christian, this will have a tendency to confirm his faith, and brighten his evidences, and ultimately to increase his min-

isterial usefulness. If he be not a Christian, it may serve to prevent great evil to the church, to keep him from the guilt of murdering souls, and possibly may be the means of averting from his own soul an eternal destruction. We would recommend to every parent placed in these circumstances, to imitate the caution of Mr. Burder, and he may ultimately hope to reap a similar reward.

During Mr. Burder's residence at Coventry, he was repeatedly called into the furnace of affliction. Besides the loss of his step-mother and his father, whose deaths occurred so nearly at the same time that they were buried in the same grave, he lost three children; the first, an infant of a few months; the second, a lovely little girl of about four years and a half, who, notwithstanding her tender age, had had her thoughts sweetly directed to the Saviour; and the third, a promising daughter, who was in the course of her education. This latter affliction in particular was most deeply and painfully felt; though its pungency was not a little abated by the consoling hope he was permitted to indulge, that his dear child had safely reached her everlasting rest. His reflections on this subject, as they are contained in several of his letters, while they show that his spirit was deeply wounded, breathe the most sweet and hallowed submission to the will of God, and an entire confidence in his character and government.

The year 1803 was memorable in Mr. Burder's life, for his having removed from Coventry to London, and his being introduced to his ultimate sphere of usefulness, and to a field in which his influence became more diversified and extensive than in any which he had previously occupied. This event seems to have taken place immediately in consequence of the death of the Rev. Mr. Eyre of Hackney, Secretary of the Missionary Society, and Editor of the Evangelical Magazine. Mr. B.'s heart had been much in the missionary enterprise from the beginning; and as there were some other circumstances which seemed to favour his removal from Coventry, he resigned his pastoral charge with a view to throw himself more directly into the great cause of evangelizing the world. This removal from the field in which he had so long and so successfully been employed, awakened a feeling of deep regret, not only in those who had more immediately enjoyed the benefit of his labours, but among many others, far and near, who had been blessed by his influence.

On his return to London, he accepted a unanimous call from the church at Fetter Lane—the very church in whose bosom he was born and baptized—to become their pastor. Here he continued faithfully discharging the duties of the pastoral office, with little

or no intermission, until within a few months previous to his death. In addition to this, he filled the important office of Secretary of the London Missionary Society, which involved great labour and responsibility, though he declined receiving the least compensation for his services. He was also among the founders and earliest supporters of the British and Foreign Bible Society, the Religious Tract Society, and many other kindred institutions which have already exerted an influence far exceeding all human comprehension in carrying abroad the glad tidings of salvation. In these labours of love, he was the companion of Bogue, Waugh, Wilkes, Rowland Hill, and others of illustrious name, both among the living and the dead, whose memory will be embalmed in the gratitude and affection of the church to the latest generation. He was also the conductor of the London Evangelical Magazine, one of the earliest of the religious periodicals; and which, from its early beginning and extensive circulation, as well as the ability and zeal with which it has been conducted, has perhaps accomplished more for the cause of evangelical religion than any other. And, in addition to all this, he published, during his residence in London, the greater part of his "Village Sermons," which are included in eight volumes; one or two volumes of "Cottage Sermons," designed for persons in the very humblest walks of life; and a volume of "Sermons for the Aged," which is among the publications of the London Tract Society. His "Village Sermons" particularly, have perhaps obtained a wider circulation than any other sermons in the language; and have been translated, not only into several European languages, but into one or more of the languages of the East.

That these sermons have been productive of incalculable good, and are likely to continue a rich blessing in the church to the end of time, there can be no reasonable doubt: it may be worth while to inquire what it is that renders them so eminently useful. It certainly is not any uncommon elegance of diction, for they never exhibit the least attempt at rhetorical ornament; nor can it be any unusual reach of thought, or power of argument, or beauty of illustration, for in none of these particulars would they be considered extraordinary; but it is, that they bring out the great truths of the Gospel in their due proportions, with much simplicity and directness, and with constant reference to the conscience and the heart. It is true, they are designed especially for plain people; but we greatly mistake if those very qualities which render them peculiarly adapted to persons in the humblest walks of life, especially the entire absence of all parade and the copiousness and felicity of Scripture illustration, will not be found, to a great extent among all classes, to consti-

tute an important recommendation. We certainly would not object in all cases to a higher degree of ornament than these discourses exhibit; and we would be far from prescribing any particular rule on this subject for men of different intellectual peculiarities; nevertheless, we believe that almost any clergyman may profit in many respects by attentively reading these unpretending productions. He may have far more of what is popularly termed genius than the author himself; and he may be able to originate trains of thought much more striking and brilliant; but in the more sober and important qualities of sound exposition, perspicuous arrangement, direct application, and evangelical spirit, it is more than probable that he may advantageously sit at the feet of the author of the *Village Sermons*.

While we are upon the character of Mr. Burder as a writer of sermons, we may be pardoned for expressing the opinion, that if the style of preaching in England were generally in some respects more conformed to such a model, it would perhaps be improved. We refer more particularly to the power which these sermons have over the conscience. We have no doubt, that this is the point at which a considerable part of the preaching of our English brethren is more defective than it is at any other; and that the power of their ministrations might be increased by their discriminating more closely between saints and sinners, and giving divine truth a more searching and pungent application. Nevertheless, we are free to say, after having made some personal observation on this subject, that we are by no means prepared to fall in with the views of British preaching which have been expressed by some of our American friends, who have had perhaps a better opportunity of judging than ourselves. In some respects, particularly in point of directness and pungency, it may be that we have the advantage of our transatlantic brethren; but we verily believe, on the other hand, that, in some other respects, especially in exhibiting the lovelier features of the Gospel, and in dwelling upon the glories of the cross, the advantage is decidedly on their side. As writers of sermons, the mass of our ministers would probably be much inferior to the mass of dissenting ministers in England; but then again, as extemporaneous speakers, in point of gracefulness and fluency and appropriateness, they leave us far in the back ground. If it would not be at once invidious and indelicate, we might mention several living ministers in England who, whether their preaching be judged of abstractly, or by the effects which it has produced, must be considered as holding a rank among the very first preachers of the day. True, it may not have been attended by what we technically call a revival; but it has been attended in some instances

by very precious spiritual manifestations, which have resulted in considerable, though gradual, additions to the church, and in a large increase of piety and charity. If we mistake not, some in this country have been too much disposed to refer the fact that revivals are not common in England, simply to a deficiency in their preaching; whereas, we are persuaded that the principal cause lies further back in the habits and usages of the people, and the different and more artificial organization of society. And we are confirmed in this opinion by the fact, that the preaching of our own ministers, and some to whom we are accustomed to regard as models of pungency and faithfulness, has been tried upon an English audience, and with very little effect, insomuch that it has left them coldly wondering how such exhibitions of divine truth could even be instrumental of producing a revival of religion. Perhaps then, after all, the truth is, that while the preaching on each side of the Atlantic has its peculiar excellencies, and its peculiar effects, each is on the whole better adapted to the existing state of society than the other.

To return from this digression—The latter part of Mr. Burder's life was a mingled scene of mercies and afflictions. His powers of usefulness were continued to him in an unusual degree, so that he was able to labour more or less in the missionary cause, and without any interruption among his people, until a short time previous to his death. He had the pleasure to see all his children in the walks of usefulness and honour; two of his sons being highly respected ministers of the Gospel, and the third of high standing in the medical profession, and all, of exemplary virtue and piety. We hardly need say, that to witness the extensive and constantly increasing usefulness of such children, and to have received without interruption their grateful and filial attentions down to his last hour, must have contributed, if any thing earthly could do it, to gild the evening of his days with serenity and joy. But then there were also some bitter ingredients in his cup; for he was called to follow, in quick succession, first a devoted wife, and then a lovely daughter to the grave; and while his heart had not yet ceased to bleed on account of these afflictions, he was called again to mourning for the early death of the amiable and excellent wives of his two sons in the ministry. His sight also became gradually impaired, until at length it was entirely gone, so that the last months of his life were passed in total darkness. In addition to this, he suffered not a little from a malady by which he had long been afflicted, and which seems to have been ultimately the cause of his death. But amidst all these trials he maintained an uninterrupted serenity of spirits, and an entire resignation to the divine will.

Nothing can be more tender or consoling than the letters which he wrote to his children in the seasons of their bereavement. And his whole deportment showed that he had himself intimate communion with the God of consolation; while his prayers were the breathings of a spirit ripe for heaven. His last weeks and days, though marked by severe suffering, were also distinguished by the richest expressions of the divine favour. Though the eye of sense was blind, the eye of faith was open wide upon the bright scenes in which he was going to mingle. There was nothing like that presumptuous confidence which sometimes discovers itself on a death bed, and which makes us shudder lest, after all, it should be a harbinger of disappointment and woe; but there was an humble, an affectionate reliance on the Saviour, which shut out all painful anxiety and apprehension. He went fearlessly down into the dark valley, because he knew that it was his privilege to rest upon his Redeemer's arm, and to confide in his promises; in his death, as well as in his life, he proved the power, the grace, the unutterable value of the Gospel.

After this brief sketch of the life of Mr. Burder, it can scarcely be necessary to add, that few men of any age have accomplished so much as he for the advancement of the cause of Christ. Perhaps it may not be amiss to institute the same inquiry in respect to the general usefulness of his life, which we have already done in respect to his published sermons,—what was the true secret of the great and good influence which he exerted over his fellow men? If we can ascertain what were the leading elements of his usefulness, it may, perhaps, aid other good men, and ministers of the Gospel, in their plans and efforts for advancing the same cause to which he was so pre-eminently devoted.

We would say then, in the first place, that an uncommonly amiable natural temper, and fine, engaging manners, had much to do with Mr. Burder's usefulness. There was a gentleness and benignity of spirit that belonged to his original constitution, which gave an indescribable charm to his whole deportment. It might, indeed, be difficult to distinguish accurately in all respects between those qualities which were given him by the Creator, and those which were communicated by the Sanctifier; in other words, it might not be easy to say precisely how much he was indebted for the endearing and attractive qualities by which he was distinguished, to the habitual and reigning influence of Christian principle; but it cannot be doubted, that, apart from all religious influences, he had an unusual loveliness of temper. He was as far as possible from any thing like insincerity; was free from the spirit of exaggeration; was predisposed to judge his fellow men as favourably as possible, and delighted to speak

of their excellencies rather than their infirmities; was uncommonly kind, and generous, and affectionate, and had a chord strung in his bosom which instinctively vibrated to every note of human wo. And his manners were the simple acting out of his benevolent feelings. There was not the shadow of parade or ostentation; nothing that indicated a desire to attract unusual attention, or to impress others with his superiority; but every thing about him was as simple and unpretending as a child. At the same time, he was entirely free from all offensive or awkward peculiarities, was courteous and dignified in all his intercourse; so that while it cost him no effort to accommodate himself to persons in the humblest walks of life, he was quite at home in the most polished circles of society. Indeed, we have scarcely known so fine a model of ministerial manners as Mr. B. exhibited; and we have no hesitation in saying, that this was an important element in his usefulness.

Now, we are much inclined to think that this is a matter of far greater moment to a minister of the Gospel, than is commonly imagined. We do not suppose that an amiable temper and good manners can ever be put in the place of other and higher ministerial qualifications; but we are convinced that the absence of the former has often, to a great extent, neutralized the legitimate influence of the latter. True it is, that there is a difference in the original temperament of men; and not every minister of the Gospel has received from his Creator, in the same degree, the amiable qualities which belonged to Mr. Burder; but this fact only supplies an argument for a more severe self-discipline; for it admits of no question, that this part of our nature is as susceptible of culture as any other. And if any one is inclined to doubt the importance of this, it will be a good antidote to his scepticism to look around and see how many cases there are in which a minister sacrifices his comfort and usefulness, agitates and distracts his congregation, and brings a serious reproach on the cause of Christ, by the indulgence of an irascible or turbulent spirit. Any young man who finds himself possessed of such a temper, should be sure that he has effectually gained the dominion over it, before he determines to enter the ministry; for, whatever his other qualifications may be, if he has not the mastery over his own spirit, he has at best but a dubious prospect either of comfort or usefulness.

In respect to a clergyman's manners, though they are certainly connected in a great degree with his natural dispositions, and must in all cases be influenced by them, yet, after all, it is not a matter of course that good manners follow in the train of a good temper; for every body knows that a very good natured



and amiable man may contract offensive and vulgar habits, and may be so inattentive to the ordinary forms of cultivated society, that his very presence will grate upon the feelings of those with whom he associates. There are those, we are aware, who think lightly of this matter; and insist that if there be real and solid excellencies of character, it matters little in respect to the exterior; but such persons should remember, that the first impressions which we receive of an individual are usually from his manners; and that whatever those impressions may be, they are exceedingly apt to be abiding. They should bear in mind, moreover, that we are constituted in such a way as to be necessarily influenced by the manners of those with whom we associate; that in every circle of society and in every department of action, a courteous and dignified manner has greatly the advantage of a clownish and vulgar one; while, in respect to some circles, the latter will sometimes operate to an effectual exclusion. No doubt a man's reputation, both for intellect and moral excellence, may be such that very awkward and uncultivated manners may be to some extent overlooked; but any man is likely to accomplish much more with good manners than without them. We have known some clergymen whose inattention to this subject has greatly abridged their usefulness; and who, though they possessed sterling merit, yet, upon a slight acquaintance or a casual interview, have left an impression of little else than rudeness and vulgarity.

We cannot forbear to urge this subject, as one of special importance, on our theological students and candidates for the ministry; and we are the more disposed to do it from the fact, that our arrangements for theological education may exert an influence in this respect which needs to be counteracted: we refer especially to the circumstance that large numbers of young men are brought together in our seminaries, where they have little intercourse except with each other, and much fewer inducements than they would have, in almost any other circumstances, to attend to the cultivation of their manners. We would earnestly recommend to every one who has the ministry in view, to attend to this matter, not merely on the ground that it is of great importance to his own comfort in society, but from the higher consideration, that it must have an important bearing upon his usefulness. Not that we wish to see any thing that even approaches to foppery; no studied and artificial attempts at personal display; nothing like an undue attention to fashion and etiquette: this is even more disgusting in a clergyman than vulgarity itself; for the latter may consist with a sound understanding and a good heart; but the former is always taken, and justly taken, as indi-

cating a silly and contemptible vanity, which is in better keeping with any thing than the office of a Christian minister. But the manners of a clergyman, while they should be free from undue preciseness, and revolting levity, and miserable affectation on the one hand, should be unconstrained, dignified, and polished, on the other. He should be able to feel at home in any circle into which he may be cast; and should be so familiar with the usages of polished society, that he shall not shrink from entering it from the fear that his ignorance of its forms will attract observation. In short, he should not be the courtier or the fop, but the Christian gentleman.

Next to the cultivation of benevolent feelings, which must always be taken as the foundation of good manners, we would recommend to every theological student to guard with great care against all indelicate and offensive habits, and to mingle, as he may have opportunity, in enlightened and refined society; and we may add, without an intention to encourage a dissipated habit of mind, in the society of accomplished females. Such kind of intercourse, properly conducted and not carried to an unreasonable extreme, will be likely to give an ease and dignity to the manners, which will be of great importance in subsequent life, and which can be acquired so easily in no other way.

The next thing which strikes us in the character of Mr. Burder, as having had an intimate connexion with his extraordinary usefulness, was an uncommonly sound judgment and well-balanced mind. There was nothing in his intellectual constitution that bordered upon eccentricity; no fitful starts of imagination to astonish, or bewilder, or lead astray; but all his faculties seemed to be in harmony, and each had its free and appropriate operation. He certainly had an inventive mind; but his invention was exercised, not so much in the regions of taste and science as in the walks of Christian usefulness; not so much in bringing out grand and beautiful conceptions, as in finding out new ways of doing good. His judgment was unusually sober and correct, insomuch that there was rarely occasion to appeal from it on any subject which was presented to his consideration. He viewed things calmly and coolly, in all their bearings and relations; and when he formed his opinion, it was generally in view of evidence which satisfied not only himself but others of its correctness. This characteristic of his mind was of great importance in the relations which he sustained to the cause of Christian benevolence; in originating and sustaining institutions, some of which are already reckoned among the chief glories of the age. Had he been constituted with an original fickleness and instability of purpose, or been inclined to rash and precipi-

tate judgments, or lacked the power of holding a great subject before him, and viewing it patiently and impartially in all its relations, though he had possessed far more of imagination and genius, qualities which most attract and dazzle, than actually fell to him, yet he could never have borne the part which he did in the great system of benevolent effort.

It is not to be questioned, that some men of eccentricity have been eminently useful; but in the majority of cases of this kind, we believe that their usefulness is not a little over-rated; for, though they may actually possess many excellent qualities, and do many praiseworthy deeds, yet it will generally be found, on minutely scanning their course, that much of their influence has been of a different character. And even where there is no remarkable eccentricity, where genius simply preponderates over judgment, though the course of such a mind may be marked with a degree of splendour which belongs not to one of a different character, and though its occasional efforts may awaken a deeper interest and stronger admiration, yet it is exceedingly doubtful whether in most cases the greater good is not ultimately accomplished by a mind of less dazzling, and more solid qualities. No doubt it is the duty of every man to make the most of all his faculties, whichever one may have the predominance; but it seems to us equally certain, that whoever would aim at the highest degree of usefulness, must endeavour to cultivate his different faculties in such a manner that there shall be a suitable balance and harmony preserved among them.

But what had more to do with the usefulness of Mr. Burder than any thing we have yet mentioned, was his deep, earnest, and consistent piety. Every one who saw him perceived at once that his religion was something more than cold speculation on the one hand, or mere emotion on the other. It consisted in nothing less than the harmonious operation of all his faculties and affections in obedience to the pure and hallowed dictates of divine truth. It was eminently founded on principle; and never discovered itself in those wild and extravagant exercises which rather indicate the fever of enthusiasm, than a vigorous and healthful action of the spiritual system. But, on the other hand, it was marked by deep and strong feeling; by a spirit of devotion which could at any time be brought into exercise; by strong and living faith, and unfeigned humility, and lively zeal and simple dependence on the influences of God's gracious Spirit. His religion was not fluctuating, but constant; something which lived and breathed in all his conduct; which showed itself in all his intercourse with his fellow men, and seemed to govern every important action of his life. A principle of piety

thus deeply implanted must of course have given a useful direction to his faculties, and been an ample security for his labouring faithfully and efficiently in the service of his Master. But in addition to this, it must have secured to him in a high degree the confidence of his fellow men; as well those whom he might wish to benefit by his labours, as those who might be his companions and coadjutors: and in either case it is hardly necessary to say, that this must have had an important bearing upon his usefulness.

There is no point to which it is more important that the standard of ministerial qualification should be elevated than personal religion. That a minister may go through the round of his official duties, and sustain the character of a popular preacher, and an amiable man, with little piety, or even no piety at all, admits not of question; but, in this case, while his labours, in many respects at least, can be nothing better than drudgery, and while his conscience, if he has any, must make war upon his peace, there is little reason to expect that his ministry will be any thing better than a curse. No matter what other qualifications a clergyman may possess; no matter though he have learning, and genius, and eloquence, and every other attractive quality, yet if he be a stranger to renewing grace, his very gifts may not only deepen his own condemnation, but minister more extensively to the eternal ruin of others: and admitted that he is a converted man, yet with only a moderate share of piety, with much of the spirit of conformity to the world, and little of the spirit of devotedness to Christ, it would not be strange if little else than spiritual barrenness should be found in the train of his labours. Let every candidate for the ministry, then, as well as every one that has entered it, aim at high attainments in evangelical piety. Nothing so much as this will be a pledge of eminent usefulness. Nothing else is so fruitful in expedients for doing good; or so efficient in sustaining the spirit amidst the toils of self-denying and arduous vocation, or so sure to bring down upon our labours that blessing which maketh rich. If every minister laboured in the same spirit of humble dependence, and earnest zeal, and unwavering confidence in God, which characterized Mr. Burder; if every one was equally blameless, and consistent in his example, and fervent and persevering in his prayers; an influence would go forth before the present generation has fallen asleep, which would accomplish far more than is likely to be realized for a long time to come towards the moral renovation of the world.

But we must more particularly notice in this connexion Mr. Burder's uncommon activity; his disposition to use every talent, and improve every moment, to the best purpose. It seems to

have been the ruling passion of his life to be doing something for the salvation of his fellow men and the honour of his Master; and this discovered itself in all circumstances, and during every period of his ministry. The amount of labour which he performed for many years after his removal to London, in discharging faithfully and diligently the duties of a stated pastor, in conducting a monthly religious periodical, and in acting as Secretary of the Missionary Society, besides various other occasional duties, to which every clergyman in a large city is constantly subject, would seem almost incredible; and no doubt the secret of his accomplishing so much was, that he husbanded his time with the most rigid economy, and did every duty in its proper place.

We often hear that the present is an age of action; and we see evidences on every side that it is so: ministers especially labour far more in these latter days, at least in the way of preaching and carrying forward public enterprises, than most of their predecessors of other generations have done; and no doubt this spirit of activity is destined to continue and increase till the world shall be evangelized. But perhaps there are some prevailing faults on this subject which need to be corrected: particularly a disposition in many cases, and under certain exciting influences, to crowd the greatest possible amount of labour into a given period; and thus to impair one's health, perhaps make a fatal inroad upon the constitution, and at least to create a necessity of a temporary, and it may be, a protracted, suspension of all labour. It may be doubted too whether most ministers, especially those who occupy very public stations, do not err in taking their various duties too much at random, without any attempt to introduce systematic arrangement. All experience proves, that far more can be accomplished by the aid of system than without it, with a given amount of labour; and if some of our ministers would bend their attention a little to this subject, it is not improbable that they might actually accomplish more than they now do, with much less exhaustion of their physical energies.

Mr. Burder seems also to have been remarkable for watching diligently the leadings of Providence. In every important step which he took, he humbly acknowledged God, and surrendered himself to the guidance of his good Spirit. He does not seem to have ever formed any important decision in respect to his future course without much reflection and deliberation, and without contemplating all the probable results it might involve. In this way he seems always to have been found in his proper place; always to have been doing that for which he was qualified, and which Providence seemed to design that he should do. Indeed

we were never more impressed in respect to any man, than we have been in regard to him, while reading this Memoir, that he was constantly under the guidance of heavenly wisdom.

As much of Mr. Burder's usefulness was evidently dependent on his faithfully observing and following the leadings of Providence, so it is not to be questioned that one principal reason why many good men accomplish so little for the cause of Christ, is to be found in the fact, that they lean too much to their own understanding. A man may be very useful in one sphere of labour, who, in another, might be little better than a cumberer of the ground; and in selecting his field, he should have special reference to his own powers. In estimating the proportion which exists between his own capacities and any sphere of labour which may present itself, he will of course be exceedingly liable to mistake; and in order to guard against this, he should take counsel of judicious friends, as well as seek direction from the Fountain of all wisdom. And while he should take heed that his ambition does not leave him to aspire to a station more elevated than that for which his talents have fitted him, he should be equally careful on the other hand that indolence, or a reluctance to come before the world, or an unreasonable distrust of his own powers, or, above all, the want of confidence in God, does not lead him to decline a sphere of usefulness, which he might occupy with ability and success.

Such, as it seems to us, were some of the leading causes of Mr. Burder's distinguished usefulness, so far as they were to be found in his own character; but we must not forget that the Providence of God had much to do, not only in giving direction to his faculties, but in opening before him a field peculiarly favorable to their exercise. We have seen that he came upon the stage at a period of peculiar interest; when the church was beginning to wake from her slumbers under the ministry of Whitefield and his illustrious coadjutors; and that there was every thing in the state of things around him to encourage him to go forward in a course of activity and self-denial. We have seen too, that about the noonday of his life commenced the blessed era of modern missions; and that an opportunity was thus furnished him of giving the full vigor of his faculties and affections to the great work of originating those institutions in which we may almost say are bound up the elements of a world's regeneration. It is the privilege of Christians and ministers of the present generation, to sustain and advance these noble institutions: it was the privilege of Mr. Burder and his venerable associates to contrive and to establish them: amidst their counsels and prayers they came into existence; and before these holy men have gone

to their reward, they have been permitted to see, from what appeared to them like a grain of mustard seed, a tree of life towering up to heaven, and yielding fruit for the healing of the nations. Blessed be the God of providence and grace that he raised up such a man as Burder at such a period; that he still raises up great and good men to occupy important stations; and that by thus meeting the exigences of the church, he conveys a pledge, that she shall gain a complete triumph, and survive in immortal glory.

We cannot forbear to add, that in reading this deeply interesting Memoir, we have been strongly impressed with the fact, that few families have been so much privileged, and in the best sense honoured, as that of Mr. Burder. His parents seem to have been eminently pious; and his father certainly was possessed of an uncommonly vigorous intellect. In the marriage state also, he was peculiarly blessed; and the wife who combined every amiable and desirable quality, was also continued to be the companion of his old age. His children who reached maturity he was permitted to see, without an exception, walking in the fear of God; and as for those who survive him, it is enough to say, that they are all honoured and useful, and that one of them, by request of the others, has written this Memoir alike honourable to father and the son. May the same spirit of deep and devoted piety, which so much distinguished their venerable parent, be found also in their children, and children's children, to the latest posterity.

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ART. V.—*A Treatise on the Parables of our Lord; by the Rev. Frederick Gustavus Lisco, of Berlin.*

#### PRELIMINARY NOTICE.

THE author of the following treatise is the pious and acceptable preacher of St. Gertrude's church in Berlin. And the treatise itself is the introduction to a valuable work which he gave to the public last year, entitled *DIE PARABELN JESU exegetisch-homiletsch bearbeitet*; or "the Parables of Jesus, treated exegetically and homiletically." Mr. Lisco had previously published a volume of sermons on the same subject, and appears to have made it the favourite study of his life. The work from

which we make this translation, contains a classification of the parables, after which each is treated of separately, first in the exegetical way, and then with reference to public exposition or pulpit address. The author professes to pursue his exegesis with an entire independence of dogmatical preconceptions, and in consequence of this has departed very widely from what may be denominated the prevalent systems of Germany. In other words, he has, by submitting himself candidly to the obvious exegetical meaning of the sacred text, arrived at doctrines strikingly like those which the Reformers acquired through the same process. His book abounds with rich citations from Luther and his coevals; and, though himself a Lutheran, he has made abundant use of the labours of Calvin.

With respect to the general observations on parabolical diction which we proceed to give, we beg our readers to observe that we are far from offering them all as our own opinions; nor do we present them as indications of surprising talent. Mr. Lisco has evidently sought utility rather than applause. His writings are very free from the wildness, paradox, and latitudinarian daring which are so freely besprinkled over the pages of his countrymen. Indeed, like Hengstenberg, he appears to be cast in a mould nearly resembling that of our English and Anglo-american models. It is our belief, that the whole book might with advantage be given to the American public.

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#### I. THE NAME AND IMPORT OF THE PARABLE.

The word parable, or similitude, properly means a laying together, or side by side, and happily denotes the peculiarity and intimate nature of this kind of poetry. For, in the parable, an image borrowed from the sensible world is accompanied by a truth from the world above sense, and the proper or literal meaning of the narrative, which is used as an image, is the mere vehicle and representative of a truth and doctrine beyond the sphere of sense. In this respect, the parable is not unlike the fable, yet they are essentially distinct. We find in both, indeed, a narrative, intended to teach some truth, or enforce some duty; but the tracts from which the two sorts of poetry borrow their imagery are not the same. The genuine fable does not move at all in the field of actual existence; it allows irrational and inanimate things from the kingdom of nature to think, speak, act, and



suffer; regard being had to their respective peculiarities. The parable derives its material only from within the range of possibility and truth. Should the event which it sets before us be the merest fiction, it must, nevertheless, have so much ideal truth, that no objection can lie against it, and that the occurrence might have taken place in actual life.

The fable and the parable differ, moreover, as it regards the doctrine or truth, which they propose to exhibit, inasmuch as the parable has to do with religious truth only, while the former may take as its subject matters of experience and lessons of prudence. Pöhlitz, in his work on the 'General Circle of the German language,' thus describes the ideas fable, allegory, and parable, respectively: "The peculiarity of the fable lies in its bestowing a sensible form on human acts and circumstances, within the circle of instinct which is allied to human freedom. The allegory does not name the peculiar circumstance which is to be sensibly presented, but suffers it to be disclosed through a perfectly descriptive image; and it is a mere casualty, whether its subject is a rational truth or a moral principle. A parable is the representation of an action, which comprises in itself the sensible image of some higher truth of reason, or some principle of morals, under the unity of a complete æsthetic form. Therefore as the similitude grows out of metaphor, extended and made complete; so the parable springs from a similitude carried out in all its parts."

## II. THE ANTIQUITY OF PARABLES.

With regard to these methods of communicating instruction, both the parable and the fable are observed in the earliest ages, and were common among the people of the east. In Judges, chap. ix. 8—15, we find the fable of the trees meeting to elect a king, which Jotham told to the men of Shechem, in order to evince to them their folly in having made so exceptionable a man as Abimelech their king. We also see examples of the parabolic method of teaching in the second book of Samuel, chap. xii. 1—7, where Nathan charges on David his sin against Uriah; and chap. xiv. 1. sqq., where the woman of Tekoah flies to David to make entreaty for Absalom.

## III. THE RELATION OF THE PARABLE TO THE VISIBLE AND THE INVISIBLE WORLD.

In the parabolic mode of communication there is manifest, in general, a very subtle talent for observing the phenomena of nature and human life; a gentle sensibility and a soul finely

susceptible of feelings towards objects and truths of the world beyond sense; a heart of piety and love to God, ever prompt to apprehend the relation of temporal to eternal things; and, in fine, the capacity to select the form most appropriate for strikingly presenting the eternal truth, and to set forth what is common to the type and its anti-type—the truth above sense. The parable has for its end, to lead up from the known to the unknown, and to learn the nature and properties of the latter in that which is already attained; it joins the new to the ancient, and conducts from the seen to the unseen world, that it may by comparison invest the latter sensibly. The earthly becomes the image of the heavenly, the present of the future, the temporal of that which is eternal. By this means, the whole realm of nature becomes a picture of the realm of grace, and the parable shows that the same, or like, development obtains in one, as in the other; as, for example, that in the kingdom of spirits, as in nature, there are found gradual advances, seed time and harvest. Setting out with man's experience, it exhibits to us in this the recital principles of the Most High towards the collective race and towards each individual. It teaches us to conclude, that if even men, sinners, act in such and such a manner—are so full of love, so strong to render aid—much more will God, who is love itself, and at the same time the Almighty.

“The parable borrows materials from the endless wealth of nature and human life, and illustrates both, by using them to image forth the heavenly. “The sublime mental glance of Jesus,” (says Kleuker of our Lord's parables, in this view) chose manifold parabolic delineations of the kingdom of God, the sense of which resembles the grandeur of this kingdom. He spoke to new senses, to the heart's vision and emotion, thinking and awakening by new figures, new images, copies of the living world.

“The circle of nature and history, the object of sense and observation gave sensible images for his conceptions, vessels for the bread of heaven, which eternally satisfies. All that is visible afforded him symbols of the invisible, for creatures who live and move, are born and reared among visible things.

“There must have necessarily been in Christ a depth of mind in the comprehension of the real and the actual, since he chose out of all possible methods, the parabolic form of fiction; which in his way of employing it, made it needful that he should at the same instant regard nature and history as in the most lively manner present and full of meaning.”

“The parable is the argument of arguments, applicable even by the man who is most narrowed down to sense, while the

greatest hero of abstraction must acknowledge, if he is not deficient in soul, that a single image full of power and meaning conveys in a moment more light, authority, impression and conviction of spiritual truths, than the most learned ratiocination. These parabolic similitudes are all so admirably appropriate, so deep, so high, so comprehensive, so inimitable, as to be within the reach of no mind but one (like that of Christ) comprehensive of time, men, and things. We might discuss a subject with reference to its end, object, cause, or effect, yet without ever making so complete an impression, as by such a parable."

Of the argumentative cogency of similitudes in this point of view, Tholuck says, in his Commentary on the Gospel of John, chap. xv. "The force of the Parable, as proof, arises hence, that the author of the spiritual and the natural world is the same, and the same laws regulate the developments of both. The similitudes, therefore, which the Redeemer deduces from the realm of nature are not mere similitudes, serving for illustration; they are profound analogies, and nature thus becomes a testimony for the spiritual kingdom. Hence the principle was long since assumed, that whatever is in earth is also in heaven. Were it otherwise, those similitudes could have none of that force as arguments which they exert on every pure mind."

We learn, not only from the parables, but in general from the manifold imagery employed by Jesus, the view which he took of nature and human life, and the use which he made of both as richly instructive materials for embodying the sublime truths of his everlasting heavenly kingdom. Hunger and thirst become in his discourse the emblem of irrepressible longing for things above. He is himself the bread of life; he gives living water, and thus represents himself as the satisfier of all necessities of our immortal spirit, to all eternity. Bodily poverty images that which is spiritual, that is humility, or the feeling of our defects. Earthly treasures remind of heavenly, the better treasures of a pious heart and a good conscience. The mote and the beam indicate the hidden and the obvious fault. The strait gate and the narrow way bring within the scope of sense the manner in which the right path and the true door of eternal life are slighted by many, on account of their inconveniences. By the figure of the good tree bearing good fruit, he shows, that truly good words and works can proceed only from a good and a renewed heart. An extensive harvest field prefigures the joyful sight of multitudes of souls brought into the kingdom of heaven; and its being white unto the harvest denotes the blessed results of labouring for the Lord. The vipers' brood represents a false hypocritical race. He who does the will of God is regarded by the

Lord Jesus as his mother, his sister, his brother. The hand, the foot, the eye, which are diseased and must be resigned, teach us the duty of eradicating our dearest sinful propensities. The utter unfitness for the kingdom of heaven of the earthly soul which craves terrestrial good, is set before us by the camel which cannot go through the eye of a needle. As Christ bore the cross in actual suffering, so must we bear the cross of affliction for his sake. We recognise the moral corruption and the impending destruction of a people, in the figure, that where the carcase is, there the eagles are gathered together. The destroying of the temple is the image of his death, and the dying and fruit-bearing of the corn of wheat, teach how, in the case of Jesus himself, life must spring from death, and in the case of his people, the life of God in the soul from death to sin; also that the general law of development in his kingdom is, *life out of death*. Birth shadows forth a new-birth; the pains of parturition, the bitter conflict between the sinful and the divine life; the joy of a mother who has been delivered, the blessedness of a heart which has attained to new life in God. The enjoyment of food is the symbol of the refreshment and delight of the heart which works the works of God. To eat and drink the flesh and blood of the Son of man points to the full participation of his death by faith. At the tomb of Lazarus, Jesus calls himself the Resurrection, because the day is coming when he shall awaken all the dead. He is the only way which leads to heaven; without him there is no salvation. His death is a departure to the Father, and the death of his disciples an entrance into the mansions which he has prepared for us. He is the physician, and sinners are the sick; for sin and disease agree in being disorders, the one of the souls, the other of the bodies of men.

In the writings of the apostles, we likewise find an unlimited, rich, inexhaustible store of the noblest and aptest imagery. Paul delineates the intimate union of Christians in love, and for mutual assistance, by the figure of their being members of one body. Christ, as the head of the body, and his people, as members joined to the head, are closely bound to one another. In the view of this apostle, the Christian life is a race, and a conflict. Christians are Christ's soldiers. Teachers are husbandmen and builders. Self-conquest and self-denial are the bringing under and subduing of the body, and a dying daily. The ever-besetting sin is a thorn in the flesh. The victor's wreath, the crown of life and of righteousness, is to be bestowed on true disciples. He describes the entire spiritual panoply of the Christian battle; *Ephesians* vi. Peter represents everlasting happiness as a heavenly inheritance; calls Christians a holy priesthood; depicts

the common effort of all as the building of themselves into a spiritual house, and their service of God in spirit and in truth as a spiritual sacrifice. John likens the degrees of spiritual strength to the ages of human life, just as the Lord himself, in this respect, calls his disciples sheep and lambs. What wealth of figurative expression! Yet only a specimen is presented out of an abundance. To that one might justly say, that for the sacred exposition of the Gospel, in order to give it effect, and afford vivid impression to its eternal truths, we have such a fulness of figures, that there is scarcely any necessity for adding to their number. At least, it were discreet to learn from the simplicity and comprehensiveness of the scriptural imagery, how we should proceed in the adoption of new similitudes.

#### IV. THE REASON WHY THE PARABOLIC METHOD WAS EMPLOYED BY CHRIST.

Since every figurative expression has a degree of obscurity; and this is especially the case when the figure runs through a whole parable, while, at the same time, the true comprehension of the truth conveyed depends on this very thing; one might be disposed to inquire the motive of our Lord in using this mode so often in addressing hearers of the most various character, and to seek the reason why he did not always rather express himself in literal directness, especially as the latter style was powerful; for he taught not as the Pharisees and Scribes. This very question was indeed proposed by the disciples to their Master, in the words: "Why speakest thou unto them in parables?" (Matt. xiii. 10.) His answer is also recorded. (v. 11—17.)

The figurative and parabolic form of teaching, in general, was not unusual; and this may certainly have had a concurrent force as a motive for the use made of it by Jesus; yet we discover, especially in the reply to which we have alluded, more weighty reasons why he should open his mouth in parables. (Matt. xiii. 35.) Especially was he induced so to do, by the situation of his hearers at large; in point of mental discipline, and the degree of intellectual and moral culture in which they stood. It is true, they were by no means alike in capacity of mind and moral condition, but the difference was such as to render necessary this method of discourse, for various reasons in each particular case. The great mass of the people was highly rude and uncultivated; obtuse in their carnal mind, indifferent towards the chief concerns of man, and hence, proportionably unprepared for unfigured representations. The small number

who were more advanced in mind, that is, the disciples, were also trammelled by Jewish prejudices, and false conceptions of the kingdom to be established; unused spiritually to apprehend that which is spiritual, and far too weak with open face to behold all Gospel truths without a veil. And, finally, the Pharisees and Scribes, the Sadducees and Elders and priests of the people, inflated with the foolish arrogance that it was the prerogative of Israel to be God's people, jealous of the rising esteem of Jesus, and fraught with hatred, enmity, and plots against him, were hence unable to bear much of the truth. Consequently, our Lord delivered it to them in the guise of figure. Now, the hearers of Christ, whom he was to influence, being represented in the accounts of the Evangelists such as we have stated, if we take into view further the doctrines themselves which Jesus had to propose, we shall still more clearly see the fitness, nay, the necessity of the parabolic method. Certain doctrines, altogether peculiar to the Gospel, concerning the gradual unfolding of God's kingdom upon earth, and thus directly connected with the person and history of Jesus, could not be comprehended in their full extent and entire significancy, until the actual occurrence of the facts themselves on which they were founded. When our Lord, therefore, proposed to lay before his hearers these events and their results, there was no method left for effecting this, but the representation of these things by resemblances. This is particularly the case with respect to his death, and the ensuing events of the Resurrection, the Ascension, and the sending of the Spirit. Before the disciples of Jesus were illuminated by these events, and taught the nature of his kingdom, similitudes afforded the best means to prefigure these heavenly things to them, and convey their multiplicity of relations by manifold imagery.

Our Lord did indeed often discourse of his history in the directly literal manner, especially toward the end of his ministry; yet, plain as his words now seem to us, they understood none of these things, and this saying was hidden from them, neither knew they the things which were spoken. (Luke xviii. 34.) If, even after his resurrection, their eyes were so holden, that, dazzled by earthly hopes of Messiah they could ask, "Lord, wilt thou at this time restore again the kingdom of Israel?" they must have previously been still more inapt to discern the grand result of his death, the gathering of a holy Church, depending on Jesus in faith and love. (Acts i. 6.) And, as they did not comprehend the resurrection, though announced to them beforehand, they could still less be enlightened as to that power to vanquish and reform the world, which was in their risen Lord,

who purposed to form a new race by his word and Spirit. But when the Holy Ghost was given them by the Lord, who is himself the Spirit; when the Spirit led them into all truth, and brought all things which he had said to their remembrance; they began, indeed, to understand the similitudes and parables of their Master, in their profound import, and multiplicity of application; and especially then did the Holy Spirit communicate and reveal to them things to come. The covering fell, the veil was torn away, and divine, eternal truth became the perfect object of their contemplation.

“It was the object of Christ’s parables (says Kleuker, as already cited,) like the ancient prophetic pictures of his future life, to depict objects with precision as to their general import and intimate truth; yet, like the latter, still to leave behind a degree of obscurity, so that only they could enter into their spirit who made the search with entire truth of soul. Others discerned this not, and what they did discern, was turned into an offence to themselves and an occasion of opposing Christ.” What Paul says of all human knowledge of divine things is especially valid in regard to the parables; “now we see as through a glass darkly”—in an enigma—as an object is pictured in a mirror, and we there see its image, yet less clearly and distinctly than when we regard it without any such medium; so is the knowledge of divine objects, truths, and relations at present connected with the word, and effected by the word, until such time as we shall see all face to face. Now our Lord’s parables are truly a clear and pure mirror, in which he shows us the laws and regulations of his kingdom. Since the infirmity even of his disciples, who loved the truth, sought after it, and devoted themselves to it, led him to deliver it to them in a manner adapted to their comprehension, it was beyond question doubly necessary, when he faced his personal foes, who hated the truth, (and he was himself the truth) in such a manner to impart it to them, as that it might find its way to their closed and darkened hearts, without at the same time producing greater exacerbation. Jesus had truths to teach which were exceedingly offensive to the national pride of high-minded priests and scribes. He had expositions to make which could not but fire their hatred, and still more enrage them against himself, while they continued as they then were, averse to his demand, that they should repent, give ear, lay his warnings to heart, and comply with his gracious invitations and promises. In the very front rank of these truths stood that which related to their hardening; the prediction that they should go so far as to offer violence to his very life, and bring down on themselves the awful doom of God, according to which they,

and all who were like-minded, should be shut out from the blessings of Messiah's kingdom; and that the Gentiles should be called in their stead. Nothing can easily be imagined more likely than such a doctrine to irritate the Israelite's pride of birth; for he regarded himself as a son of Abraham, and as a favourite of God, irrespectively of his moral character; despised the Gentiles as dogs, and looked down upon them with insolent depreciation. It must be said to them, for a testimony against them; and in order to speak the truth with the utmost forbearance, and so as not unnecessarily to exasperate, or to contribute towards their sinning frowardly against the light, and aggravating their guilt, Jesus clothed these predictions of future things in similitudes; clear enough to him who wishes to hear and lay them to heart, yet on the other hand so obscured as to spare his adversaries. In this way alone is it either right or practicable to reveal the truth to its foes, presenting them with it folded in emblems, in order that they may receive it without offence. Its full light requires a healthy eye, and a heart that loves the truth. Where the eye is diseased, it is the part of love to spare even the wicked, in order that they may not turn against the truth. Often indeed did the enemies of our Lord suspect that he spoke of them; but as all was conveyed in parables, the sting which truth always bears against froward sinners, was blunted, while at the same time they could receive its saving efficacy if they would. "That he might not cast his pearls before swine (says Kleuker,) it was necessary that he should wrap them in the sacred garb of parabolic fiction; for this end he hallowed the parable as a casket for his jewels." Hence, as will appear from what has already been said, it is a remarkable property of the parable that at the same time it reveals and conceals the truth. It *reveals* it, for the veil is so transparent that one may easily discern what it covers; it *conceals* it, for he who looks only at the integument and shell, sees nothing of the kernel, yet receives the latter in the shell, so that at some other time he can enjoy it.

It has already been hinted that the condition of our Lord's hearers, and the nature of the truths to be proposed, afforded ample reasons for the use of the parabolic and figurative manner of instruction. To this we must add however, that other grounds are discovered in this method of instruction itself. There is nothing which so much charms us as history. Nothing more awakens our attention and interest than the conduct and fortunes of our fellow men; and are not parables for the most part narratives from human life? It is because the Bible contains so much narrative, that it is so fascinating and instructive. And as God proposes to educate and train us by the histories comprised in



his revelation. And as his fostering grace is represented to us in the lives of sinners, who form the subject of the Old and New Testament; so the parables of Christ are histories of the divine economy with respect to us. The Son, therefore, like the Father, will in the same historical manner teach and enable us. For history, and brief narratives, the dullest have attention; they awaken the interest of the most unfeeling. He who, in his levity and folly, closes ear and heart against doctrine, admonition, threatening, and exhortation, gives willing heed to the narrative, and the seed of divine wisdom accompanies the recital to his heart. Though all the parables are not of this kind, they are all lovely pictures. In their figurative character, they are recognised at once by the introduction, *The kingdom of God is like, &c*; and at the same moment are awakened curiosity, or, in deeper minds, the thirst for knowledge, and thereupon reflection and earnest inquiry, as to what the import of the emblem may be. Are not the parables, then, on this very account, adapted to be used in instruction? Were nothing more effected, in the first instance, by this form of teaching, than its easy yet deep impression on the memory, it were a great point gained, and should serve to recommend their use. But the figurative language of the Lord comprises in it everlasting truth, and there consequently resides in it a living power, which, if duly regarded, will develop itself to the illumination of the understanding, the ennobling of the soul, the sanctification of the will, and the salvation of the whole man.

That the determination of Jesus as a wise instructor was in accordance with the nature of the truth proposed, and the adaptedness of the figurative and parabolic style to convey it, we learn from the consideration of what he said to his twelve disciples, and the others who were around him, and who joined in asking the explanation of the parable of the sower. (Mark iv. 10.) According to the account of Matthew (chap. xiii. 10,) the question was, "Why speakest thou unto them in parables?" For it surprised them to hear the Lord speak thus; since if they, his confidential disciples, had not understood the meaning of the similitude, they very naturally inferred that the great mass of the people would still less comprehend it; and thus the blessings of his instruction were lost, and his profitable end frustrated. To this objection of his disciples, Christ replies, in order to remove their doubt concerning the appropriate use of the parable in this case: "It is given UNTO YOU to know the mysteries of the kingdom of heaven, but to them it is not given." (v. 11.) Here our Lord distinguishes between his hearers. He says UNTO YOU—that is, all of you, who are athirst for salvation, who are willing

to know truth and seek for further instruction—to you it is given; ye evince, by this very direction of your will towards divine truth, your capacity for still further revelations. But whosoever, as is the case with many, is earthly-minded, and has little or no regard for heavenly things, reveals thereby such an incapacity of heart for further teaching, that to him the mysteries of the kingdom of God cannot be explained and imparted; in pursuance of that righteous sentence, that the benefit neither can nor shall be forced upon him who contemns it. (Luke xiv. 24.) The expression of the eleventh verse is still further elucidated by Jesus in the twelfth, which contains a general principle of divine and human experience, with regard to the faithful and the unfaithful. “Whosoever hath,” says he, “to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath.” In other words: In this concern, it fares with my hearers in conformity to the principle, that he who regards the offered salvation with desire, and love, and sincerity, shall have more grace given him, through deeper perception, and he shall become rich in every kind of wisdom and experience; but he who thinks not the proffered grace, especially the truth and doctrine here announced, worthy of more consideration and careful reflection, shall sooner or later lose all, and the word to which he has listened shall again vanish from his recollection. And it is further said in the thirteenth verse: “Therefore speak I to them in parables;” *therefore*, because the lessons so often taught them heretofore in direct discourse have been so fruitless, therefore will I search for images and similitudes, if by these I may charm them into reflection, and move them to care for their salvation. In the following words of the same verse, Christ depicts the lamentable state of soul in many of his hearers; their stupid apathy, their careless indifference and unconcern about eternal life: “because they seeing see not; and hearing they hear not, neither do they understand.” In other words: They understand not my instructions, for notwithstanding their natural capacity, and in addition to this the opportunity of seeing and hearing and consequently of understanding the truth, which God has given them by me; they nevertheless, by reason of their spiritual sloth, make no use of their mental faculties, and put forth no effort; and the natural and unavoidable consequence is, that they remain unenlightened. Jesus corroborates this experimental truth by a sentence of Isaiah (chap. vi. 9, 10,) which applied as well to those who then heard our Lord, as to the contemporaries of the prophet. It is applicable to many hearers of the divine word in every age; for the same causes always have the same effects,

as well in the kingdom of grace, as in the kingdom of nature; because in both every thing is developed according to divine laws; in the latter conformably to irresistible necessity, but in the former to a necessity indeed, but such a one as is different; inasmuch as man, by virtue of his still remaining liberty, accepts or rejects God's assistance. The words of Isaiah, therefore, which contain at once the history of the past, and the history of the future, or prophecy, have this import: By hearing ye shall hear, and shall not understand, and seeing ye shall see and shall not perceive, thus it fares with all obtuse hearers. The hidden ground of this fruitless hearing and seeing lies in the words of the prophet which follow: for this people's heart is waxed gross (has become unsusceptible) and their ears are dull of hearing (they are not willing to hear or to lay to heart what contravenes their desires) and their eyes \*slumber (they have caused them to slumber, closed them, so as not to see;) and the mournful effect of such a turning of heart from the truth, while received by the outward ear, according to the prophet, is, "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." The hardening and rejection of Israel, and of inconsiderate persons, ensues, not by an unconditional decree of God, but judically, penally, and as a natural consequence. As they desire not the light, they abide in darkness. As they condemn the physician and his aid, they consequently die in their sins; and as they will not repent, the wages of their sin is death.

After this indication of one class of his hearers, Christ adverts to the other, which comprised his disciples and those who were like-minded. (Mark iv. 10.) To these he said: (Matt. xiii. 6,) "but blessed are your eyes, for they see," (which we may take literally as well as spiritually,) and your ears (of body and of soul,) for they hear," inasmuch as ye are anxious to understand.

The parabolic and figurative form of instruction serves therefore to bring the truth home to each individual, and it was the manifest intention of Jesus that the hidden seed of divine truth should be found by all. This intention it is easy to discover in the words which he added when, in compliance with the wish of his disciples, he had explained the parable of the sower, (Luke viii. 16, 17.) "No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light. For

\* The German version is here followed. The English needs less elucidation.

nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad." Now, if we consider, in this connexion, those other words of Jesus, (Matt. x. 27.) "What I tell you in darkness, (in hidden and secret instruction,) that speak ye in the light, (publicly and before every body); and what ye hear in the ear, (privately), that preach ye upon the house-tops," in public places, so that all the world may hear it; we at once perceive that the once hidden mysteries shall, at a later period, be generally revealed. Hence there is no reference here to any such secret doctrine of Christianity as all might not be permitted to know, for he who is the Light of the world, is willing to enlighten all men.

#### V. THE PERFECTION OF OUR LORD'S PARABLES.

If we direct our attention to the beauty of our Lord's parables, we find them, even in this respect, perfect and inimitable models, apples of gold in vessels of silver. In the loveliest form they present instruction the weightiest, the richest in consolation, and the most conducive to happiness. Here there is nothing superfluous, nothing otiose. These little pictures are displayed before our eyes in the noblest diction, with the liveliest colours, and in the aptest arrangement. They contain neither more nor less than is precisely necessary, to elucidate and prove the proposed thought. All is brought home to sense by the strongest contrasts. Each person is drawn with the utmost penetration, according to his characteristics. A single attentive perusal of these similitudes is sufficient to show us their beauty; but the longer and the more carefully we are employed upon them, observing each particular, and viewing the whole in every light, the more are we filled with wonder and admiration at the elegance of their form and their contents. To my mind they always occur under the figure of a lovely casket, tasteful in its form, wrought of the richest material, and furnished with simple but costly decorations; but when the key is handed to us, and we unlock what was closed, and see the gems and jewels within, they surpass all calculation, and we cannot be sated with looking at their splendour. But, attractive as is the form of our Saviour's parables, and strong as is the inducement which they hold out to consider their poetic beauty, the truth which they contain is more glorious still, for it is saving truth, "the truth of which is after godliness, in hope of eternal life."

With reference to this subject we may say what Luther does with regard to the Scriptures at large: that it is a garden of God with many a lovely tree laden with lordly fruit, and that often

as he had shaken the boughs, and received the delicious fruit into his bosom, yet had he ever found again new fruit when he had searched and shaken them anew. This is especially true of the similitudes of Scripture which comprise inexhaustible treasures of doctrine, comfort, warning, and encouragement. In meaning, they are as rich as a sea, and there is none who hath learned them all. Each new observation shows us new charms, gives new expositions, sheds new light upon the concerns of the divine kingdom. Every reader, cultivated and uncultivated, erudite and youthful, will understand some part of a parable, though the sharp eye sees more than the dull. They are simple enough for the simple, and deep enough for the deepest thinker; they are, like the whole Bible, a stream through which a lamb may wade, yet deep enough for an elephant.

#### VI. THE CONTENTS OF THE PARABLES.

The words by which many of the parables are introduced—*the kingdom of heaven is like*—intimates to us their drift, and the theme which they illustrate; yet even those parables which are not thus introduced, treat, like the former, of the kingdom of God, in its manifold relations. The words of the Psalmist, (Ps. lxxviii. 2,) "I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world," are applied to Jesus, (Matt. xiii. 35,) and teach us, that our Lord in his parables communicates interpretations concerning the nature, the design, and the extent of his kingdom, and also of its citizens; and that the eternal counsels of God respecting the salvation of men are therein revealed. It is true, they all have the most exact reference to his contemporaries, and circumstances, and to the events then occurring; they are, in most cases, delivered incidentally, to give direction or instruction in special cases; yet they are at the same time universal, and hence, eternally valid. For though in the time of Christ, as at all times, human nature certainly revealed its deepest peculiarities only in such definite forms as were agreeable to the age and the people, yet the Searcher of hearts always took into view what was universal and abiding, and gave this direction to his instructions. Hence, the parables go far beyond what is peculiar to a single age, or place, or people, always displaying to view particulars in generals, transitory things in those which are enduring and ever-recurring. The kingdom of heaven, which constitutes the subject of the parables, is God's institution of grace and salvation, for the redemption of sinners. As this institution is an eternal counsel of God's compassionate

and fatherly love, it is called *the kingdom of God*; and, as it was established in the fulness of time, by Jesus Christ, the Son of God, it is also called *the kingdom of Jesus Christ*. Decreed from all eternity, it was promised to our first parents immediately after the fall, and subsequently announced and described in various ways by all the prophets. This kingdom of grace, originally limited to Israel only, was nevertheless afterwards, in its progressive developement, to extend itself to all men, as it is conformable to the love of God, who wills that health should be extended to all, and conformable to the wants of men, who are all sinners, needing redemption and eternal happiness, but incapable of procuring it for themselves. The highest and ultimate object of the kingdom of heaven is communion with God through Jesus Christ, including felicity beginning in time and enduring to all eternity. This idea of communion with God, must be borne in mind as the essential point in all parables, though they also treat of this communion or kingdom with a great variety of comprehension. For sometimes, as in the parable of the sower, the theme is the means whereby such communion is brought about, that is the word of God; sometimes, as in the parables of the treasure and the pearl, its value; sometimes, as in the parable of the tares and wheat, the communion already effected, and viewed as it appears in time, as the Church or Christian society; then again, as in the similitude of the mustard seed, its progress of developement; and finally, in very many parables, the condition of heart and destiny of those who shall belong, or do belong to this community. The essential subject of all Christ's parables is the kingdom of God, existing as the Church, viewed as to its past and future fortunes, in time and eternity. "What (says Draeseke) is it that we Christians call the kingdom of heaven? Sometimes that blessedness to which the Church will lead. Sometimes the Church, which will lead thither. But always communion of souls who seek and find salvation in God through Christ. Whether this communion be regarded in a single soul, or in numbers, as a whole, bound together by their salvation, the case is not altered. Wherever souls seek and find salvation in God through Christ, there is the kingdom of heaven."

## VII. THE INTERPRETATION OF THE PARABLES.

As it regards the principles which we should follow in explaining, and practically handling our Lord's parables, there are the greatest varieties of sentiment and contradictory opinions, among those who have commented on them. In this, as in all other expo-

sition of Scripture, the application of the subject to one's own heart is an essential pre-requisite to the deep and intimate comprehension of its import. By such a self-application, we often learn, of a sudden, what lay hidden from the delving intellect. The *DE TE FIT SERMO* is therefore to be laid to heart, as well by the scientific expositor as the practical commentator. It was not until Nathan uttered to David his *THOU ART THE MAN!* that the latter received full light as to the Prophet's parable; and so it is even now. The true practical direction which is aimed at by such a mode of treatment, is the most effectual preventive of an erroneous allegorical interpretation, which is more or less arbitrary, and proportionately incorrect;—a rock on which many of the ancient expositors of parables have split. And here therefore holds true the saying of Luther: "*The literal sense—that is the thing! Therein is instruction, strength, life, and art.*"\*

By this practical direction also, we are guarded against yielding ourselves to the sport and caprice of an unbridled and irregular fancy, and are reminded that both the parable and its interpretation must be profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; that they are both intended to train us up to salvation, through faith in Christ.

We may further lay it down in general as a rule for the profitable use of imagery whether in parables or not, that we should first of all make clear the image itself which serves to embody the truth beyond sense, viewing it in its primary signification, in all its relations, without reference to the secondary import, and then transfer it to the more exalted field, in order to define the nature of that which the emblem denotes. For example, Jesus calls his disciples the salt of the earth. What are we to understand by this? Salt is savoury itself, and makes other things savoury; it cleanses and preserves from corruption. The disciples of Christ must be like salt, in reference to the world. They are themselves savoury, and lovely; in them are found the noblest properties of heart, inasmuch as they are pervaded by the Gospel, by the Spirit of Christ; and with respect to others, with whom they come in contact, and who yield to their influence, they are likewise beneficial in their agency, since by the operation of their spirit, which is the Spirit of Christ, they cleanse them from sin, render them well pleasing to God and men, preserve them from moral putrefaction and utter sinking into sin and death, and also help them towards eternal life. By

\* "*Sensus literalis*: der thut, da ist Lehre, Kraft, Leben, und Kunst innen."

treating it in this manner, we arrive at the point of resemblance, the *tertium comparationis*, and discover in every figure a rich treasure of truth.

We observe that every parable is a whole, compounded of various subordinate images; and hence arises a question, which has received very different answers: whether every single minute touch of the picture is to be interpreted, or not? All agree, that in the parable, as a complete picture, every feature is important, gives greater distinctness to the characters of the persons represented as acting, renders the subject more striking, and hence must be used by a kind of necessity, since without these subordinate lines, the picture cannot be complete. But many are of the opinion, that much in the parables serves only for poetic ornament, is introduced by a mere aesthetic necessity, and in the reddition of the similitude needs not to be noticed and demands no interpretation, as it answers to no anti-type. Many interpreters of the parables may have been led to this opinion by the fact, which cannot be denied, that the particulars of some have been expounded with a puerile caprice; and that while too much has been made of these particulars, the great scope has been neglected or mistaken; a fault certainly meriting rebuke. But the opinion that many things in our Lord's parables serve for mere decoration is untenable; as may appear from the circumstance, that different interpreters fix on very different things in the same parable, as essential and unessential; so that if we unite various expositions we shall find—that as one makes this point, and another that point, the all-important one—that every particular part is all-important and unimportant by turns. Now as the last conclusion involves an impossibility, the supposition is most correct, that nothing is altogether superfluous, nothing an empty insignificant ornament, and that to every line in the type, there is something correspondent in the anti-type, when explained. In saying this, however, it is by no means intended, that with scrupulous solicitude a significance should be imposed on every word; there is a great difference between the meaning of single words and that of single figurative traits in a parable, as every figurative word does not of itself constitute a trait of the parabolic picture. But the more we cling to generalities, and neglect the individual images, the more do the life and charm of the similitude vanish, while under the converse method of explanation the interest rises, and the beauty and justice of the parable are increasingly brought to view.

In the "Biblical Commentary" upon the Scriptures of the



New Testament," Olshausen thus expresses himself, upon the interpretation of the parables: "The parable of the sower is one of the few of which we have an authentic exposition by our Lord himself; such as is highly important, not merely for the understanding of this single narrative, but for the derivation of the principles upon which all parables are to be interpreted. In particular, we gain instruction from it on a point which is usually most difficult in the interpretation of parables, namely, how far the individual lines of parabolic diction are significant or the reverse. While a superficial mind can reduce to triteness all the deep things of the word of God, by saying, 'this or that is mere ornament,' superstition can erect every grain of sand into a mountain. The same Spirit who framed, must also interpret the parables, and then the golden mean will be observed."

Again: "How far particular traits in the parable are significant, must always give room for hesitation; yet from the parables of Christ, which set before the eye a rich object of contemplation, we may derive it as a general canon, not readily to overlook any feature, unless by observing it we confuse the entire picture." Page 600.

And again, in remarking on the similitude of the wicked husbandmen: "Here, as in the case of parables in general, it is difficult to determine with certainty how far the minute particulars are to be carried out in application. We cannot draw a line of exact demarcation here, since the interpreter's perspicacity in discerning remote relations depends on the degree of his interior development in spiritual life. Still, reverence for our Lord's words directs naturally to as punctual a use of every particular as is possible, because the completeness of the parable is dependent on the fulness of the allusions which are embodied in it." Page 787. And on the parable of the wedding garment, the same author observes: "Indeed, we must in short, admit, that these points, (the garment, &c.) must not be pressed, yet they stand in such intimate relation to the entire parable that the whole representation becomes void if these particulars are separated as merely incidental." Page 799. On the parable of the ten virgins, he says, finally: "The question arises, to what extent we should cling to the minor features of the representation. The only definite rule must be sought in the natural suitability of the allusion; and this, when used without violence, communicates to this parable a fulness of interesting application, which renders it one of the most beautiful in the Gospel. For the more points of resemblance there are naturally and easily presented by a parable, the richer must we regard it." Page 910.

When a parable is to be explained and applied, the first thing to be done is to study its connexion with the foregoing and following context, and with reference to this, to seize upon the leading idea. It is impossible to arrive at the signification of the details, until this kernel and central point of the parable is discovered by repeated and assiduous consideration of the circumstances and contents, and is set forth with all possible precision and distinctness; for it is only from this central point that all the rest is viewed in its true light. A parable, as a whole, may be compared to a circle, of which the spiritual doctrine or truth is the centre, while the minute figurative points of the representation are the radii. To one who is not placed at the centre, the circumference itself is not seen in its perfectly circular figure, nor are the radii viewed as all tending to the midst, and there standing in beautiful unity: but all this takes place when the eye beholds the whole from the centre. So it is in the parable. When we have seen its central point, or leading truth, in full light, we also discern clearly the reference and true import of its details, and press the latter, only so far as thereby more fully to illustrate the leading truth. The most difficult point, yet one which is indispensable, is, certainly, the discovery of this principal idea. For, in every parable, we meet with a great number of individual truths which might very readily be regarded as of equal moment; yet upon mature consideration, there is always one which comes forward before the rest in strong relief, and in the brightest light, while the others retire into shade. The latter serve only to define more precisely, and to illuminate from every side, that cardinal truth which is the central point.

When it is intended to expound a parable for popular edification, this object will certainly be most fully attained, so far as the hearers are concerned, by treating it in a *single* discourse. The dismembering of a parable into a number of treatises never fails to injure the general impression; and though many fine things may be said, yet the unity and compass of the leading thought is lost in the inordinate spinning out of the detail. In such a case, a parable is used rather as a treasury of texts, and this is certainly allowable: only let it not be done under the pretext of treating and expounding the parable, as a whole, and with reference to its peculiar character.

ART. VI.—*The British Reformers. Writings of the Rev. Thomas Becon, Chaplain to Archbishop Cranmer, and Prebendary of Canterbury.*

THERE is no one thing which indicates in a more pleasing manner the revival of a truly evangelical spirit in Great Britain, than the re-publication of many writings by the most spiritual and searching of the old English divines. In the world there cannot be found so rich a treasure of experimental, casuistical, and practical theology, as in the older writings of that highly favoured island. The providence of God, which permitted so many pious and learned pastors to be ejected from their charges, in the time of Charles II., is explained and vindicated, when we consider, that the result of this impious and impolitic proceeding, was the publication of hundreds of volumes, which have never been surpassed, in any country, for soundness of doctrine, and for the genuine spirit of deep and fervent piety. These books not only enlightened and edified multitudes of contemporary readers, but have continued to bless the church until the present day; and give promise, at this time, of being more eminently useful hereafter, than they have ever been before; because the prejudices which existed in many minds against the writers, on account of their non-conformity to the established religion, have now passed away; so that the evangelical part of the Church of England do now profit by the compositions of these eminently godly men.

But the writings of the British Reformers have fallen much more into oblivion, than those of their successors, both within and without the national church. So entirely were many of the works of these holy men lost sight of, that the very names of some who edified the church by their writings, and sealed their doctrines by their blood, were almost forgotten. It was therefore a wise and benevolent purpose, to search out their *works*; and to lay them before the Christian public, in a commodious and attractive form. This has been done by the RELIGIOUS TRACT SOCIETY of London; and if that be true which has been reported to us, *that the whole expense of stereotyping these volumes was borne by one man*, it reflects an honour upon this unknown individual, above all praise. Having, through the kindness of a friend, enjoyed the privilege of looking over these volumes, our attention was particularly arrested by the works of BECON, a name which, although we must have often seen it in

reading the history of the Reformation in England, had entirely escaped from our memory; so that we were surprised when we found it in the same class with Cranmer, Latimer, Ridley, Jewel, Tindal, Coverdale. After a cursory perusal of the writings of this forgotten reformer, we are constrained to acknowledge, that for soundness in the faith, vivacity, learning, and eloquence he holds a first place among his distinguished compeers. There are perhaps, no where to be found in the language, finer specimens of "English pure and undefiled," such as it was of old before the admixture of foreign corruptions. And if the editor has taken no liberties with the language of the author, we have cause to be astonished at the purity and propriety of his style. Indeed, after all our refinement and improvements, we cannot but express the wish, that we could go back again to the genuine Saxon dialect of Becon; for the sake of these we would willingly give up the riches which have been imported into our language from abroad. But we are not so much concerned to lay before our readers specimens of this writer's diction, as of his sentiments, and correct modes of thinking and reasoning. Before we introduce any extracts from the productions of this distinguished and eloquent writer, we think it expedient to give from the memoir prefixed to the volume, a brief account of his life.

"Thomas Becon was born in Suffolk, about A. D. 1510, and was educated at Cambridge, where he was graduated 1530. It seems that Latimer's preaching was the means of opening his eyes; on which he became a zealous defender and propagator of the doctrines of the Reformation; and wrote several small treatises which attracted considerable notice, and exposed him to the persecution of the Romish clergy. But Becon, though doubtless sincere in his profession of the doctrines of the Gospel, was not yet prepared to suffer the loss of life on account of his faith. When apprehended by Bonner, 1544, he publicly recanted his opinions at St. Paul's Cross, and committed to the flames the treatises which he had published; and some of them were under the name of Theodore Basil, and are included in the proclamation of 1546 against heretical books. Finding there was no safety for him in London or its vicinity, Becon travelled into Staffordshire and Derbyshire, where he remained in seclusion, until the accession of Edward VI. During this interval, he was not idle, but applied himself diligently to the education of children in useful learning; and, especially in Christian doctrine. But the best account of Becon, at this time, can be derived from a tract written by himself, entitled, "The Jewel of Joy," from which we will take copious extracts:

"What gentleness I found at the hands of some men in these parts, ye know right well. Therefore, when neither by speaking, nor writing, I could do good, I thought it best, not rashly to throw myself into the ravening paws of those greedy wolves, but for a certain space, to absent myself from their tyranny, according to the doctrine of the Gospel. Leaving mine own native country, I travelled into such strange places as were unknown to me, and I to them. And yet, I thank the Lord my God, who never leaveth his servants succourless, I, although an unprofitable servant, in that exile and banishment wanted no good thing. I have learned in that my journey, to cast my care upon the Lord my God, who abundantly feedeth so many as trust in Him, and depend on His liberality and goodness. For one house I found twenty, and for one friend a hundred. I could wish nothing for the provisions of

this life, but I had it plenteously, God so caring for me his unprofitable and wretched servant.

"After I had taken leave of my most sweet mother and my other friends, I travelled into Derbyshire, and from thence into the Peak, whither I appointed my books and my clothes to be brought. Mine intent was, by exercising the office of a schoolmaster, to engraft Christ and the knowledge of him in the breasts of those scholars whom God should appoint unto me to be taught. I found them of very good wits and apt understandings. Coming to a little village called Alsop in the dale, I chanced upon a certain gentleman called Alsop, lord of that village, a man not only ancient in years, but also ripe in the knowledge of Christ's doctrine. After we had saluted each other, and taken a sufficient repast, he showed me certain books which he called jewels and principal treasures. To repeat them all by name I am not able, but of this I am sure, that there was the *NEW TESTAMENT*, after the translation of the godly, learned man, Miles Coverdale, which seemed to be as well worn by the diligent reading thereof, as was ever any Mass book among the papists. I remember he had many other godly books, as "The obedience of a Christian man,"—"The Parable of the wicked Mammon"—"The Revelation of Antichrist"—"The sum of Holy Scripture"—"The book of John Frith against Purgatory," all the books under the name of Theodore Basil, with divers other learned men's works. In these godly treatises, this ancient gentleman, among the mountain tracks, occupied himself both diligently and virtuously. But all the religion of the people consisted in bearing matins and masses, in superstitious worshipping of saints, in hiring soul-carriers to sing trentals,\* in pattering upon beads, and in such other popish pedlary. Yet the people where I have travelled, for the most part are reasonable and quiet enough, yea and very conformable to God's truth. If any be stubbornly obstinate, it is for want of knowledge, and because they have been seduced by blind guides.

"While I was in the Peak, I learned that Robert Wyadom was in Staffordshire. He was the same to me as Aristarchus was to Paul. Desiring greatly to see him, I bade my friends in the Peak farewell, and made haste towards him. When I came to him, I not only rejoiced to see him in health, but also gave God thanks that he was so well placed and provided for. I found him in the house of a certain faithful brother, called John Old, a man old in name but young in years, and yet ancient in true godliness and Christian life. He was to us as Jason was to Paul and Silas. He received us joyfully into his house, and liberally, for the Lord's sake, ministered all good things to our necessities. And as he began so he continued, a right hearty friend, and dearly loving brother, so long as we remained in that country. Even as blessed Paul wished to Onesiphorus, so wish I to him; the Lord grant that he may find mercy of the Lord in that day.

"After we had passed certain days in the house of that most loving brother, refreshing ourselves with the comfort of the Holy Scriptures, after so many grievous tempests, troubles, storms, and painful labours, our dear brother Wyadom was called away by letters, which was to us no small grief and pain.† Notwithstanding we submitted to the good pleasure of God, with this hope and comfort, that his return to his old familiars should be greatly to the advancement of God's glory, and to the quiet of his Christian studies, whereof might spring hereafter no small advantage to the Christian commonwealth. And so we wishing one another the assistance of God's Spirit, repentance of our former life, strength of faith, and perseverance in all godliness to our last end, departed, yea, and that not without tears. He was ever virtuously occupied, and suffered no hour to pass without good fruit. He is a man in whom the fear of God reigneth unfeignedly. After his departure,

\* Trentals were prayers to the number of thirty.

† Robert Wyadom, or Wisdom, was minister of St. Catharine's, in Sothbury, and a faithful and laborious preacher of the truth. Like Becon, he was compelled to recant, 1544. But he soon repented of this act, and continued to propagate the doctrines of the Gospel as long as he lived. He wrote an exposition of the ten commandments, for which he was imprisoned in the Lollard's tower. During the persecuting reign of queen Mary, he escaped to the continent; but on the accession of Elizabeth, he returned to England and was made archdeacon of Ely.

according to my talent, I brought up youth in the knowledge of good literature, and instilled into their breasts the elements and principles of Christ's doctrine, teaching them to know the Lord their God, to believe in him, to fear and love him, and studiously to walk in his holy ways from their cradles even to the yielding up of their last breath. I doubt not but Christ was so deeply graven in their hearts at that time that he is not worn out, neither as I trust shall be so long as they live. The people here were not so superstitious as those of the Peak, but savoured more of pure religion, through the influence of books which had been dispersed among them.

"After I had spent a year and somewhat more in that country, in the virtuous education and bringing up of youth, I departed into Warwickshire, where, in like manner, as before, I enjoyed the liberality of my sincere and dear friend John Old, who, impelled by urgent causes, had removed into that country. There likewise I taught several gentlemen's sons, who, I trust, if they live, will be ornaments to the public weal of England, both for the preferment of true religion, and for the maintenance of justice.

"I travelled in Derbyshire, in the Peak, in Staffordshire, and in Leicestershire; yet Warwickshire was to me the most dear and pleasant. In Leicestershire—I pass over the other—I had acquaintance with one learned man, a countryman of ours, called John Aylmer, a master of arts in the University of Cambridge, a young man singularly well learned both in the Latin and Greek, teacher to the children of my lord marquis Dorset; but Warwickshire administered to me the acquaintance of every learned man."

It affords us much satisfaction to insert at large the following account of the preaching and character of the martyr Latimer, from a contemporary, and one who was intimately acquainted with him from his youth. As a faithful, simple hearted, fearless, and popular preacher, Latimer probably stood foremost among the British reformers. In his boldness of reproof even of kings, and in the plainness of dress and unaffected simplicity of manners, he seems to have greatly resembled Elijah the prophet, and John the Baptist. It being the custom on New Year's day for the courtiers to make some present to the king as a token of respect, Latimer presented to his sovereign, Henry VIII., an English New Testament, folded at the text, "Whoremongers and adulterers God will judge."

"First comes to my remembrance, master Latimer, a man worthy to be loved and revered by all true hearted Christian men, not only for the pureness of his life, which before the world hath always been innocent and blameless, but for the sincerity and goodness of his evangelical doctrines, which, since the beginning of his preaching, has in all points been so conformable to the teaching of Christ and his apostles, that the very adversaries of God's truth, with their menacing words and cruel imprisonments, could not withdraw him from it. But whatsoever he had once preached, he valiantly defended the same before the world, without fear of any mortal creature, although of ever so great power or high authority; wishing and minding rather to suffer, not only loss of worldly possessions but also of life, than the glory of God or the truth of Christ's Gospel should in any point be obscured or defaced through him. His life was not dear unto him so that he might fulfil his course with joy, and the office that he received of the Lord Jesus, to testify the Gospel of God's favour. His noble fame and virtuous renown is well known, not only in the realm of England, but also in foreign countries, among both learned and unlearned. I knew him twenty years ago in the University of Cambridge; to whom, next to God, I am bound to give most hearty thanks, for the knowledge if I have any of God and his most holy word. I was sometime a poor scholar of Cambridge, very desirous

to have the knowledge of good letters: and in the time of my being there this godly man preached many learned and Christian discourses, both in Latin and English, at all of which, for the most part, I was present; and although at the time I was but a child of sixteen years old, yet I noted his doctrine as well as I could, partly reposing it in my memory, partly committing it to writing, as letters are the most faithful treasures to the memory. I was present, when with manifest authorities of God's word and invincible arguments, he proved in his sermons that the Holy Scriptures ought to be read in the English tongue, by all Christian people, whether they were priests, or laymen as they are called; which divers drowsy dunces, with false flattering friars, could not abide, but openly in their unsavoury humours resisted his godly purpose; even as Alexander the coppersmith and Elymas the sorcerer, resisted Paul. Notwithstanding this, he, yea rather God in him, whose cause he handled, got the victory, and it came to pass according to his teaching. Neither was I absent when he inveighed against empty words, good intents, blind zeal, superstitious devotion, such as the setting up of candles, running on pilgrimages, and such other idle inventions of men, whereby the glory of God was obscured, and the works of mercy less regarded. I remember also how he was wont to rebuke the benefited men with the authority of God's arm, for neglecting and not teaching their flock, and for being absent from their cures: they themselves being idle, and masting themselves like hogs of Epicurus's flock: taking no thought how their poor parishioners pine away, starve, perish, die for hunger. Neither have I forgotten, how he at that time condemned foolish, ungodly, and impossible vows to be fulfilled, wishing rather that liberty of marriage should be granted to them which have so vowed, than so to continue through life in all kind of abominable uncleanness. O how vehement was he in rebuking sin! especially idolatry, false and idle swearing, covetousness, and licentious living! Again, how sweet and pleasant were his words in exhorting unto virtue! He spake nothing but it left, as it were, certain stings in the hearts of his hearers which moved them to consent to his doctrines. None, except they were stiff-necked and uncircumcised in heart, went away from his sermons who were not led to a faithful repentance of their former lives, affected with high detestation of sin, and moved unto all godliness and virtue. I knew certain men who, by persuasion of their friends, went unto his sermons, swelling, blown full, and puffed up like unto Esop's frogs with envy and malice against the preacher; but when they returned, the sermon being done, and were asked how they liked him and his doctrine, answered with the priests and pharisees' servants, 'Never man spake like this man.'

"I will not further report his freedom of speech against buying and selling benefices, against the promoting into livings them which are unleavened and ignorant in the law of God, against popish pardons, against the reposing our hope in our own works or in other men's merits, against false religion, &c. Neither do I here relate how beneficial he was, according to his ability, to poor scholars and other needy people; so conformable was his life to his doctrine; so watered he with good deeds whatsoever he had planted with godly words. He so laboured earnestly both in word and deed to win and allure others to the love of Christ's doctrine and his holy religion, that it became a proverbial saying, even to this day, 'when master Stafford read, and master Latimer preached, then was Cambridge blessed.'"

And as Bacon goes on to give the character of the other holy man here mentioned, of whom very little is elsewhere published, it will no doubt be gratifying to our readers to have his portrait also from the pen of one so well qualified in all respects to exhibit his true character.

"George Stafford was a man whom the unthankful world was unworthy any longer to have.\* I pass over the gifts of nature, and such godly qualities as ruin

\* George Stafford or Stavert, was fellow of Penbroke Hall, in Cambridge, a reader of divinity, who lectured on the Scriptures. He gave every attention to the duties of his ministry. About 1528 there was one of great fame for his skill as a conjuror, at Cambridge. This man fell sick of the plague. From compassion

unto them that pursue them, the favour and commendation of men, wherewith he was plenteously endued. This I say, that he was a man of very perfect life; and if I may so speak of an angelic conversation, approvedly learned in the Hebrew, Greek, and Latin tongue; and such a one as had, through his painful labours, obtained singular knowledge in the mysteries of God's most blessed word. By his industry, labour, pains, and diligence, he seemed of a dead man to make blessed Paul live again; and putting away all unseemliness, set him forth in his native colours, so that now he is both to be seen, read, and heard with great pleasure, by them that labour in the study of his most godly epistles. And as he beautified the letters of blessed Paul with his godly expositions, he learnedly set forth in his lectures, the native sense and true understanding of the four evangelists; restoring unto us in a lively manner, the apostles mind and the mind of those holy writers, which, for so many years before, had lain unknown and obscured, through the darkness and mists of Pharisees and Papists. He was a faithful and a prudent servant, giving meat to the Lord's household in due time. He cast away profane and old wives' fables, and as the good servant of Jesus Christ exercised himself unto godliness. He was an example to the faithful, in word, in conversation, in love, in spirit, in faith, in purity. He gave his mind to reading, to exhorting, to doctrine. He studied to show himself unto God a laudable workman that needeth not to be ashamed, dividing the word of truth justly. He was gentle unto every man, and with meekness informed them that resisted the truth, if God at any time would give them repentance for to know the truth, and to turn them again from the snare of the devil. He fought a good fight, he finished his course, he kept the faith; therefore there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, shall give him in that day: and not to him only, but to all them that love His coming."

"While I was training up youth, and fashioning their minds unto true godliness, behold unexpected letters were sent to me from my most dear mother; in which she required me to return to my native country, and to be a staff of her old age, as my father-in-law was departed from this vale of misery. Considering my duty, and the honour which I owe her by the manifest commandment of God, I immediately after, not without the friendly consent of my well-willers, departed from Warwickshire, and with all haste repaired home."

Although the preceding extract is long, it will, we trust, be found entertaining to our readers, as furnishing a picture of the religious and moral state of England before the blessed end of the Reformation. It will only be regretted that our author has not left us a fuller and more detailed account of himself and coadjutors in the work of the Reformation.

Upon the accession of Edward VI., Becon was one of the six preachers, stationed at Canterbury by Cranmer: he was at the same time chaplain to the protector Somerset, and sometimes visited in his family at Sheen.

After the lamented death of Edward VI., when Mary came to the throne, he, together with Bradford and Veron, was committed to the tower; where he remained prisoner seven months. How he obtained his release, it is difficult to say; for almost all his fellow labourers were detained in confinement until popery was

to his soul, Stafford ventured his own life by visiting him, and reasoned with him upon his wicked life and practices till he was brought to repentance, and destroyed his books; but while he was thus instrumental in saving this man's soul, it was at the expense of his own life.



completely established, and then committed to the flames. Becon, although liberated from prison, was aware that his life would not be secure in England, he, therefore, after remaining in concealment for some time, escaped to the continent, where he continued till the death of queen Mary. His writings were included by name in the proclamation of Philip and Mary against heretical books of the Reformers; and no doubt many copies were destroyed. While on the continent, he was not idle, but employed his pen in vindication of the doctrines of the Reformation. Among other things, he wrote an address to his persecuted brethren in England, directing them to their only refuge and deliverer; which was often read in the private meetings of the Protestants, and afforded edification and comfort to many.

Upon the death of Mary, Becon returned again to England, and laboured zealously and successfully to promote the truth. Like many of the exiles, and most excellent characters of that day, he was in favour of greater latitude as to uniformity than was allowed, and was one of that large minority in the convocation, who petitioned for a greater liberty with respect to some rites and ceremonies. Indeed, it appears from Strype's Annals, that the rigid doctrine of uniformity was carried by the majority of a single vote; for in support of the petition there were fifty-eight votes, and against it fifty-nine. And when the clergy of London were required at Lambeth to subscribe the ecclesiastical regulations recently adopted, Becon at first refused, but afterwards conformed. After this, Canterbury seems to have been the usual place of his residence, until the time of his death, which occurred 1567.

Becon was undoubtedly one of the most laborious and useful writers among the British reformers. His publications exceed forty in number; and some of them are of considerable length. The earliest was printed in 1541, and the latest in 1566. They embrace a much wider range of subjects, than the works of any other writer of that day. Several of them relate to the popish controversy, in which he appears to have been thoroughly versed. Their contents are strictly scriptural, and frequently contain, for several pages together, passages appropriate to the subject in hand, and felicitously connected: and while all the reformers were mighty in the Scriptures, Becon, perhaps, in this respect, excelled them all.

Most of his writings were at first published as separate tracts, and were much read and widely circulated. The printer, Day, 1549, obtained a license to reprint all the writings of Becon, which furnishes sufficient evidence that they were in demand. A. D. 1564, a uniform and corrected edition of his works was

printed under his own superintendence, and dedicated to the archbishops and bishops of the realm. They form three volumes, folio, and are now among the scarcest writings of the reformers of England. Few of them have been reprinted since that time; and thus the numerous and excellent writings of this pious and learned divine have been suffered to fall into unmerited oblivion. It may be satisfactory to the reader to see a list of Becon's works. The following is furnished by the editor of the volume now under consideration:

1. News from Heaven. 2. The Christmas Banquet. 3. A Potation for Lent. 4. The Pathway to Prayer. 5. A Pleasant Nosegay. 6. The Policy of War. 7. David's Harp newly Stringed. 8. A New Year's Gift. 9. An Invective against Swearing. 10. The Governance of Virtue. 11. A New Catechism. 12. Preface to the Book of Christian Matrimony. 13. The Jewel of Joy. 14. The Principles of the Christian Religion. 15. A Treatise of Fasting. 16. The Castle of Comfort. 17. The Solace of the Soul. 18. The Fortress of the Faithful. 19. The Christian Knight. 20. Homily against Whoredom. 21. The Flames of Godly Prayers. 22. The Pomander of Prayer. 23. The Sick Man's Salve. 24. Dialogue between the Angel and the Shepherds. 25. A Comfortable Epistle to the Afflicted People of God. 26. A Supplication to God for restoring his Holy Word. 27. The Displaying of the Popish Mass. 28. Common Places of Holy Scripture. 29. Comparison between the Lord's Supper and the Pope's Mass. 30. Proofs from the Fathers against the Popish Errors relative to the Sacraments. 31. The Monstrous Merchandise of the Romish Bishops. 32. The Pilgrims of Rome. 33. Diversity between God's Word and Man's Invention. 34. The Acts of Christ and Anti-christ. 35. Christ's Chronicle. 36. The Summary of the New Testament. 37. The Demands of the Holy Scripture. 38. The Glorious Triumph of God's Blessed Word. 39. The Praise of Death. 40. Postills, or Sermons upon the Gospels for the Sundays and Holy Days, throughout the year.

There are, besides, a few other pieces ascribed to Becon, and some translations; and he is known to have assisted in the edition of the Scriptures, called "The Bishop's Bible."

Of the above named works, those included in the volume now under review, are 1. News out of Heaven. 2. A New Year's Gift. 3. An Invective against Swearing. 4. The Castle of Comfort. 5. The Fortress of the Faithful. 6. The Christian Knight. 7. The Flower of Godly Prayers. 8. The Sick Man's Salve. 9. The Demands of Holy Scripture. 10. Diversity between God's Word and Man's Invention. 11. Select Sermons.

By a comparison of these lists it will be seen, that the volume now given to the public, contains only a small part of the writings of this eminent man: and indeed, in regard to several of those here printed, the original is very considerably curtailed; and in one instance (*The Sick Man's Salve*) we have only the last part of a book of considerable extent, and once of great popularity. It is to be hoped, that hereafter some person who has access to his original works, will publish other treatises of Becon. It might have been expected, that the style of a man writing in the time of Henry VIII. and Edward VI., would now be nearly obsolete; but this is so far from being the case, except in regard to a single word here and there, that we scarcely know where to direct our readers to a specimen of the English language, so pleasing and forcible, as in the writings of Becon. It is true that there is an exuberance in his language which is not perfectly conformable to the canons of criticism now in vogue; but whether our English style is really improved since the days of the British reformers, deserves a passing doubt. As our object in this review is not to enter into any discussion respecting the doctrines or opinions contained in this volume, but merely to bring an almost forgotten writer to the notice of our readers, we will now, as best calculated to answer our purpose, give a copious extract from the first of the treatises of our author, from which some judgment may be formed of his style and manner, and also of his theological opinions.

In this tract Gabriel is introduced, as on the day of Christ's Nativity speaking to fallen man in the way of instruction, exhortation, and encouragement.

"God, in the beginning, as the Holy Scriptures testify, made man according to his own similitude, likeness, and image. That is to say, He endued him with immortality, wit, reason, sapience, justice, free-will, mercy, goodness, holiness, truth, and all perfections, and gave him empire and rule over all living creatures; placing him in a joyful paradise, a garden full of pleasure, that he should work it and keep it; giving him also authority, power, and liberty to eat of every tree in the garden, save only of the tree of knowledge of good and evil. If man did eat of that ever so soon, God told him before, that he should die the death—that is, fall from the glorious state, wherein he then was, and become mortal, sinful, wretched, miserable, servile, thrall, captive, and a very bond slave to Satan—hated of God, void of all goodness, bent to all mischief, the son of perdition, a fire brand of hell, a vessel of ire and wrath. All these things did God tell before unto Adam, that he might be prudent, wise, circumspect, and the better arm himself with courageous valour to fight against the crafty and subtle assaults of his enemy.

"Not long after, Satan, whom God had thrown out of heaven for his proud disobedience, and disobedient pride, envying man that blessed and glorious state wherein he did remain; desiring also his perdition like his own, full craftily and like a wily serpent, attempted the woman as the more frail vessel, and ready to be subdued and overcome; so that at the last she gave way to the crafty persuasions of that wily serpent, the father of lying, and wickedly transgressed God's most holy commandment.

"For Satan told him plainly that there was no danger in eating of that fruit which was forbidden, neither should they die the death though they so did; yea, rather their eyes should be opened, and they should be as gods, knowing good and evil. The woman being inflamed with these honey-like and sweet enticements; seeing also, that the tree was good to eat of, fair to the eye, and pleasant to behold, took the fruit of it, did eat, and afterwards gave it to her husband, who did eat in like manner; so that straightway, both their eyes were opened, and they saw that they were naked; that is, they perceived right well that they were now become miserable, wretched, sinful, reduced to extreme calamity, and utterly fallen from the favour of God, for the transgression of his most blessed precept, which made them to be very much ashamed and to hide themselves, from the fear of God. O miserable! pitiful change! O chance more perilous than can be expressed! Now is a man become of immortal, mortal; of righteous, wicked; of wise, foolish; of holy, profane; of virtuous ill-disposed; of free, bond; of merciful, cruel; of godly, devilish; of faithful, unfaithful; of spiritual, carnal; of true, false; of a vessel of mercy, the vessel of wrath; of the son of God, the son of the devil; of the heir of glory, the heir of damnation. 'And what is more to be lamented, not Adam alone is fallen into this damnable state, but also all his posterity; so that as many as come of this old Adam, are damned, cursed, and thrown down from the favour of God. Thus our transgression of God's commandment hath made you all subject to the yoke and tyranny of Satan, and bound to everlasting damnation. Adam is your father, and ye are his children: look therefore in what case he is, in the very same are you. Adam is carnal, therefore are you carnal; Adam is wicked, therefore are ye wicked; Adam is the son of wrath, therefore are ye the sons of wrath; Adam is a liar and nothing but vanity, therefore are ye liars and nothing but vanity; Adam is captive and bound prisoner to Satan, sin, death and hell, therefore are ye captives, and bound prisoners to Satan, sin, death and hell. How can it be otherwise? That which is born of the flesh is flesh. Do men gather grapes of thorns, or figs of briers? Even as it is impossible for a sour crab tree to bring forth savoury and sweet apples, so is it impossible for a sinful man, drowned and buried all in sin, to beget any other than sinful, ungodly, and wicked children. Yea, merely by the sin of one man, Adam, was evil brought forth upon all men unto damnation. By the disobedience of him were all made sinners, and by nature the sons of wrath. For this one man's fault did sin enter into the world, and through sin, death; and so death came upon all men, inasmuch as *all* have sinned. Ye were therefore begotten in sin, conceived in sin, and brought forth in sin. None of you all is pure, but every one is polluted with ungodliness. Your minds and thoughts are also prone to evil at all times. Ye are not able to think a good thought of yourselves. What will ye do now? To flee profiteth nothing, to abide also bringeth damnation; thus you see that ye cannot escape by any means. To mitigate and assuage the divine ire and God's wrath ye are not able. Your sin hath made God angry with you. What have you now, I pray you, wherewith ye may please him.' Yourselves, as ye have heard heretofore, are the children of wrath, begotten in sin, carnal, wicked, and ungodly; your heart is corrupt, unclean, stinking, flowing with iniquity, arrogant, puffed up, proud, hating God, loving itself, full of hypocrisy, and all evil. Your fruits are like unto yourselves, that is detestable in the sight of God. 'Thus you see that you have no way to pacify God's wrath, who he have stirred up against yourselves through your wickedness. What, therefore remaineth, but only that you look for all cruel and grievous things? Hell's mouth is open and ready to swallow you up. The fire of hell which never shall be quenched awaiteth you. Everlasting torments, intolerable punishments, perpetual turmoilings abide you. You are appointed to that place where weeping and gnashing of teeth are; where the fire is inextinguishable; where the worm of those that be there never dies. What will ye do now, what shift will you find? Will you fulfil the law which God gave to Moses, and so pacify his wrath? But this ye are not able to do; for of yourselves ye are nothing but flesh, and utterly without God. Moreover, the law is spiritual; that is, it requires not only politic and civil works, but also pure affections, and clean motives of the Spirit, and must be fulfilled, not with external works only, but also with a frank and free heart, doing the works of the law, not of constraint and for fear of punishment, but of love. Now is the law

and you of contrary nature. When then shall ye agree? The law, I confess, is holy, and the precept is holy and righteous and good; but ye are unholy and wicked and evil. How will ye then accomplish the law, that ye may pacify God's wrath, and deserve remission of your sins, through your own merits and deserts? Can he that is dead erect and lift up himself? Can he resume and take again his armour? Can he recover new strength? Can flesh teach flesh no more to sin? Can the eagle command herself no more to fly? Can the dolphin cease to swim? Can the man of India change his skin, and the cat of the mountain her spots? Neither can ye of yourselves cease to be what ye are, nor yet work good who have been so long exercised in evil. The law killeth, it giveth not life. The law worketh death, displeasure, and damnation: it purchases not grace, remission of sins, favour, mercy, peace and tranquillity of conscience; for cursed is every one that continueth not in all things written in the book of the law that he may do them."

In this strain of pungent and convincing remark, the writer goes on for several pages, cutting off the guilty sinner from every false refuge; driving him to utter despair, as it relates to his own merits and exertions, and shutting him up to the way of salvation by faith in Christ, as the only possible way of escape. This gospel plan, this good news to the perishing, he then proceeds to open, with as much clearness and force as he before had exhibited man's undone and helpless condition, under the law.

"God perceiving in what miserable case Adam and all his posterity were set, through the breaking of his most holy and blessed commandment; and that death, by the envy of Satan, had come over all the world; willing, of his own free mercy, without any of your merits and deserts, to show himself of no less power to save man, than the devil was to condemn him; said to Satan at that time, when Adam had offended, I will put enmity between thee and the woman, between thy seed and her seed, and that self-same seed shall tread down thy head. O most sweet and comfortable promise! O most heavenly word of grace! Here is the beginning of your joy and gladness! In Adam were ye all lost, but in this seed of a woman are ye all saved! But who is this seed? Not Abel, Enoch, Abraham, Isaac, Jacob, nor David. Who then? Verily the Son of God, even Jesus Christ, who, without the seed of man, by the wonderful operation of the Holy Ghost, did take flesh of the pure Virgin Mary, and is this day born unto the world. He is the seed of the woman that shall tread down the head of the serpent; that is to say, destroy his power, deliver you out of captivity, and reconcile you to God the Father, purchase remission of your sins, obtain the Holy Ghost for you, and make you fellow heirs with him of eternal glory."

Here the eloquent author heaps text upon text, both from the Old and New Testament, in which the character and work of the mediator is set forth, and then proceeds as follows:

"Moreover, divers grave, weighty, and serious causes are there, why it was convenient that this your Saviour should be born: First, that inasmuch as ye are all grievous sinners, and have broken all the commandments of God, he should fulfil the law for you, delivering you from the curse of the law, whereunto ye are bound, or else by no means could you be saved. And this shall this child, who is new born, do for you, delivering you from the curse of the law whereunto ye are bound: for Christ is the perfect fulfilling of the law unto justification, to every one that believeth. Christ shall redeem you from the curse of the law, while he is made accursed for your sake; for it is written, 'cursed is every one that hangeth upon a tree.' O what joyful tidings are these for you to hear, that Christ shall deliver you from the curse of the law, and restore you unto life, who were before dead!"

Our author next shows how Christ came to be a prophet as well as a priest, and represents the miserable state of blindness into which man had fallen, which he, by his word and spirit, comes as a glorious light into the world to remove. But he returns again to the contemplation of the expiatory sacrifice of Christ.

"This is that Son of man, who is come to save that which was lost, and not to destroy the souls of men, but to save them. And all this shall come to pass by the oblation and offering of his own most precious blood and blessed body. And this one sacrifice or oblation of his most blessed body, shall be able to save so many as believe on him, even to the uttermost. The virtue of it never ceases, but endures in perfect strength forever and ever. Christ's blood shall not cry for vengeance as the blood of Abel did, but for mercy, grace, and favour."

In the same lively evangelical strain does the author descant on the whole mediatorial offices and work of Christ; exhibiting him in his kingly power and glory, as well as in his deep humiliation unto death; and in conclusion he gives a summary of the doctrine which he had before delivered, and ends his discourse, or rather represents the angel Gabriel as exhorting men in the following animated language:

"Receive this your Saviour with embracing arms. Run unto him, if not with the feet of your body, yet with the feet of the mind. Acknowledge him to be your only and all sufficient Saviour; and that there is none other name given unto men, under heaven, whence they must be saved, but only this name of Jesus Christ. Confess him to be the true Son of the living God, who hath now taken flesh of the most pure and clean Virgin Mary, for your sake. Confess him alone to be your peace, life, health, defence, goodness, wisdom, righteousness, sanctification, and redemption. Your pastor, bishop, shepherd, and head. In all your troubles resort unto him as unto a strong bulwark, that he may ease you of your miserable burdens. Pour out your hearts before the Lord; know him to be your Mediator and Advocate. Ask all things in his name. Doubt nothing of his great goodness and exceeding mercy towards you; for behold he hath written you on his hands, that you may be ever in his sight. Can a woman forget the child of her womb, and the son whom she has borne? And though she doth forget him, yet God will not forget you. He will undoubtedly ease you of your burdens be they ever so great. If ye thirst, he will give you of the well of the water of life freely. If ye hunger, He is that bread of life which came down from heaven, of which, if a man eat, he shall live for ever. If ye be sick, he is a physician, ready to cure and heal all your diseases. If ye be bond, and in servitude, he will make you free and set you at liberty. If ye be dead in sin, he is the resurrection and the life. If ye walk in darkness, he is the light of the world. If ye be poor, he is rich unto all that call upon him. If ye be profane, wicked, and foolish, he is righteous, holy, and wise. If ye be oppressed with sin, death, and hell, he hath subdued them all. If ye fear the wrath of God the Father, he is your mediator, advocate, and atonement-maker. If ye have condemned yourselves through sin, he is a Saviour, and will save his people from their sins. What would ye have more? Ye want nothing but he will supply it for you abundantly, and to the uttermost. Fear not, therefore, to come to your new king Jesus Christ; for the very cause of his coming is not to destroy, but to save the souls of men. Forsake all idolatry and vain superstition. Believe in him alone; put your affiance and trust in none other but him only. And let not this your faith be dead, but quick, lively, and mighty in operation. Let it be such a faith as worketh by love. First, let your faith bring forth an earnest love toward God; and out of this love to-

ward God, let such a love proceed towards your neighbour, that out of that love there may spring plenty of good works. Be like unto a good tree which bringeth forth her fruit in due time. Be no barren and unfruitful fig tree, lest the malediction and curse of God fall on you. While you have time, work good unto all men; for God hath not delivered you from the power of your enemies, and of all such as hate you, that you should continue evil, or return to your own wickedness; but that ye, set at liberty, and void of all fear, should serve him in holiness and righteousness before him, all the days of your life. 'Ye are now Christ's altogether, therefore must ye look what he will have you to do. For if he be punished, who disdained to fulfil the commandment of a terrestrial and earthly power, in what case are ye, if ye do either cast away or despise the commandment of a heavenly Governor. Certainly ye ought so to institute and order your life, that it should serve Christ your captain, in such manner that Satan should have nothing to do with you, nor ye with him. For he that doeth sin is the servant of sin; therefore, ought ye to cast away all sin from you, and give your minds to purity and holiness of life, and ever study to maintain mutual love. For not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of God which is in heaven. He that pertaineth to Christ is a new creature; and they that belong unto him have occupied the flesh with the lusts thereof; therefore, if ye be the soldiers of Christ, declare it in outward works, for it is a point of notable unshamefacedness to boast yourselves that ye pertain to Christ's army and yet do nothing at all that he commandeth. He that saith he dwelleth in him, ought to walk as he hath walked. If ye say that ye have fellowship with Christ, and yet walk in darkness, ye lie and do not the truth; but if ye walk in the light, as he is the light, then have ye fellowship together, and the blood of this, your Saviour Jesus Christ, God's own Son, maketh you clear from all sin. Now forsake all wickedness and embrace all godliness. Reject all idolatry, and practice the true worshipping of God. Cast away the works of the flesh, and put on the fruits of the spirit. Mortify old Adam, and become new men. Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."

It was our purpose to give several extracts from the other treatises contained in this volume, but the length of what we have given from the first, must serve as a specimen of the author's style and spirit.

The next tract in this volume, entitled, "A New-Years Gift," is in the form of a dialogue, or conversation, between Philemon, the giver of the New-Year's Gift, Theophilus, Eusebius, and Christopher, his friends. The object of the work is to show, that, as salvation cometh by Christ only, so Christ is no Saviour but to them that repent, believe, and lead a virtuous life, "and are plenteous in doing good works." It was dedicated "to the right worshipful Master Thomas Royden, Esquire, and Justice of the Peace," and from this dedication we learn, that it was composed by the author, immediately after "a grievous and troublesome sickness." The Gift, which Philemon had prepared for his friends on New-Year's day, was no other than a precious text of Scripture, which he undertook to expound for their edification and comfort. The text was a part of the lesson for Christmas day, and according to the English version then in use, was this: "*The gift of God that bringeth salvation unto all men, hath appeared, and teacheth us that we should deny un-*

*godliness and worldly lusts, and that we should live soberly, religiously, and godly, in this present world; looking for that blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ, who gave himself for us, to redeem us from all unrighteousness, and to cleanse us to be a peculiar people unto himself, and even such as should be earnest followers of good works."*

There is not only much sound doctrine in this tract, but it is expressed in a very attractive and elegant manner. The perusal of the whole will be accompanied with pleasure and profit to the lover of divine truth.

"The Invective against swearing," is one of the most powerful and cutting reproofs of that profane vice, which we have ever seen. It would now answer an excellent purpose, to have it abridged and widely circulated, in our country, where this hateful vice abounds; especially, we should like to see that part of it re-published, which relates to perjury. This, it is to be feared, is a crying sin, an account of which the land should mourn, and yet we seldom hear it reproved, even from the pulpit. No associations are formed to check its dangerous progress; and among the variety of religious tracts in circulation, we have seen nothing intended to rebuke this vice, so detrimental to the state, as well as the church.

The fourth tract in this volume, is entitled, "The Castle of Comfort." It is directed against the Romanists, and would answer well, as it is short, to be circulated among the blinded followers of popish doctrine at this time. The object of the piece, as stated by the author himself, is, 1. To prove from manifest Scripture, that God only forgiveth sin. 2. That the priest is but a minister appointed of God to declare the remission of sins to the truly penitent—to declare—and not to forgive. 3. An answer to the objections of the adversaries. 4. The use of the Keys.

The "Fortress of the Faithful," is also in the form of dialogue, as it had a special reference to the civil disturbances, and prevailing miseries of multitudes of people when it was written, the editor of this volume has left out a great deal of the original; and also has admitted copious citations of Scripture examples, which were exceedingly proper, when the Bible had been so long a sealed book, that its contents were very little known by the people at large, but now when the Scriptures are in every one's hand, it is not necessary to transcribe so much of what they contain in the tracts put into circulation.

"The Christian Knight" is an ingenious and spirited dialogue, between Satan and a Christian soldier. The whole object of



Satan seems to be to disarm the Christian of his shield of faith, and to drive him to distrust of God's mercy, and to desperation, by exaggerating the greatness of his sins. The resistance of the Knight, a Christian soldier, is firm and scriptural. He not only protects his vitals by a judicious use of the broad shield of faith, but he discomfits his persevering foe, by a dexterous use of the sword of the spirit. The tract is admirably adapted to the case of such as are keenly buffeted by Satan; and to such also, who are continually in danger of giving up all hope, on account of the greatness of their sins. This discourse furnishes strong evidence of the fertility of Becon's genius, and of his experimental acquaintance with the depths of Satan. It is extremely probable that Bunyan was well acquainted with this tract, and that he was not a little indebted to it, in composing some parts of his "Pilgrim," and "Holy War."

Prefixed to this discourse, there is a letter addressed to "The Right Honourable Francis Russell, Knight, and afterwards, Duke of Bedford, which is an interesting composition, and gives us a favourable idea of the piety of the distinguished nobleman to whom it was addressed. Indeed, Lord Russell not only professed the Protestant religion, but had the honour of suffering for the sake of the truth. In the time of Queen Mary, he was imprisoned for a considerable time. Cranmer, Bradford, and others, took a deep interest in him, and wrote letters to him for his confirmation and comfort. The whole of this address to Lord Russell, we would willingly transcribe, but a regard to the narrowness of our limits, makes it necessary that we should forbear further quotations.

Becon seems to have exercised himself much in composing prayers; and from the specimen here given, which, we are informed, is a small part of the whole number, we are lead to entertain a very favourable opinion of his talent for devotional writing; and since excellence in this species of composition falls to the lot of very few persons; as requiring sound judgment, good taste, and uncommon spirituality, these examples are calculated to give us a very high idea of the character of the author.

But we now come to a treatise, which in the original is of considerable extent, and was in the author's time, and afterwards, held in higher estimation than any of his writings beside. This is, "The Sick Man's Salve." As has been already stated, this volume contains only the closing part of this discourse; and if the preceding parts are as excellent as that which is here given, it is to be regretted, that any portion of it was omitted. It will still, however, be practicable for any one who possesses Becon's

works in full, to have the whole of this treatise printed in a volume, by itself.

"The Demands of Holy Scripture," is a "New Catechism," composed by the author. The next article, entitled, "God's Word and Man's Invention," exhibits strongly but justly, the contrast between the system of Popery and Protestantism; the antithesis, though it necessarily becomes somewhat tiresome, is kept up with admirable skill. This ought likewise to be circulated as a separate tract, wherever Popery has gained a footing. The contrast between "God's Word and Man's Invention," is exemplified in more than forty distinct particulars. The remainder of this interesting volume consists of select summaries, called "A New Postill." The subjects are "The Sufferings of Christ."—"The Resurrection of Christ."—"The Office of the Holy Ghost."—"On the Holy Family." And it is pleasing to remark the striking coincidence between what was considered evangelical preaching three hundred years ago, and at the present time. The freedom, copiousness, and warmth of the reformation sermons approaches very near to the style of animated extempore preaching, which we sometimes have the privilege of hearing from men of deep experimental piety, and fervent zeal; who seem to care little for their language, if they can only make the right impression on the hearts of their hearers. The excellence of preaching will usually bear proportion to the fervour of piety felt, and to the preacher's intimate acquaintance with the Holy Scriptures.

Although we have placed "The British Reformers" at the head of this article, we have confined our attention, thus far, exclusively to one of this number. But we have in our possession eleven other volumes, executed in the same beautiful style of typography, as the one on which we have bestowed so much attention. And if our time and limits would permit, it would be a pleasing task to conduct our readers through these rich pastures of Gospel truth. There is to us something indescribably charming in the spirit of these ancient worthies who jeopardied their lives, and not a few of them shed their blood, in testimony to the truth as it is in Jesus. Who that loves the Gospel and the cross of Christ could grow weary of conversing with the spirits of such men as Wickliff, Bilney, Latimer, Cranmer, Hooper, Ridley, Knox, Philpot, Tindal, Frith, Barnes, Rogers, Saunders, Fox, Bale, and Coverdale. But in these volumes we have select portions of the genuine compositions of all these eminent theologians and martyrs for the truth; and several others, who are less known. Their works, we confess, have furnished us with a feast which it has not been our privilege

often to partake of. One spirit runs through them all. The same leading doctrines are recognised by them all; though occasionally, we find a shade of difference between them, on points of minor importance. Just such differences as exist now among those who truly love the Lord Jesus, and have been taught by his Spirit, and ever will exist while human knowledge is imperfect; and while men exercise their privilege of thinking and judging for themselves. The circumstance of some men knowing more than others, is itself sufficient to account for a diversity of opinion between them and others. Does not the experience of every successful student attest, that in proportion as he makes progress in knowledge, he is always led to change, in some degree, his former opinions? If one man sees a truth in many more of its relations than another does, when these two persons compare ideas, they will not be found to agree perfectly; nay, they may seem in some cases, to be widely apart, when the only real difference is, that the one sees further, or takes more comprehensive views, than the other. While we contend earnestly for the faith, then, let us learn to exercise charity and forbearance towards each other. Let us not too rigidly insist upon having every man to pronounce our shibboleth without the omission of a single letter. Where we find brethren possessing sincere love to Christ, and endued with genuine meekness and humility, we should be reluctant to make them offenders, or denounce them as heretics, for some minor difference from our standard of opinion.

But that on account of which we would recommend these writers to the careful perusal of our readers, is not so much the precision with which they express their theological opinions, for in regard to this they were often loose; as the ardent zeal for God's glory, the fervent love of the Lord Jesus, and the deep feeling of eternal realities, by which they are characterized. These holy men so commonly appear before us in the panoply of stern polemics—for they were obliged to resist the hideous forms of error by which they were surrounded—that we have failed to do them justice as men of deep experimental piety, and of a uniformly devout spirit. They were, indeed, men of whom the world was not worthy. They fought a good fight, and came off conquerors and more than conquerors. Some of them were left, like Peter, in the hour of temptation, and like him they fell; but Christ prayed for them, and when recovered, they were more useful than before. The case of Cranmer is known to all. Thus the Lord teaches us that the standing of man is in himself;—that human strength is weakness, and human courage cowardice, in the day of trial. Man can glory in

nothing else but his weakness, that the power of Christ may rest upon him; and when most sensible of his own weakness, then is he strong; and the true ground of all just confidence, that we shall not utterly fall from our steadfastness, is the promise of a faithful God, "My grace is sufficient for thee. I will never leave thee, nor forsake thee."

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ART. VII.—*Philip Melanchthon's opinions respecting Sin.*  
*Translated from his Common Places.*

REFLECTING men have always wondered, that as there is in most things in the universe so beautiful an order, there should exist so great confusion, so many crimes and calamities, together with diseases and death, in the human race. The philosophers, in attempting to account for these phenomena, have ascribed them partly to matter, partly to the will of man, and partly to fate, which they say is the necessary connexion of the first cause with all second causes, whether physical or voluntary. The Manicheans, adopting a corrupt philosophy, professed certain insane opinions, equally dishonourable to God and injurious to morality; maintaining, that there were two eternal and independent principles, the one good and the other evil, and also the doctrine of necessity; by which opinions, the church in ancient times was very much agitated. It is the part of a pious mind to think and speak with reverence concerning God; and to embrace and hold fast those sentiments which are true, and friendly to piety and good morals, and which have been approved by the deliberate judgment of the judicious and pious in the church; and not to indulge vain curiosity, or a fondness for useless speculations, nor to enter into infinite labyrinths of disputation.

We ought, however, in the commencement, to lay it down as a certain principle, from which nothing should induce us to depart, that God is not the author of sin, that he does not will sin, nor approve of sin, nor impel the wills of others to choose sin: but that he is truly and awfully opposed to sin, which he has declared, not only by his word, in which eternal misery is threatened, but also by the unceasing manifestations of his wrath against it, in the dispensations of his Providence. And the Son of God, by becoming a victim for sin to appease the anger of his Father, has demonstrated in the most striking manner, by his death, that not God, but the devil is the author of sin. Let it then be received

as an undoubted truth, that sin was not created, nor ordained by God; but that it is a dreadful destruction of the divine work and order; and that the true cause of sin is the will of the devil, and the will of man, which freely apostatized from God, who neither willed nor approved their disobedience. Ingenious men have on this subject stated many inextricable questions; but omitting purposely these abstruse disquisitions, we declare that doctrine which is true, and confirmed by the testimonies of divine revelation, and which we embrace with all our hearts; although we do not undertake to answer all the subtle objections which may be brought up by disputatious men.

Now, that God is not the cause or approver of sin, is made evident by the following testimonies of Scripture: "And God saw every thing that he had made, and behold it was very good." Gen. i. 31. That is, every thing was pleasing to God, regular, and accordant with the plan of the divine mind; and so formed as to be profitable to man.

In Psalm v. 5. it is said, "Thou hatest all workers of iniquity." And in John viii. 44. it is said of Satan, "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it."

In the words of our Saviour, just cited, a distinction is clearly implied between the substance of the evil spirit and his moral qualities. Satan himself, as to his substance, was the work of God, by whom all the angels of heaven were created, some of whom fell into sin; but a lie he has of himself, which, by the exercise of his own free will, he produced. And between these things there is no repugnance; for while the substance is upheld by God, the free agent may be the cause of his own sins, by abusing his liberty and apostatizing from God.

Another testimony may be found in Zech. viii. 17. "And let none of you imagine evil in your hearts against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord."

Now God is sincere in his professed hatred of sin: it cannot, therefore, be thought that he wills sin.

Again, 1 John xxii. 16. "The lust of the flesh is not of the Father, but of the world." And 1 John iii. 8. "He who committeth sin is of the devil, for the devil sinneth from the beginning;" that is, the devil is the original author of sin. And in regard to the human race, we read in Rom. v. 12. "By man sin entered into the world;" that is, sin is not a thing created by God; but man, in the exercise of his own liberty, has turned away from God, and wasted the gifts of God, and has propagated this his ruin to posterity.

Nor do those words of Scripture, where it is said, "I will harden the heart of Pharaoh, and other similar expressions, militate with the sentiments expressed above; for to those acquainted with the Hebrew idiom, it is well known, that such expressions signify permission only, and not an efficacious will; as when we pray, "Lead us not into temptation," the meaning is, do not suffer us to fall into temptation; or do not permit us to fall or to be overthrown by temptation.

It is here important, that we should have fixed in our minds, the true idea of sin, that we may be able, clearly, to distinguish between it and what is produced by God. Sin is the disturbance or confusion of the divine order; sin, therefore, in the simplest notion of it, is not a substance, nor any thing positive, but a defect, or privation. Sin, as it exists in the mind, is darkness; that is, we have not the clear knowledge of divine things, nor do we yield a firm assent to the divine threatenings and promises. But sin, in the will, is aversion; that is, the heart is destitute of the fear of God, of confidence, and love towards him, and of that obedience of heart which the law of his nature demands, but is carried away with wandering desires which are opposed to God. Now, that those evils are properly defects, and not things created by God, is evident enough. Instead of being his work, sin is the abominable destroyer of the order of his work. It does not follow that he is the author of sin, because he preserves in being the creature in whom it exists; but he is exceedingly displeased with sin, and sent his Son to appease his wrath, and to heal the wound made in our nature. Let it be kept in mind; therefore, that God is not the cause of that *vitiosity* with which we are born; nor can he will that which is evil, or at all approve it. But here a cavil, not uncommonly made, must be noticed. It is asked, if sin be nothing positive, but only a defect, is God angry at nothing? To which we would answer, that there is a great difference between a *privation* and a *negation* (inter nihil privativum et nihil negativum.) A privation requires a subject, and is a destruction of something which properly belongs to that subject, and an account of which it is rejected as worthless. Thus the ruin of an edifice is a destruction of its frame, or a dissipation of its parts. So the depravity of our origin, is a pollution and disorder of our faculties, which defect in our nature is the object of the divine hatred, and on account of which he is displeased with the being in whom it exists. The nature of privation may be illustrated by a bodily disease, in which the subject remains, but in a disordered state. On the other hand, a *negation* is that which requires no subject, as the house of Alexander is now nothing—a mere negation, for it has no existence. This simple illustration may be suf-

sufficient to shed some light on this subject to learners, without involving them in subtle disputations or inextricable labyrinths. Geometrical truths, by means of diagrams, may be presented to the eye; but it is not so with these metaphysical truths, which can only be understood by a gradual and attentive consideration. A man who is wounded, when beholding his wound, is certain that it is not a mere negation, but that the parts are really lacerated. So Paul, beholding the wickedness and vices of a Nero, grieves, and does not consider these things as mere negations, but as a most abominable ruin of a divine work. When in this light we view evil as a *defect* or *privation*, we never can think that sin is a thing which should be extenuated. As in man, considered as the workmanship of God, order is a part, and is the production of his power, and is pleasing to him, and conducive to the beauty and happiness of man, and is called an excellent thing, a great good; so, on the contrary, the disorder in which consists the ruin of this good work, must not be ascribed to God, but to the devil, and to the free will of man, and is hated of God, and brings destruction upon the beings who are the subjects of it, and is called evil; that is, a thing not agreeable to the divine mind, but altogether displeasing to God, and destructive to men and devils.

This statement will in some degree illustrate the nature of actual sin, concerning which there are so many intricate questions: it will not be difficult to understand how it is merely a defect, if you will look, not only at the external action, but at the state of the mind which governs the action. Eve, for example, in eating the forbidden fruit, was not governed by the light of God; but not to be governed by the light of God, is to have the will opposed to God, and that this is a defect of a right will, it is easy to perceive. Originally, then, her sin was of a privative nature, although it was followed immediately by external acts, which are, it is acknowledged, of a positive nature. First, it was an internal disorder; the motions of the soul wandering from their right course, just as a ship without sails and rudder tossed by the winds and waves. This figure will very well serve to show that the evil consists in defect; for as long as the ship remains on the bosom of the deep, it will have some motion; so man, while he exists, will have some sort of action, however irregular and confused it may be. Neither because God sustains man in being, is he the author of sin, for those defects in the exercises of the mind are not produced by Him. In the case of Eve, just mentioned, the cause was her own free will. Her actions were her own, and she spontaneously turned herself away from God.

Let it then be admitted as an undoubted principle, that God is

not the author of sin, nor wills sin, and it will follow that there is such a thing as contingency; that is, that all things do not happen by necessity. For sin proceeds from the will of men or devils, and not from the will of God. Contingency supposes that the actions of men proceed from free will, and that they have the power to sin and to refrain from sinning. The contingency concerning which we here speak, relates to human actions, and not to the motions of other things, concerning which it is common to treat when physical causes are under consideration.

Moreover, it must be conceded that the Scriptures attribute to man, in his fallen state, some liberty of choosing those things which are proposed to him as a rational creature, and of doing those external works which are commanded by the law of God; for on this account the righteousness which they render to the law is called the righteousness of the flesh; because, as Paul teaches, it is competent to the strength of nature to perform it. "The law is not made for a righteous man," that is, not to coerce the renewed, but to punish the impenitent. Likewise, "the law is a school-master;" and unless some sort of liberty remained to fallen man, there would be no manner of utility in laws and commandments; and, indeed, the whole apparatus of civil government would be useless. It is certain, therefore, that liberty, which is the source of contingency, does exist, as I before said. But as God is said to determine contingencies, we must be careful to distinguish between his determination of those things which are agreeable to his will, and those which are not; or, between those events which depend entirely on his will, and those which are brought about by human agency, though not to the exclusion of divine agency. God foresaw the crimes of Saul, but he did not will them; nor did he impel his will, but permitted him to act according to his own inclination, without interposing any obstacle to his freedom. But in the view of Saul's misconduct, which he clearly foresees, he resolves to remove him from the high office to which, by divine direction, he had been advanced. This foreknowledge did not cause Saul to act by necessity; nor did it at all affect the free agency of man; nor take away that liberty which belongs to man, even in his fallen state. Neither does the fact that God sustains human beings in existence, and in the exercise of their powers, interfere with the contingency and liberty of their free actions. When Eve sinned, the cause cannot be ascribed to the upholding power of God, but her own will was the real cause of her act; for when human nature was constituted, it was endowed with liberty, and the continuance of human nature by the same power which created it, does not destroy that freedom which was thus conferred on man in his first creation. Thus, although



God preserved Saul in being and in the exercise of his faculties, the cause of his sin was not at all this divine sustentation, but his own free will.

To the representation above made, the words of the prophet Jeremiah are sometimes objected, where he says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." On which I would briefly remark that it is one thing to speak of the choice of the will, and another of the event, or accomplishment of what we will. Pompey willed to make war upon Cæsar, and freely willed it, but the event was governed by many other causes besides the will of Pompey. This declaration of Jeremiah is a delightful doctrine, and contains the sweetest consolation. We are here taught, that "the way of a man," which includes the regulation of his private affairs, and the success of his public vocations, cannot be sustained and secured by human wisdom and strength. The minds of the best men are not sufficiently perspicacious to foresee all dangers, or to guard against them, but human judgment is liable to be misled by errors, as was that of king Josiah, when he judged it expedient to make war on the Egyptians. Many sad errors from this cause might be enumerated; which led Cicero to complain, that no man was at all times wise. Often, human counsels are involved in inextricable difficulties by mistakes which are incident to all. How many disasters to the house of David arose from one false step. But even when human counsels are wise, and the cause good, the event may not correspond with the hopes entertained. Great calamities, which suddenly cast down the most sagacious and exalted of mortals, do, in the providence of God, take place, when human prudence and human power are of no avail to prevent the disaster, according to that true saying of the poet,

"Omnia sunt hominum tenui pendencia filo:  
Et subito casu quæ valere ruunt."

It was concerning these various obstructions, and in relation to human weakness, and the instability of human affairs, that Jeremiah was speaking in the passage cited above. His object was to show us, that the event of things depended on many secret causes unknown to us, and that, therefore, we ought to fly to God, and ask and expect direction, and the regulation of our affairs from his aid. Here we see the benefit of those gracious promises, "I will not leave you comfortless." "It is God that worketh in you both to will and to do." "The steps of a good man are ordered of the Lord; and he delighteth in his way." By such promises as these, we are warranted and encouraged to

trust in the Lord for help, in time of need; and we should be ever ready to acknowledge, that nothing spiritually good, or of a saving nature, can be accomplished by us, without God helping us; as Christ declares, "Without me ye can do nothing." And John the Baptist says, "A man can receive nothing except it be given him from heaven." Pompey, Brutus, Antony, and others, attempted great things, but it pleased providence to disappoint their expectations, and to advance other men to the supreme power. Although it is evident, that the help of God is needed in all actions which are connected with salvation; yet it must not be hence concluded, that man possesses no liberty of any kind, much less that all good and evil are to be ascribed to the divine efficiency: the true meaning of the passage from Jeremiah, therefore is, that salvation cannot be obtained by human counsels and human ability. Let us therefore learn, that we are indebted to divine aid, when we are made instruments of saving benefit to ourselves or others; and also, we owe it to the same cause, that we are not the pests of the human race, like Pharaoh, Nero, Manes, and other similar characters. We ought, therefore, under the deep conviction that we can do nothing ourselves, most earnestly apply to God by prayer and supplication, that we may be directed and governed by our heavenly Father. But it is most evident that this, our dependence on God, does not make him the efficient cause of our sin. The church of God, entertaining correct views of this matter, while she acknowledges God as the author of all good, holds in utter abomination the crimes of Nero, and will neither say that such actions take place by necessity, or that they come to pass by God's willing them.

Another text which has been made the occasion of objection, is that of Paul, where he calls the Ephesian Christians, "Elect according to the purpose of Him who worketh all things according to the purpose of His will." And again, where he says to the Corinthians, "But it is the same God who worketh all in all." Now it is perfectly manifest, that these passages, taken in the connexion in which they stand, relate only to the church and to those saving acts which God is pleased to excite and regulate in the members of the church; but are not intended to be applied to the universal sustentation of all things; nor to all the particular motions of animals. Let these texts then be interpreted according to their true intention, and let them not be forced into a signification foreign to their genuine sense.

Paul admonishes us, that the church is saved, and governed, not by human wisdom or power, but by the wonderful operations of God. The preservation of Noah from the deluge, the protection of Israel in Egypt and in the desert, the achievements

of Moses, Joshua, Samuel, David, and other pious and distinguished persons, are to be ascribed to the power of God which stirred up and enabled them to lend effectual aid to the church, and the propagation of the true doctrine: wherefore the declarations of Holy Scripture, referred to above, are intended for the consolation of believers, that they may be assured of the presence of God with his church to afford her aid in all her dangers and afflictions. It was God that helped David in his wars, and made him victorious over his enemies. It was God also who gave assistance to the dying Lawrence, so that he was preserved from making shipwreck of faith, through fear of death. By such declarations and promises, our souls are consumed, and encouraged to pray in the words of the Psalmist, "Direct me in thy truth and teach me." As, O Lord, thou bringest salvation to thy church, so make me a subject of thy grace, and a vessel of mercy. And this explication of those texts of sacred Scripture, will equally serve to cast light on many similar passages. But it should, in the last place, be added, as a thing requisite to the right understanding of this subject, that there is a twofold necessity. The one is absolute, as when a proposition or thing is simply necessary, so that the contrary is plainly and altogether impossible. Such propositions are said to be necessary with an absolute necessity. Such is the proposition, that there is a God—that He is intelligent, eternal, possessed of power, wisdom, justice, and goodness; and that he wills only what is just and good, and cannot will any thing which is repugnant to his own most holy nature. He cannot be delighted with, or will injustice, cruelty, lust, or any wickedness. But there is another necessity which is denominated *the necessity of consequence*, that is, such propositions or things, the opposite of which are not in their nature impossible, and are only rendered necessary by preceding causes; or, because they are foreordained. And between things of this kind there is a great difference. In regard to events of one class, which are in their own nature good, God not only wills and foreordains them, but foretells them. Such, for example, is this, that on a certain day, the dead will be raised up. This event is not necessary simply and absolutely, but *by consequence*. But in regard to those things which are evil, as wicked acts of every sort, God does not will them, but appoints bounds over which he will not permit the wicked to pass. These events, however, may be said to be necessary in the second sense given of that term. Pharaoh persecuted and oppressed the Israelites: this, in its own nature, was not necessary, but altogether contingent; for the opposite was not a thing impossible, but because it so oc-

curred from causes which existed, it is said to be necessary *by consequence*.

Here also seems to be the proper place to speak of physical necessity. Thus we say the fire burns by necessity, the sun is moved; but according to the doctrine of the church, this physical necessity falls under the head of that necessity of consequence, which we have just described. Fire burns, because God has given to it this nature: the sun is moved by the same power which created it, and we see in the history of Joshua and Hezekiah, that motion is not essential to the sun.

We have now gone over all the principal questions which are to be agitated on this subject, which if they be carefully considered, we shall be able form a correct judgment concerning all these controversies; and it will be evident, that it is far from our purpose to bring in a stoical necessity. How can any one pray to God with the least confidence, who believes that all things are governed by a fatal necessity? The saying which is found in the tragedy, that the blame of our bad conduct is to be charged to fate, is highly injurious to good morals. Every one is acquainted with the anecdote of the servant of Zeno, who when he was about to be punished by his master for some misconduct, excused himself by saying, that it would be unjust to punish him, since he was forced by fate to sin. But fate never made any man a sinner. The sentiments of Plato, in the second book of his Commonwealth, are correct and good. "If," says he, "we would have the state well governed, we must contend with all our might, that no one, old or young, in poetry or prose, should ever utter the opinion, or be permitted to hear it, that God is the cause of the crimes of any one; for as such an opinion is dishonourable to the Deity, so it is injurious to the state, and repugnant to sound reason. There is a common argument on this subject which not a little disturbs the minds of the pious, and which it may be useful to explain. It is said, that second causes cannot act without the concurrence of the first, therefore, as the second cause (as, for example, the disobedience of Eve) is sinful, the first must be so also. I have known some persons who were by this objection driven to great confusion of mind, and to the adoption of horrible conclusions. There is a subtle metaphysical answer which is sometimes given to this objection, but I prefer resorting to one which is better suited to common apprehension. It is this: God is present with and concurs with his creatures, not like the God of the Stoics, as if bound to second causes, so that he is able to act only as they act; but as a perfectly free agent, sustaining them in existence, and with consummate wisdom accommodating his agency to the nature of the

case, not only giving efficacy to second causes, but also, when he chooses, counteracting them. Thus, though he upholds the laws of nature by which corporal things are governed, yet we find him ordering the sun to become retrograde, and the clouds to withhold the rain for three years, and then, suddenly sent plentiful showers. And we know, that although God sustains second causes, He is not confined to them, for every day events occur which are out of the sphere of their operation. In the midst of battle, and on the seas, and in diseases, many are delivered from various dangers, when second causes can be of no avail.

We ought not, therefore, to entertain the opinion of the Stoics, that God is confined to second causes, so as never to act independently of them, but we should believe that he is always present with the work of his hands, sustaining all things by his power, and governing all events by his own most perfect freedom; so that there is good ground for praying for his aid and interposition in any emergency. Thus God not only sustains, but willingly helps those who act in an orderly manner; but in regard to those who act disorderly, although he upholds these also, yet he cannot be said to aid them in doing wrong. Eve was so constituted and endowed with free will, that she had it her power either to obey or to transgress, and the existence of divine favour, as the first cause, did not make God the author of her sin. It is indeed universally true, that the second cause cannot act without the sustaining power of the first; but as was before observed, this upholding providence must be carefully distinguished from that exercise of power which assists in the production of the sinful act; for that effect which God does not will, he never aids the creature to bring into being. If any one inquire, therefore, what was the immediate cause of the sin of Eve, when she turned herself away from God, the answer must be, her own free will. The maxim, that the second cause cannot act without the first although admitted by all, is very differently understood by the Stoic, and by the Christian. The former believes that in similar circumstances the same effects must necessarily take place; but the latter makes an important distinction between good and evil actions, which the Stoic entirely overlooks. It is true, that the second cause cannot act without the first, that is, unless it is sustained by the first; but this does not hinder the first cause from acting when it seems good, without the second, because he is a perfectly free agent: and when the second cause is a free agent, it acts without the co-operation of the first in the production of evil, for the power of originating such acts belong essentially to that

liberty with which free agents are endued. In this explanation, I have endeavoured to avoid too much refinement, and to present the subject in such a manner, as to be level to the common apprehensions of men. Others however choose to explain this matter a little differently. They say that the second cause cannot act without the first in producing a positive effect; but in a mere delinquency, or defect of right action, the second cause can act alone. For example, the will of Eve in the first transgression did not produce a positive effect, but was an aberration from the proper mark; defect in the quality of the act. This explanation does not really differ from the one already given, and may seem to render it more perspicuous. But after all it is best to believe in the general, that God has established such a connexion between the first and second cause, as he acting freely chooses should exist; so that while he co-operates to sustain the creature, He is not the author of sin.

## List of Recent Publications.

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### THEOLOGICAL.

**A Dissertation on Natural Depravity.** By Gardiner Spring, D. D. pp. 93. New York.

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